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SECONDARY SCHOOL TEACHERS' PERCEPTIONS OF THE IN-SERVICE TRAINING PROGRAM IN SAMOA

Malua Taise

A supervised research project submitted in partial fulfillment of the
requirements for the degree of the Master of Education

School of Education
The University of the South Pacific

October, 2007

DECLARATION OF ORIGINALITY

Statement by Author

I hereby declare that the work contained in this thesis is my own and where I have used the thoughts and works of others I have clearly indicated this.

....
Malua Taise
S11001623
10 October 2008

Statement by Supervisor

I hereby confirm that the work contained in this thesis is the work of Malua Taise unless otherwise stated.

…………………
Dr. Seu'ula Johansson-Fua
Fellow
10 October 2008

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DEDICATION

To my dearest parents, Rev. Elder Taise Ioapo and Mrs. Taliilagi Taise Ioapo who lay down the foundation of my education and on which this effort comes together

ABSTRACT

This study examined secondary school teachers' perceptions of the In-service Training Program (IST) in Samoa, which is clearly explained in the findings of this study. It was important to use the qualitative research methodology to find out how teachers' perceptions of the IST program could help them to meet their needs and priorities. Teachers need sufficient ongoing IST programs to help them improve their teaching and learning techniques as well as their content knowledge to respond to new changes in the curriculum. Their priorities are to serve the needs of students, goals of schools and expectations of the community as a whole. Teachers perceived IST as constructive to their personal and professional development.

The research participants were secondary school teachers from three different secondary schools in Samoa. The selection of sampled teachers was significant because their perceptions on the given topic represent the positions and views of Samoan people in the respective groups they represent. The data collecting strategies used to conduct this research study included in-depth interviewing, questionnaires and documentary analysis.

The important findings of this study are:

- The IST program enhances teachers' content knowledge, teaching techniques and monitoring of internal assessments for Year 12 and Year 13.
- *Faasamoa* key Training Principles include sharing and caring; observation and participation; cultural practices and working together.
- Implications to educational planners were also made to enhance and further develop IST and PD programs in order to improve the professional development of teachers and the quality of education in Samoa.

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ACRONYMS

CCCS	Congregational Christian Church Samoa
CDU	Curriculum Development Unit
CEO	Chief Executive Officer
CPD	Continuous Professional Development
DOE	Department of Education
FOE	Faculty of Education
HOD	Head of Department
HRPP	Human Rights Protection Party
IA	Internal Assessment
IST	In-service Training Program
LMS	London Missionary Society
MESC	Ministry of Education, Sports and Culture
MTC	Malua Theological College
NUS	National University of Samoa
NZSC	New Zealand School Certificate
PD	Professional Development
PEO	Principal Education Officer
PSSC	Pacific Senior Secondary Certificate
PTC	Primary Teachers' College
SOD	School Operation Division
SPBEA	South Pacific Board of Educational Assessment
SQA	Samoa Qualification Authority
SSC	Samoa School Certificate
STC	Secondary Teachers' College
TDU	Teacher Development Unit
UE	University Entrance
USP	University of the South Pacific
WSSC	Western Samoa School Certificate
WSTC	Western Samoa Teachers' College

APPENDICES

CHAPTER ONE

INTRODUCTION

INTRODUCTION

This chapter describes the aims, research problems, research questions and the significance of the study. It also explains briefly the theoretical framework and the research methodology that is used in the study.

RATIONALE

Samoa Secondary Education is experiencing major curriculum change through the development of nationally defined subject curriculum statements, students' materials, and teachers' materials at different levels. Regarding this new educational reform, the Ministry of Education, Sports and Culture (MESC) continues to develop and carry out the In Service Training (IST) program to keep individual teachers up to date with current changes and new developments in different subject areas, content and pedagogy.

The main aim of the IST program is to enhance the professional development of teachers as well as students' academic performances. Based on this study, many teachers find this program very motivating, meaningful, and helpful because it enables them to get a hold of creative ideas, new skills and constructive resources they may use and put into practice when they return into their own respective schools. The ongoing development of IST is important to cater for the needs of the newly qualified teachers and for those who have been in the schools for some years to have the opportunity of familiarizing themselves with new teaching techniques, new knowledge, theories and approaches.

In Samoa, all teachers still need professional training through in service training programs. However, the question is, have all the teachers gained access to the IST program and do they find it appropriate to them? This study intends to examine the perceptions of secondary school teachers on the IST program in Samoa. It is also intended to find out the different needs in assessing the most appropriate way for such training to be organized. The results from this research study intend to provide baseline information for the improvement of IST programs in Samoa. Since no study has been done before it is hoped that this research study will contribute to improved understanding of teachers' performances as well as students' academic achievements in Samoa.

RESEARCH PROBLEM

The main goal of IST in Samoa is to respond to teachers' needs from time to time. Samoan teachers need to formulate innovative and constructive ideas from their own viewpoints of *faasamoa* to make education more meaningful to the children and people of Samoa. However, if teachers find out what they have learned through in service training is inappropriate to the conditions, needs and philosophies of their classrooms, students' institutions and Samoan culture since it is vastly based on modern ideas and philosophies then IST programs are wasted. Therefore, for IST programs to be effective, considerations should also be given to the cultural context where the training programs are conducted and/or going to be conducted. This will help teachers to enjoy teaching, find solutions to their personal and professional problems and boost their skills, interests and capabilities in performing their roles as committed teachers in Samoa.

It is in view of the above that this study investigates the perceptions and feelings of Samoan teachers in relation to the relevance and usefulness of the IST program in Samoa.

SPECIFIC RESEARCH QUESTION

What are secondary school teachers' perceptions of the IST program in Samoa?

Sub Research Questions
   i.   What is the nature of IST in Samoa?

   ii. What are the concerns of secondary school teachers on the IST program-related tasks?

   iii. How does the Samoan culture influence secondary school teachers' perceptions of IST?

   iv. How can teachers' perceptions of IST help to further improve IST programs in Samoa secondary schools?

DELIMITATIONS

1. This research study is limited to current IST programs in Samoa.

2. This research study is limited to secondary schools, excluding primary schools in Samoa.

3. This research study is limited to the perceptions of secondary school teachers, excluding the perceptions of primary school teachers in Samoa.

4. This research study is limited to the context of Samoa alone.

ASSUMPTIONS

Based on this study, the following assumptions were made:

1. Secondary school teachers are interested in the IST program since it is enhancing their personal and professional performance in teaching.

2. Teachers find IST workshops interesting as an opportunity to share their ideas, concerns, problems and resources to better their profession.

3. Teachers' perceptions of the IST program help to enhance the future development of secondary schools in Samoa.

4. The integration of Samoan culture to the development of IST programs and education system in Samoa solves the problems between modern education system and *faasamoa*.

SIGNIFICANCE OF THE STUDY

It is intended that the results from this study will provide baseline information for the improvement of teachers' performance in secondary schools in Samoa. This study can also be extended through further research in the future to cover primary schools and other schools as well for national information. It is also intended that this study will open avenues for further research on the effectiveness of IST programs in secondary schools in Samoa and other island countries of the South Pacific.

CHAPTER 2

LITERATURE REVIEW

INTRODUCTION

This chapter provides a body of relevant literature in an attempt to define the concepts of in service training and professional development also to complement the arguments and findings of the study.

THE CONCEPT OF IN-SERVICE TRAINING (IST)

In this study the terms In-service Training (IST) and Professional Development (PD) are used interchangeably according to participants' interpretation of the terms in accordance with the personal and professional development of secondary school teachers in Samoa.

In-service Training (IST) is a term that has been widely discussed and carefully defined by a group of researchers, educationalists and graduates in education. For instance, Perron (1991, cited in Lera et al. n.d: 1) clearly defined in service training as,

> "A variety of activities and practices in which teachers become involved in order to broaden their knowledge, improve their skills and assess and develop their professional approach".

Aitken (2000) in her research perceives in service teacher training as an ongoing training of practicing teachers to develop their skills and capabilities to further enhance their performances as well as students' achievements.

Clearly, IST refers more specifically to identifiable learning activities in which practicing teachers participate with the intent to empower them to get better in their teaching profession.

THE CONCEPT OF PROFESSIONAL DEVELOPMENT (PD)

Lieberman & Miller (1992) defined the concept of professional development (PD) as the knowledge, skills, abilities and necessary conditions for teacher learning on the job. John & Gravani (2002: 3) perceive professional development as,

> "A continuing learning process extending from initial training until retirement, by which teachers acquire the knowledge, skills and values, which will improve the service they provide to clients. It is a process whereby teachers become more professional, as an increase of professionalism, of ideology, rhetoric, and strategies, which occupations deploy in the interest of their own self-aggrandizement".

Seferoglu (1996) suggests that to improve the quality of teaching, teachers should be given the opportunities to grow professionally. In addition, Zumwalt (1986) suggests that PD is a necessity for better teaching and better schools.

The Scottish Department of Education has recently implemented the Continuous Professional Development (CPD) framework to help teachers to identify and access relevant, high-quality development opportunities that enable them to meet their full potential (Scottish Executive, 2002). With reference to Day & Sachs (2004: 3),

> "CPD is a term used to describe all the activities in which teachers engage during the course of career, which are designed to enhance their work".

CPD is considered useful to the professional development of secondary school teachers through various IST programs in Samoa. It helps teachers to identify and clarify all the areas they have weaknesses on so that they can improve and grow professionally in their future teaching career. It is for the continuous learning of all teachers in all schools at different levels. As reported by the Scottish Executive (2002: 6),

"It is intended to support teachers and to equip them with the skills and knowledge required to keep pace with the rapidly changing educational and professional environment. It is also act as a development tool against which all the teachers can identify their strengths and development needs".

CONSTRUCTIVISM PARADIGM

The constructivism paradigm is concerned with sense making and allowing people to make sense of their world as they see it. For this study, training is considered as a personal constructive act that helps teachers to possess his/her behaviour, belief, experience and previous ideas about how to teach and how the pupils learn. Teachers build, elaborate and test their personal theory of the world through their teaching methods in certain areas or subject (Lera et al. n.d). It is there that theory and practice become full of life when teachers, pupils and curriculum materials interact dynamically day after day. From this perspective, the teacher is a learner who faces new skills to be acquired and applied in the daily practice.

Peery (2004: 49) notes,

"The goal here is for teachers to think about their own learning processes, which are later discussed and framed in terms of theory (like constructivism) and direct application to the classroom".

The ongoing IST program gives teachers the opportunity to identify and construct relevant ideas that help them to improve their potential and capabilities in teaching. This study is approached from a constructivist paradigm suggesting the use of qualitative methodology to examine the relevance and usefulness of the IST program and the uniqueness of the Samoan culture to the professional development of secondary school teachers in Samoa.

TEACHERS' PERCEPTIONS OF IST

1. IST Methodology
1.1 Lecturing

In Greece, 'lecturing' was the method mainly used in the course of the IST sessions while dialogue, group discussion, field experiences and role-playing are not used or with limited usage (John & Gravani, 2002). Lecturing was the central technique used by trainers to pass on knowledge to teachers. Unfortunately, teachers wanted innovative and constructive training methods like collaborative learning.

1.2 Collaborative Learning

Teachers who "collaborate, learn together, share ideas and model best practice" (General Teaching Council, 2004: 3) feel respected and supported in their work, and are more likely to stay in teaching. Collaborative working is fundamental in order for the opinions and concerns of all teachers to be represented. As Wilson (n.d: 12) states "this type of activity can be used to make professional development programs more school focused and targeted towards the needs of staff". Teachers actually need professional help but in a more professional way like sharing ideas and working together as a team. As Darling-Hammond (1987: 11) notes, "successful teachers are those who are able to use a wide range of teaching strategies and interaction styles".

2. Trainers of IST
In Samoa, "trainers included a School Review Officer (SRO), school principals, lecturers from NUS and USP, and teachers" (Lameta, 2002: 6). However, the study by John & Gravani (2002) found several trainers were not professional teachers by profession but graduates from universities in other specialized fields. They were using their university experiences to conduct IST. They were not communicative and gave teachers less time to work interactively with each other. They presented lectures but lack practical activities. This view highlights the absence of

praxis in the course of the sessions. Teacher educators must enact appropriate practice to ensure that what they 'taught is caught' rather than talking about appropriate practice. In other words, they should be the ones to 'walk the walk' rather than 'talk the talk'".

In IST workshops, trainers teach teachers to be communicative, work in teams and collaborate but they themselves are not being able to put these into practice. Trainers like these with no teaching experience at all do not understand what has been going on inside the classroom and the problems faced by teachers every day because they have not seen the inside of the classroom once or in a long time (Peery, 2004). These people always talk about theory not knowing that there are kids out there who do not know how to spell, read and write.

Nevertheless, teachers often look to IST administrators as educational experts for support (Seferoglu, 1996). Peery (2004: 14) argues, "All educators should be concerned about giving teachers tools to be more effective so that students will learn". Simply, the practice of professional development programs rely very much on the skills and knowledge along with the presentations prepared and presented to teachers by trainers, facilitators, administrators and curriculum coaches. According to Martin-Kniep (2004: 7),

> "Participating in these workshops gives everyone the opportunity to learn and provides presenters with critical friends who can give feedback. Because of this, the presentations become learning opportunities for both presenters and participants".

Moreover, effective trainers give teachers opportunities to hear their problems. As Peery (2004: 3) describes "good professional development should be the best form of problem-based learning". On the contrary, ineffective trainers are those who rush to cover prearranged material, provide no discussion time with peers and facilitators or teamwork among teachers and lack respect for teachers' effort (Field Notes, 2007). The IST program should not be based

on trainer's perceptions but should be based on teachers' perceptions determining the things teachers need to know and be able to do to improve their teaching performance.

3. Teachers' needs and priorities
According to Kings & Taylor (2000), the activities of the IST should be based on information collected from teachers in all schools, prescribed aims and objectives of schools, hands-on-activities and activities appropriate and relevant to students. Teachers need to see in advance that, the IST program has some intrinsic worth, and that they contribute to it. They also need to see that it will benefit their students' learning.

Fullan (1991) believes that teachers must lead education reform and that they are the key to continuous improvements in schools. Actually, teachers are the sole agents of change who can make significant changes and differences in the lives of their children. However, teachers cannot do this if they are untrained. There is a dire need to train them to be professionals and also to furnish them with the specific aims and objectives of the curriculum, students and schools. As Hewett (1971) points out professional needs must be related to the needs of the schools. In this regard, Kersiant et al. (2001) suggest teachers need to identify the connection between the PD offered and their classroom context. Within this context, what teachers learn should be as important as how they learn and emphasis should be placed on the processes by which they grow professionally as well as the conditions that support and promote that growth (John & Gravani, 2004). Hence, Clarke & Hollingsworth (2002: 947) point out, "The optimization of the outcomes of a process is facilitated by the understanding of that process".

However, many teachers through their experiences reported that the content of the sessions they attended were not directly applicable in their settings (Kersiant et al. 2001). As a result teachers were not being committed nor interested to the program because it did not meet their

practical classroom needs (John & Gravani, 2002). According to Delworth & Hanson (1978) the major goals of training programs are to provide the information and skills teachers need to meet expectations of their own performance and to help them learn how to teach what they have learned. Fullan (1993) argues that teachers (individually and collectively) must develop the habits and skills of continuous inquiry and learning, always seeking new ideas inside and outside their own settings.

The IST program remains a voluntary exercise to assist teachers to meet their needs. As kings & Taylor (2000: 2) stress, "the in-service workshop should be approximately pitched to meet the needs of teachers, be contextually relevant and develop teachers' ideas, skills and horizons". This means, IST requires opportunities "to learn within a teacher's day-to-day work" (Kersiant et al. 2001: 7). Lameta (2002) further comments that the importance of IST is to be customized to the needs of the participants. And the professional development program needs to acknowledge where teachers are at, where people need to shift to. Of equal importance, is the need to acknowledge where people have come from. Essentially, the IST programs are more likely to be successful if they address teachers' real and daily concerns.

4. Availability of the IST Program
Seferoglu (1996) believes that lack of PD opportunities has been a major problem for teachers in improving themselves. In Samoa not all teachers gained access to the IST program. Based on this study, only a few teachers especially those teachers in the rural areas and outer islands have been selected based on their qualifications and teaching positions in schools to attend IST workshops organized and run by the DOE at certain period of time (Field Notes, 2007). For instance, in New Zealand, Renwick (1994) reports that teachers holding positions of

responsibility had attended 65 % and assistant teachers had attended 42 % amount of teacher professional development programs in a year.

The IST workshops happen mostly during school hours as Lameta (2002: 7) reports "a training team was in each site school for a day (8am – 4pm) conducting workshops". For this reason, some schools were not interested to participate but requests were made for running the program in their own schools.

5. Collegiality and Collaborative Learning
Building collaboration among teachers as part of PD is essential to establish a norm of collegiality as part of the school culture and to sustain any reform effort (Kersiant et al. 2001). This helps to support teachers with the motivation and encouragement to deal with important issues in schools. Helping teachers to better know themselves helps improve not only their teaching but also the overall quality of their lives both inside and outside the school. As Darling-Hammond (1987: 5) suggests, "the surest way to improved instruction is a formal system of teachers helping teachers". To support her view, Futrell (1988) points out that effective instruction requires systematic school-wide programs in which teachers help all teachers.

Teachers inquire into their own practice and seek to improve. Each teacher needs to see his or her teaching through another's eyes. As Sharma (2000: 19) complements, "the helpful and constructive criticism of other teachers can increase a teacher's effectiveness". In addition, Shulman (2004: 518) explains, "teachers can have other people to talk to, to inspire them, to share a dream, to boost their spirits and to offer constructive suggestions". So, the IST is mainly "teachers helping teachers". Teachers are always ready to help each other. As Tickle (1994: 31) further elaborates,

"A culture of collaboration is not just about starting conversations to bring about change. It permeates how the organization functions and what decisions are made on a day-to-day basis".

6. Usefulness of the IST Program

Kersiant et al. (2001) in their research found out that teachers may have improved their content knowledge as a result of attending PD offerings. Teachers consider the IST program very important as it gives them a background and great number of ideas that they can use in the classrooms. Teachers agreed that IST workshops result in the enhancement of their knowledge, skills and abilities. That is why the IST program is very much appreciated by all teachers because it helps them to further develop the skills, knowledge and ideas relevant and useful to their teaching profession.

Teachers learned a lot and have found out some of their weaknesses from IST programs. For instance, some teachers are being able to avoid what is inappropriate to their face-to-face teaching in the classroom after being students in their group activities. Hellner (2006) clearly explains that experiencing subject matter from a student's perspective informs and refreshes teachers' instructional practice. Therefore, teachers prefer more active participation, teamwork and relevance to the school (context) (John & Gravani, 2002).

The IST programs are very important to the personal and professional development of teachers. To such extent, "teachers usually return from professional conferences excited about new ideas and resources they have discovered" (Hellner, 2006: 63). In-servicing teachers is a means of equipping them with practical teaching methods that enable them to draw their own maps of work and at the same time give them the opportunity to learn those ways and means by which lessons are effectively taught. Furthermore, IST helps teachers to teach in an orderly manner, which will be easily followed by the students.

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In New Zealand, the significance of the IST program is to develop the capability of the teaching service as a means of equipping the education system to respond to change. As Aitken (2000: 2) writes,

> "Teachers need new skills and capabilities to respond to a wide range of demands such as economic globalization, social changes in society, rapid changes in technology, the use of information and communication technology in learning and government policy".

In Samoa, the IST program is increasingly being regarded as the key mechanism and vehicle to equip schools to face these challenges. The IST program in Samoa addresses mainly those teaching in secondary schools aimed at renewing and updating their subject knowledge and professional skills and informing them about developments and reforms in education. The rationale of IST in accordance to Thompson (1995) is to "liberate and harness energies and talents of teachers by consulting and linking staff within and between schools". This actually helps to develop forms of decentralization suited to local circumstances.

This study examines secondary school teachers' perceptions of the usefulness and relevance of the IST program to the personal and professional development of teachers in Samoa. Hence, it is important to understand the context of Samoa in which this study took place.

CONTEXT OF THE STUDY

1. Geographical Overview
Geographically, Samoa is located in the middle of the Polynesian countries, thus yielded its name *"the heart of Polynesia"*. It is a small island country that contains the smallest ocean water in the Pacific. It is located between 13° and 15° latitude south and 171° and 172° longitude west. The total land area of Samoa is approximately 2,935 km².

Samoa consists of ten islands located in the Pacific Ocean. The two largest islands are Upolu and Savaii as shown in Figure 1 where this study has been conducted and carried out. The other two tiny islands are Manono and Apolima. Apia, the capital of Samoa is located on Upolu, whose land area is about 425 square miles. Apia is the commercial centre of Samoa and is suitably located midway on the northern coast of the island.

Figure 1

Map of Samoa

Source: http//geography.about.com//ncwsamoa.htm
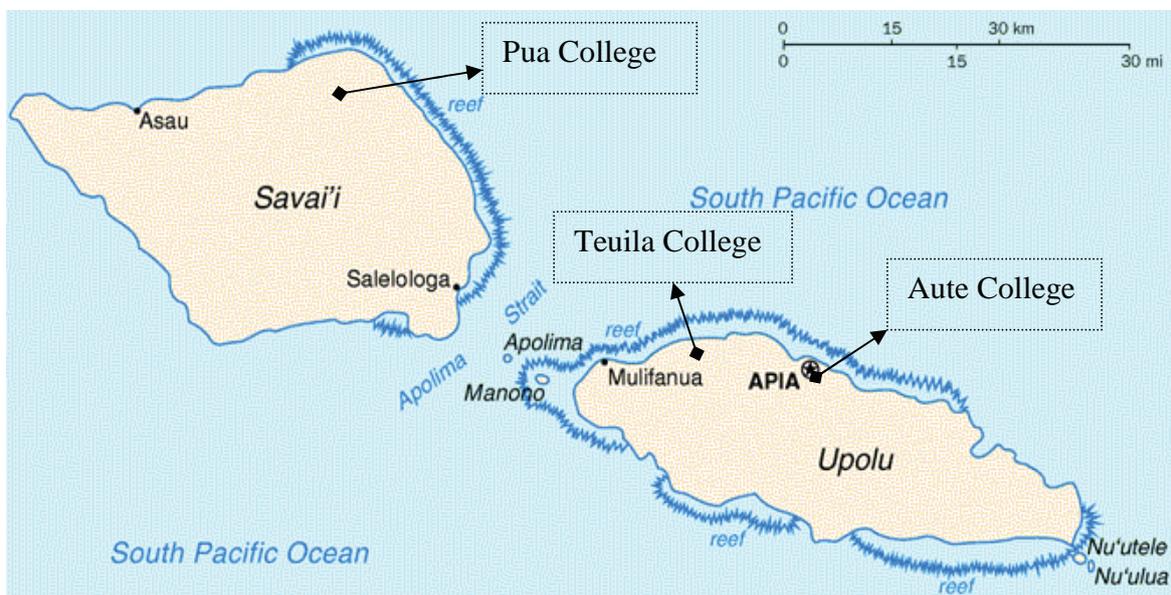
2. Political Overview
The Samoan archipelago lies almost halfway between Hawaii and New Zealand. It was settled possibly as early as 1000BC and did not come to European notice until the 18th century. In 1914, New Zealand took over the administration of Western Samoa from the Germans until 1962 when Western Samoa gained its independence. In 1997, the country changed its name from Western Samoa to **Samoa**. Of the ten islands that make up Western Samoa, four are inhabited and they are: Upolu, Savaii, Manono and Apolima. The Samoan culture is traditional and strongly influenced by Christianity.

Samoa is under the leadership of Paramount Chief and Head of State - Afioga Tuiatua Tupua Tamasese Efi. He was newly and constitutionally elected by members of the parliament in June, 2007 for a period of five years when His Highness, Susuga Malietoa Tanumafili II, one of the first Heads of State in Samoa and longest serving leader in the South Pacific, passed away in May 11, 2007.

The *fono* or legislative assembly is made up of 49 seats. Only *matai* or chiefs can stand for election to the *fono*. The Prime Minister, Aiono Lupesoliai Sailele Malielegaoi, is an economist by profession and he is now the longest serving member of parliament in the South Pacific region. His Human Rights Protection Party (HRPP) won 36 seats in the 2006 election, which is about 74 % of seats in parliament.

3. Social and Economic Overview
The economy of Samoa is based on fishing and agriculture. Furthermore, migration, remittances, aid and bureaucracy are the major driving factors to the overall economy of the country.

Tourism is growing rapidly and is now one of Samoa's largest industries. The total international arrival statistics recorded for the month of July 2007, took a tumble of 11.3 percent over the previous month (June 2007) and a dwindled of 12.4 percent over the corresponding month of July 2006 in-contrast to a slight decreased of 3.1 percent 2006 over the preceding year 2005 (Ministry of Statistics, 2007).

The population of Samoa in the census of 2001 was 176,710 while in 2006 the total number of persons counted was 179,186 with males 92,961 and females 86,225. In comparison to the census conducted in 2001, the country's population grew by 1.4%.

The official language is Samoan but English also is widely spoken.

4. Educational Overview
While education is not compulsory children are widely encouraged and largely expected at least to reach secondary school. The churches on the other hand are committed to a major role in education.

Apia is home to the four universities established in Samoa: the National University of Samoa (NUS), Oceania University, Le Amosa-o-Savavau University and the University of the South Pacific (USP) Samoa Campus. The NUS consists of various faculties such as education, arts, science, nursing, commerce, maritime and technical training. It has been foremost established for the Samoans; however, the neighboring countries such as Tokelau and American Samoa are also sending their students under their own scholarship schemes to NUS. Oceania University is for medical training while Le-Amosa-o-Savavau teaches different disciplines revitalizing the Samoan language and the USP is for agricultural studies.

However, the non-formal education processes of the Samoan people happened to take place in three stages, the first stage is family, the second stage is village community, and the third stage is pastor schools. These stages of education were considered very important during the pre-European time.

GENERAL CHARACTERISTICS OF SAMOAN NON-FORMAL PROCESSES

1. Education in the Family (Aiga)

A Samoan child is born into a family, which designates a "person's *faasinoga/faasinomaga* (pedigree/identity), *si'osi'omaga* (ecological surroundings/environment), *ava fatafata ma le va tapuia* (good rapport and respect of space between oneself and others) and *to'omaga* (peace of mind and soul and spirituality)" (Silipa, 2003: 132). His own father and mother are the teachers (Mead, 1998) hence, "*o matua faiaoga muamua i totonu o le aiga*" meaning, "parents are the first teachers to the child inside the family".

The first stages of the Samoan child's education were carried out in his home. His parents as well as the other adults of his *aiga* were his first teachers. These teachers were under the demands of tradition to bring up their children in accordance with the ethos of the people (Ma'ia'i, 1957).

Parents normally help their children to develop the good *mafaufau*, which Mead (1998) best rendered as "an ability to exercise good judgment in personal and social matters" so they could be able to live happily and peacefully in life. Samoans look upon the development of this quality as a pure matter of growth. As the child gets older, his *mafaufau* also develops. The child who lacks this quality is described as *"leai se mafaufau"* meaning, "lack of judgment". The teaching and practice shown by the parents inside the family is being reflected by the quality of *mafaufau* that is developed by the children. Children learned the pragmatic skills from their parents and elders through observation and participation in the actual activities in the family and village community. This, I referred to as training in *faasamoa*.

The training of Samoan children begins from within the family or *aiga*. This is the duty of parents. The aim of this training is for children to achieve *poto* or wisdom to respect others and

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to live life according to the Samoan way of life. As Silipa (2003:12) describes "a Samoan child is born and socialized into assuming a status and role in the world, and engages in social learning and knowledge construction through faasamoa".

As children grow up, they start to learn what they see, hear and practice in their home environments. As Cazden (1992) further explains, children learn what they live, what they hear and try to speak in a context of meaningful, functional use with people who care about them and have the confidence that they will learn.

Parents and elders taught their children basic skills such as how to weave fine mats, weave blinds, go fishing, and do carving, netting and lashing. These skills were important to the Samoans for survival and maintenance of the society. As Aveau (2003) states, the traditional patterns of education that existed in Pacific Island Countries (PICs) before the advent of the academically oriented formal education from the western world in middle to late nineteenth century were concerned largely with the continuity and maintenance of the society. In addition, Tavana (1994: 33) says,

> "The most prominent functions of education before the papalagi arrived were those concerned with the elders teaching the young generations the roles they were required to adopt and those that they were free to choose for themselves".

Every child needs training. As the Bible says, *"A'oa'o le tama e tusa ma ona ala, a o'o ina matua e le toe tea ese ai lava"*. In English, "Teach the child the right knowledge and when she/he becomes of age she/he will never be able to forget it" (Proverbs 22: 6). This training is crucial as it paves the way to the success and failure of the child depending on the teachings and practices of parents and family members in the Samoan community.

Children have been taught first to obey, love and respect their parents and elders in the family. As Ma'ia'i (1957) explains that politeness and respect for one's elders are among the treasured values in Samoan society and these were the qualities that the community looked for in the "well-educated" boy or girl. "These qualities can be acknowledged from this Samoan proverb: *E iloa gofie le tama poo le teine Samoa moni i ana tu ma aga, e iai le tautala, tu, savali ma le amio* (A Samoan boy or girl is clearly identified by his or her attitude and behaviour, inclusive of the way he or she talks and conducts him or herself)" (Silipa, 2003: 192).

Children had informal learning at home where their parents and elders taught them Samoan culture and *faasamoa*. As Tavana (1994: 33) further explained,

> 'Samoan tradition directed that children learned the culture, customs and vocations through direct interaction, observation, and participation in daily village life'.

2. Education in the Village (Nu'u)

The second stage of education in pre-European days was the education that took place in the village community, which activated in different groups such as the *aumaga, aualuma,* and *matai*. According to Ma'ia'i (1957), this training would come into use at this later stage, either by observation or through actual participation.

2.1 The Aumaga (Untitled Men), their Roles and Responsibilities

By the time a boy becomes a young man, he has to join the group of untitled men of the village known as *taule'ale'a* or *aumaga*. Aumaga is culturally referred to as "the village warriors that live and die in guarding the families and the village". Samoan authors such as Ma'ia'i (1957), Meleisea (1987); Silipa (2003) and Petana-Ioka (1995) referred to them as the "strength of the village" or *"malosi ole nu'u"*. This group serves the chiefs in ceremonial activities and carries the bulk of responsibility and effort in all village cooperative enterprises. For the village

council, the aumaga cooks and serves food at all council meetings and on all ceremonial occasions. They have the major responsibility in the wringing and serving of kava. They also serve as a kind of police force, putting into effect all village council legal pronouncements (Holmes & Holmes, 1992).

In the Samoan culture, the *aumaga* learns and educates at the house of the council or *fale fono o matai*. There is no formal education process being undertaken at the location but what they have seen, observed and heard at the council is what they inherit for their present and future obligations. The training of *aumaga* takes place within the practices and responsibilities they make. As described by Holmes & Holmes (1992), *aumaga* plan and provide the bulk of the labor force in such activities as cutting copra for church money-raising projects, repairing village paths, house building, ferrying passengers and cargo in longboats to vessels anchored outside the reef, planting and harvesting of the village taro patch, and group fishing (*lau*) on the reef flat.

Aumaga have meetings of their own where the *sa'o aumaga* (son of the high chief in the village) who is also the leader of the *aumaga* group lectures *aumaga* on how to perform their various roles and responsibilities in their families and in the village (Field Notes, 2007). In the village meetings or *fono a le nu'u*, matai help *aumaga* to correct what they have done wrong also give them advices on how to improve their personal and professional performances in serving their families and the village. This training prepares *aumaga* individually to become *matai* when their families think his time is right according to his service in the family. The skills and knowledge *aumaga* gain from this training are passed down from generation to generation. This, I referred to as the training of *aumaga* through observation and participation.

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2.2 The Aualuma (Unmarried Women), their Roles and Responsibilities

By the time a young Samoan girl becomes a young woman, she has to join the *aualuma*. The *aualuma* is an organization of unmarried women with representatives from the several household family groups, which make up the village. Their function, like the *aumaga*, is to contribute to the general welfare of the village through a variety of social, economic, and ceremonial activities. At some stage in the meetings of the village council or *fono*, the *aualuma* is responsible for maintaining the *fale talimalo* (guest house), keeping it clean and decorating its surroundings with colorful flowers and plants.

Moreover, some of their responsibilities are to maintain the cleanliness of the village city *(aai)* and weave fine mats for family affairs *(faalavelave)*. The *aualuma* is well known in the Samoan culture as "*pae ma le auli*" meaning they iron and remedy troubles and differences within families and villages. They are the wombs that generate life and blessings through their everyday ways of living for the families and the village as a whole. Through that, women of the *aualuma* have learnt and tried to live with their specific roles and responsibilities *(nafa)* in the development of their families and the village. Also, to maintain their cognition and identity in *faasamoa*.

Similar to aumaga, *aualuma* also has a *sa'o aualuma* (daughter of the high chief) who is also the leader in the aualuma group. She is the one who provides ways of teaching to the rest of aualuma on various skills like sewing, cooking, weaving fine mats, and making *siapo (tapa* cloth). This training helps members of the aualuma with their roles and responsibilities in upgrading the standards of their families and the village (Field Notes, 2007). The skills each member of the aualuma learns are passed down to the younger generation and the next

generation. This training enhances young women's skills and knowledge about their "*nafa*" (roles and responsibilities) and principles in *faasamoa*.

2.3 Matai (Titled Men), their Roles and Responsibilities

Traditional authority within the *aiga* or family is vested in the *matai*, the family leader. Each extended family has at least one *matai* at its head, a man, or sometimes a woman, who is appointed through a combination of family and inheritance, and who represents the interests of the *aiga* at meetings of the *fono*, the village council.

The matai's responsibilities are many. As Holmes & Holmes (1992) describe, matai serves as a kind of family patriarch who must promote family unity and prestige, administer all family lands, settle disputes among kinsmen, promote religious participation, and represent the family as its political spokesman in the village council of chiefs (*fono a ali'i*). In addition, Lay et al. (2000) also explain that matai are responsible for the enforcement of village law and the punishment of family members who may have violated the social code. Transgressions include manslaughter or other violence, refusal to obey family orders, adultery or drunkenness, and punishments are often in the form of onerous tasks for minor offences or extreme humiliation for serious breaches of family protocol.

This kind of training teaches matai on how to lead their families and at the same time teaches villagers and family members to live in peace at all times by following and obeying the set of rules and regulations already laid and agreed by the village *fono*.

In the village council or *fono*, paramount chiefs (*ali'i*) and *matai* (titled men) meet to discuss the rules and regulations to guide the villagers. All the significant decisions relating to village

life are made at the *fono*. Every member of the village council may put across his opinion on all matters that are discussed. All members of the *fono* have a chance to speak. Here, matai get to improve their oratory speeches, problem-solving and leadership skills. The high chiefs play a major role in helping matai by giving meaningful advices and directions on how to look after their families and the social welfare of the village by sharing ideas, concerns and problems. The matai also receives help and advices from his family members through family gatherings and special occasions like wedding, funeral, reunion and bestowal of matai titles. The essence of this training is present through the discussions of matters by which *matai* learn from each other.

3. Education in Pastor Schools
The most dominant church in Samoa is the Congregational Christian Church Samoa (CCCS), which was first called the London Mission Society (LMS). This church initially provided the '*first aid*' type of education for Samoans and it all began with the teachings of the Bible. The missionaries when first arrived in 1830 tried to teach the Samoans to understand the word of God before they taught them how to read and write. As Fauolo (2005: 690) in his book says,

> "*O le isi lava galuega taua tele lenei sa feagai ma uluai misionare mai le amataga, ole aoaoina lea o tagata ina ia malamalama ile Afioga Paia a le Atua. O tagata matutua e o'o lava i fanau sa galulue malosi i latou e a'oa'oina ina ia iloa faitau ma tusitusi*". ("One of the important tasks the first missionaries did in the beginning was the teaching of the gospel to the Samoans. The elders and children had been working hard to learn how to read and write").

In 1844, London missionaries established Malua Theological College (MTC) to train young men to become pastors. Later, they set up pastors' schools or *aoga faifeau* in each village for both children and adults. Pastors were also teachers of pastors' schools. In the pastors' schools, people were instructed to read and write in Samoan; they learn basic arithmetic, scripture and

church music. The pastor taught the boys whatever practical skills he had learnt, while his wife taught the girls papalagi domestic arts (Meleisea, 1987).

Samoan pastors worked hand in hand with London missionaries to educate Samoans about the Bible and other related skills such as cooking, sewing, carpentry, farming and world history. To complement, Meleisea (1987) notes, education was a major programme of the mission. Furthermore Tavana (1994: 34) says,

> "Following the European model, pastors' schools encompassed bible study, and the rudimentary 3R's, and in addition, vocational skills such as cooking and sewing for the girls; and carpentry and plantation work for the boys".

The importance of this training that was done by London and Samoan missionaries in pastor schools enabled many Samoans to read and write in their own Samoan language. By the time formal schools established, Samoans had already been educated through non-formal education in the family, village and pastors' schools.

THE ESTABLISHMENT OF FORMAL SECONDARY EDUCATION

When New Zealand took over Samoa in 1914, Samoans had already undergone education at pastors' schools and mission schools. Primary schools had already been established. However, the stipulation for higher education was made by means of scholarships enabling the winners to undertake secondary education in New Zealand under the scholarship scheme by New Zealand in 1945 to 1955. By 1923, there were six Samoan boys in St Stephens, Auckland, holding such scholarships (Petana-Ioka, 1995).

I agree with Petana-Ioka (1995) who said "this marked the beginning of secondary education, albeit only for a selected group of young Samoans" in a sense that it was the first time the

secondary level of education had been introduced to the school children of Samoa. However, it was not held in Samoa at that time but in New Zealand. Actually, the beginning of formal secondary education started after New Zealand established Samoa College in 1953 as the first government secondary school in Samoa. Some of the missions such as the LMS, Methodists and Catholics also set up their own secondary schools.

The top students who could pass the Year 8 National Exam went to Samoa College. These students represented the top two to three per cent of students as judged by results in the Year 8 examination. Other students went to Vaipouli and Avele Colleges that later established as secondary schools in the late 1950s. Petana-Ioka (1995) stated that these top-ranked students, the '*cream of the country*' – upon entry to the three senior secondary schools were then exposed to a New Zealand-oriented curriculum, the object of which was to prepare these students as candidates for the New Zealand School Certificate (NZSC) and University Entrance (UE) examinations.

Students who managed to pass the New Zealand School Certificate were allowed to enter into Form 6 where they sat the University Entrance examination. If they managed to pass, they were then sent to New Zealand on government scholarships for further studies in Universities or Teachers' Colleges.

In 1965, the Department of Education developed a series of Five Year Plans, which laid down its priorities for further educational development. Table 1 shows an extract of the first Five Year Plans by the Department of Education in 1965.

In 1979 and 1980 after two workshops that were conducted in Samoa and Tonga, a document setting out the aims of primary and secondary education in Western Samoa was subsequently published in May 1981. Table 2 shows a list of broad aims for education in Western Samoa.

The aims for education in Western Samoa was the result of the combined efforts of Samoan teachers and educators and from discussions with practicing Samoan teachers and educators concerning the 'needs' of the Samoan people in their particular communities.

In 1989, NZSC was being abolished and was replaced by WSSC (Western Samoa School Certificate) while UE was replaced by PSSC (Pacific Senior Secondary Certificate). The WSSC now called SSC (Samoa School Certificate) is organized and supervised by the Department of Education in Samoa whereas the PSSC is now handled by the SPBEA (South Pacific Board of Educational Assessment) in Suva, Fiji.

Table 1

1965 Five-Year Plan

a. To allow for every Samoan to receive a full course in elementary (or primary) education.
b. To provide for every primary school to offer a nine-year course in primary education.
c. To improve the quality of the education offered by relating the curriculum to Samoan conditions.
d. To convert the former district intermediate schools into junior high schools to provide for more students to enter secondary education.
e. To provide the trained manpower to teach at the secondary school level.
f. To provide training opportunity, local and overseas, for most if not all of the teachers to upgrade and to update their understanding of the subjects they teach and the methods that could be used. Also to give the teachers an awareness of the present changes and trends in education.
g. To provide technical education this will produce the qualified tradesmen to adequately fill many of the posts available in this field of work.

Adapted from Petana-Ioka MA Thesis (1995)

Table 2

Broad aims for education in Western Samoa – May 1981

1. To provide the child with a wide variety of learning experiences in the school, in order that s/he will be able to progress to his/her full potential.
2. To equip the child with the necessary knowledge, skills and attitudes to enhance further the learning process.
3. To provide the child with the opportunity to understand and appreciate his/her environment and heritage.
4. To foster the physical, social, personal and moral development of the child as an individual and as a contributing member of his/her society

Adapted from Petana-Ioka MA Thesis (1995)

The Samoa secondary education system has had a dual stream structure with junior secondary schools providing education from Years 9-11, while the senior colleges such as Samoa College, Avele and Vaipouli have provided education from Years 9-13. However, in 1999 and 2000, Samoa Education policy was being reviewed. In 2000, the Year 11 National Examination was removed to enable automatic admission to Year 12.

In 2001, the unification of the dual-stream secondary system into a single-stream system was made effective. The desire of the DOE is to further expand access to secondary education and to enable high quality, relevant learning experiences to be available to all secondary students in the country (Samoa Department of Education, 1998). In June 2006, the second ten-year policy and strategic plan of the MESC was launched. The guiding principles in this plan are equity, quality, relevancy, efficiency and sustainability (MESC, 2006). Today, there are twenty-five government run secondary schools and twelve mission secondary schools. In 2005, the total number of students in secondary schools was 14,900. A total of 663 teachers were employed in secondary schools throughout the country (MESC, 2006).

There were many changes made to the education system of Samoa since the beginning of formal development of secondary schools in Samoa. Unfortunately, these education systems did not succeed much in achieving the educational aims as well as providing quality education for the Samoans. This is because these education systems did not really emerge from the historical and cultural dynamics of the societies in which they are located (Aveau, 2003). These education systems were based on western intellectual models and were essentially academic in nature. Tavana (1994) argued that New Zealand education was aimed at the production of bourgeois papalagi and benefited only the elite groups. The elitist and academic nature of this education system was not conducive to training Samoans to survive in their own culture. According to Thaman (1988: 4),

> "Colonialism interrupted the development of meaningful and unique educational systems, replacing them with formal European style educational institutions, which viewed indigenous cultural values and institutions as barriers and hindrance to the business of converting learners".

I believe Samoa needs to build up its education system dependent on its cultural values and faasamoa to address issues faced by the present education system. Samoan people have their fundamental cultural values, which they attribute to meaning and their way of life. The aims of western education are not always relevant to Samoan culture, faasamoa and Samoan context. Therefore, the inclusion of Samoan cultural values in schools can help to solve the overall problem between modern education and traditional education. The curriculum should be Samoanised to meet the cultural needs and suit with the physical environment of Samoan people. As Tavana (1994) further commented, knowledge and learning in the Samoan context is by nature interconnected as oppose to fragmentation, where the physical, cultural and spiritual dimensions do not exist in isolation but instead merge into a circular continuous whole.

The establishment of formal education led to the development of the in service training program in Samoa's formal education system.

THE DEVELOPMENT OF IST IN FORMAL EDUCATION

In Samoa, formal education system was initially derived from the education system of its colonial masters such as Germany and New Zealand. Lay et al. (2000) explained, before independence and for some time afterwards, secondary education was based on New Zealand model, with imported curricula and teachers. Students during that time sat the New Zealand School Certificate examination and University Entrance.

School teachers and administrators were predominantly New Zealanders. School administrators inspected and graded schools according to New Zealand standards (Tavana, 1994). Mr. Perefoti Tamati, the first Samoan director of education at that time said, "Schooling in Western Samoa had now become a copy of schooling in New Zealand" (Cited in Tavana, 1994: 36). As evident, in 1945, a scholarship scheme was implemented allowing young Samoans for advanced training in New Zealand so that they might return and become future leaders of Samoa (Tavana, 1994). In 1966, the government of Western Samoa put forward a five-year socio-economic plan. According to Tavana (1994), proponents of this original plan challenged the validity of the existing school system, claiming that it was unsuited to the nation's development needs and to the realistic ambitions that could be attained by Samoan youths.

Essentially, the government of Western Samoa found learning provided was not relevant and useful to the life of the individual learner. In 1970, the Curriculum Development Unit (CDU) was established at Malifa to review the primary school and secondary school curricula. As a

consequence, curriculum-writing workshops for primary and secondary school teachers were launched (Petana-Ioka, 1995).

In 1985, a revised primary school curriculum was trialed in all schools. Regular monitoring of the trials occurred to make sure that the contents are adequate and relevant to students of each class and to make sure that teachers are well learnt with the level of the contents at each level. Cell meetings began to develop, which are a form of IST to help teachers with the new curriculum. Cell meetings and regular visits by subject organizers and senior officers of the DOE to all schools at the district level gave teachers the opportunity to receive professional guidance on a continual and consistent basis and it provides an arena for teachers to meet and share their views on educational issues (Ma'ia'i, 1957). It is believed that through the development and continuation of the IST program, Samoan teachers were able to identify significant problems hindering the progress of students in secondary schools in Samoa.

CULTURAL VALUES RELATING TO EDUCATION

The relationship between parents and their children inside the *aiga* is a clear picture of the relationship between teachers and students inside and outside the classrooms. The teacher's job is to develop the child's *mafaufau* both socially and intellectually so that he/she can learn something useful and meaningful, which he/she can offer back to help in serving his/her family, community and country as a whole. Crawford (1977: 32) indicates that "a Samoan conception of himself is closely tied to his identity as a member of a family – from it he receives security and the necessities of life, to it he offers his service. The motivation is *alofa* or love". The child who treasures *alofa* (love), *faaaloalo (*respect) and *usitai* (obedience) in his heart has a *mafaufau* to succeed in school for the good name of his parents. This child undoubtedly gains all the blessings thus live a rewarding life in the future.

Faaaloalo (respect) and *usitai* (obedience) are the important values in the faasamoa. According to Simanu (2002), *faaaloalo* (respect) and *usitai* (obedience) are the key ingredients for Samoan social interaction and etiquette. These two elements control appearance and tone of social interaction and enable people to fulfill obligations and maintain their *vafeiloai* (social relationships) with harmony. The social interaction between teachers and students in schools are always guided by these two important values, in which students respect (*faaaloalo*) and obey (*usitai*) their teachers just as they do to their parents in the family and people in the community.

In IST programs, teachers' behavior is shaped by respect and obedience too due to the *vafeiloai* in the Samoan culture. In this regard, teachers of all ages have to listen and obey whatever instructions and tasks given to them by trainers even though trainers are younger than them (Field Notes, 2007). In addition, teachers must show good rapport with trainers and treat them in the same manner as they wish to be treated. As Hellner (2006: 20) points out "showing respect also carries its own reward. Namely, when you give respect, you get it back as well". The presence of the *vafeiloai* or social relationships enable teachers to consider trainers' feelings, needs, wishes, thoughts and preferences.

The MESC has informed teachers to teach *fairness, honesty, love, excellence, responsibility, respect and tolerance* in the curriculum (MESC: National Curriculum Policy Framework, Final Draft, 2005) based on the important values in *faasamoa*, which is *faaaloalo, alofa* and *usitai*. These values enable Samoan teachers to understand the importance of their belief system and to make sense of their world.

Samoan language is one cultural aspect of the *faasamoa*. It is another means of differentiating status and roles in society (Lay et al. 2000). The Samoan language is highly stratified. *Gagana faaaloalo* (respect language) is mainly used by high chiefs during meetings of the village council and in special occasions like *saofai* (bestowal of Matai titles), weddings and funerals. In these instances, *gagana faaaloalo* is a way of speaking that combines both linguistic and non-linguistic elements into a more elaborate and careful way of speaking (Simanu, 2002). For instance, children speak the respectful language to their parents and elderly people in the family and village community. When they go to school, they do the same to their teachers. In IST workshops, *gagana faaaloalo* is also used by teachers to communicate with trainers. Trainers are prominent people during the period of training since they are referred to as leaders. Their roles in IST workshops differentiate them from teachers.

CONCLUSION

This chapter explores the varying understandings of IST as well as teachers' perceptions of IST and PD in a number of countries. First, many teachers felt that the IST program could help them to become better teachers in the future. Second, several teachers expressed the desire to attend IST workshops providing solutions to practical problems and advocated the necessity for their practical needs to be met.

The trainers or administrators of IST programs, particularly those who were not related to secondary education, were viewed by the teachers as people who were delivering a stream of abstract principles and ideas rather than a stream of action (John & Gravani, 2004). Researchers believed that the IST program is more likely to succeed if teachers and IST administrators can work together in a closer relationship where mutual respect and interdependency are central.

Literature strongly points out that IST programs help teachers to gain new knowledge, skills and ideas useful to their teaching and professional career. The IST activities need to be based on information from teachers and must be related to the needs of the schools.

The research methodology as used mostly by writers, researchers, educators, philosophers and others in this chapter is largely qualitative in nature as teachers' voices are clearly depicted in the creation of their own viewpoints on the subject of IST and its relevance and usefulness to the professional development of teachers in schools.

CHAPTER 3

METHODOLOGY

THEORETICAL FRAMEWORK

To conduct this study, I used a constructivism paradigm to create and develop a way of thinking. By using this paradigm, I was able to construct a qualitative research approach, which determined the 'specificity and culture in the Samoan context'.

This study used qualitative research method to collect descriptive data and relevant information to understand teachers' perceptions of the IST program in Samoa. Barr (2004) explains that qualitative research methods are designed to help build up (from a relatively small sample) an in-depth picture of how the population functions, what the key relationships are and how different aspects of life are held together. They also reveal how people understand their own situation and problems and what their priorities are.

The data gathering methods that were used to collect the data and information needed for the study included in-depth interviewing, questionnaire and documentary analysis. These research tools helped to collect information that was relevant, meaningful and useful to this study. Also, to increase the validity and reliability of the findings. The nature of the study is largely qualitative as to investigate experiences and perceptions of secondary school teachers on the IST program in Samoa.

The questionnaire survey instrument was designed to determine if perceptions tend to differ among teachers on the basis of their gender, age, teaching level, professional training and experience. The in-depth interviewing method was also designed to determine how congruent teacher perceptions were with the articulated intent and actual framework of the National

Curriculum in Samoa. The documentary analysis also helped to determine how well teacher perceptions reflected cultural values and social development in Samoa, including the relatively new experience of the Samoan community.

RESEARCH ETHICS

According to Blaxter et al. (1996: 146),

> "Ethical research involves getting the informed consent of those you are going to interview, question, observe or take materials from. It involves reaching agreements about the uses of this data and how its analysis will be reported and disseminated. And it is about keeping to such agreements when they have been reached".

In Samoa, gaining access, which I used to conduct this research study was actually the business of the top ranking people like the Chief Executive Officer (CEO), Assistant Chief Executive Officer (ACEO) and Principal Education Officer (PEO) of MESC as well as the CCCS Director of Education. I sought their permission through formal letter requesting them of their permission to carry out my research in three secondary schools in Samoa. My request was accepted by the ACEO of MESC since the CEO was unavailable and the CCCS Director of Education. They both gave me the opportunity to select secondary schools, which I wanted for this study. They also prepared approval letters for school principals of each secondary school informing them about the purpose of this research study.

By the time I went in each school, the school principals warmly welcomed me and quickly selected staff members qualified for this study. This is because I went through proper channel. Teachers involved were very courteous, caring and supportive throughout the research fieldwork. This approach helps to maintain meaningful relationships, respect, cultural

competency, caring and mutual love among the research participants and the researcher in the context this study took place.

The research fieldwork was conducted from May to June 2007 at three different secondary schools in Samoa. As needed, a letter was sent to the CEO of MESC for permission to allow me to do my research in two government secondary schools. A sample of this letter is shown in Appendix 1. The same letter was also modified and given to the Director of the Congregational Christian Church in Samoa (CCCS) for the same reason. The matters of confidentiality and anonymity were highly considered in the letters in which the real names of the participants are not mentioned in the writing of this final report. As Tuckman (1972: 233) further explains,

> "Respondents are entitled to know how their privacy and confidentiality will be treated, thus the letter should indicate whether respondents are to identify themselves and, if so, how their identities and responses will be protected".

THE SELECTED SECONDARY SCHOOLS

This research study was performed in 3 selected secondary schools in Samoa, which I referred to as *Teuila* College, *Aute* College and *Pua* College for ethical reasons. The made-up names for selected secondary schools are the names of beautiful and colorful flowers in Samoa. Each flower represents the beauty of each secondary school. Teuila College is situated in the rural, Aute College is in the urban and Pua College is on the biggest island of Samoa, Savaii. It was determined that adequate sampling of individual teachers from the above-mentioned areas in Samoa could form the study on Samoan perception of IST.

POPULATION AND SAMPLE

There are twenty-five run government secondary schools and twelve mission secondary schools (MESC, 2006) in Samoa. However, the study concentrates merely on three secondary

schools, which is one mission secondary school and two government secondary schools. The total number of secondary school teachers in Samoa is 663. However, only six secondary school teachers were selected for this study, two from each secondary school. The selection of teachers was based on their teaching experience, teaching credentials and willingness to participate in the study.

The study used purposeful sampling to find the most knowledgeable person and to provide most data. As Tavana (1994) in his research describes, the choice of purposeful sampling to select respondents was based on the assumption that the subjects who would be included are reasonable representatives of Samoa society and community. Bogdan & Biklen (1982) further explained that the assumption of this method of sampling is that information elicited from these individuals is both credible and valuable because their positions and views on given subjects represent the positions and views of the people in the respective groups they represent.

An officer of the MESC was also approached and interviewed about the nature of in service training in Samoa secondary schools. His meaningful responses and experiences were of great assistance in providing information on the IST program in Samoa.

INSTRUMENTS FOR DATA COLLECTION
1. In-depth Interviewing
In-depth interviewing was judged to be particularly helpful in providing insights into the secondary school teachers' personal responses to the IST program. Greenfield (2002: 209) explains, "The purpose of interviewing is to find out what is and on someone else's mind". The majority of the information were gathered and collected from six teachers (two from each secondary school) of three different secondary schools in quest of their opinions regarding the IST program in Samoa. Each of them was interviewed separately during their free periods at

their schools. Four interviews took place inside the staffroom and the other two occurred inside one of the classrooms. Each interview lasted for about one hour. To safeguard anonymity the participants are given false names.

The interviews were in the form of 'informal conversation' or 'conversation pieces'. Topics and issues covered were specified in advance, in outline form. "The outline increases the comprehensiveness of the data and makes data collection systematic for each respondent" (Greenfield, 2002: 211). Additionally, focus questions (as shown in Appendix 2) were also provided to give direction and structure of the research study during the fieldwork. This needs to seek factually precise information from the respondent, offering a range of possible answers.

The key interviewing skill is 'probing'. According to Johnson (1994), "Probing is particularly important with open-ended questions, when the respondent is asked to express his views in his own words, and the interviewer has to record them in full".

As all of the teachers interviewed were Samoans, the in-depth interviews were conducted totally in Samoan. G*agana faaaloalo* was highly used in the interviews, as teachers are respectful persons in Samoa. The use of *gagana faaaloalo* culturally built respect (faaaloalo), honesty (faamaoni), and obedience (usitai) between the researcher and the participants. This is also ethical conduct in Samoa in order to gain access and to be trusted with information.

2. Questionnaire
A questionnaire was given to each teacher before the interview took place. The purpose was to assist teachers with some of the questions they were not clear of. By doing this, all the questionnaires were answered and returned on the same day. The purpose of the questionnaires was to elicit qualitative information. Questions represent background information. This

includes general information on the participants' characteristics such as age, gender, educational level and IST experiences.

According to Tuckman (1972: 196), "researchers to convert into data, the information directly given by a person, use questionnaires and interviews". This simply means questionnaires are used to obtain more data from the research participants. By providing access to what is inside a person's head, these approaches make it possible to measure what a person knows, likes and dislikes and what a person thinks.

3. Documentary Analysis
The literature reviewed was conducted via Internet and library search primarily at USP. The purpose of using documentary sources is to reinforce data obtained through interviews and questionnaires. As Johnson (1994) stated that documentary research relies primarily on the use of available printed data as a source of evidence. The reports and other relevant materials were read and analyzed during data analysis. These documents are listed below:

- Education Project Report on In-service Training Secondary Education 2004
- Report of activities carried out by the In Service 2004
- Samoa MESC: National Curriculum Policy Framework – 2005
- Department of Education Corporate Plan Mid-term Review – July 2000 – December 2001
- MESC: Corporate Plan – July 2006 – June 2009
- MESC: Performance Appraisal Manual – October 2004
- MESC: Strategic Policies and Plan – July 2006 – June 2015
- MESC: Education Project Report on Teacher Training Specialist – Secondary 2004
- Samoa Secondary School Curriculum: Curriculum Overview Document July 1998

DATA ANALYSIS METHOD
Data analysis began after the fieldwork. Qualitative data were derived from teachers' in-depth interviews, teacher questionnaire responses and educational reports from MESC. Data from

questionnaires were analyzed and put on a table to describe the background of each participant in relation to the IST program. Data from educational documents provided the historical and contextual nature of IST. Some information was used to compliment the participants' responses. All interviews were properly organized into Samoan raw data for coding. As Charmaz describes,

> "Coding begins the process of categorizing and sorting data. Codes serve as short hand devices to label, separate and organize data. By providing the pivotal link between data collection and its conceptual rendering, coding becomes the fundamental means of developing the analysis (emphasis in original)" (Cited in Silipa, 2003: 41).

After coding, central themes emerged. These themes were drafted, edited, polished, redrafted and rewritten several times. This was the most complicated and intense process. Paragraphs were cut and pasted into emergent thematic files. At the same time, memoing of themes also happened. According to Yee (2001, cited in Silipa 2003: 41), "the theoretical nature of memo writing means that it raises the conceptual level as the analysis proceeds". Data from memo writing are used in chapter 5 to discuss the results of the findings in the study.

CONCLUSION

This chapter described the data collecting methods used in this study as well as their significance in the research design. Interesting data from in-depth interviews, questionnaires, and relevant documents were organized and presented qualitatively in well-organized descriptive paragraphs and tables under different themes, which emerged from the data. Coding and memo writing were used as two data analysis methods. Coding data and drafting themes were ongoing processes. After coding it was revealed that more data is needed on some themes in the study. Only information relevant to the original research questions is presented. The qualitative research methodology used enabled me to gather the needed data for this study.

CHAPTER FOUR

PRESENTATION OF RESULTS

INTRODUCTION

This chapter presents the research findings in three parts. The first part of the chapter looks at the nature of IST in Samoa secondary schools. The second part provides an overview of secondary school teachers' perceptions of the IST programs. The third part of the chapter describes the importance of Samoa cultural values to education.

The study aims to find out the perceptions of the Samoan teachers in relation to the relevancy and usefulness of the IST program in Samoa.

THE NATURE OF THE IST PROGRAM IN SAMOA FORMAL EDUCATION

Concept of IST

The DOE gave the process different names at different times. As Sane explained,

> "The process of IST was with the schools since the beginning of formal education. IST was previously called cell meetings, teachers' training and teachers' workshops in the early days of formal secondary education in Samoa" (Sane, MESC 2007).

In Petana-Ioka's thesis, she wrote that cell meetings are semi-formal meetings held at the district level and involve all teachers of a particular village and/or district plus Subject Organizers and Senior Officers of the Department of Education (Petana-Ioka, 1995). These cell meetings built up teachers' confidence in teaching and also increased their knowledge to teach the contents of each of the subjects. The sharing of views and ideas at these meetings gives the teachers additional information not only on the content matters but also on some of the most appropriate methods that can be effectively applied to the teaching of the subjects in the curriculum (Petana-Ioka, 1995).

Emergence of IST in formal education

IST is believed to have emerged in the late 1900s after the establishment of formal schools in Samoa by New Zealand in 1920. As Petana-Ioka (1995) further explained that cell meetings are a form of in-service training, which was initiated on the introduction, and trialing of the new primary curriculum in 1985. These meetings allow for the inter-change of ideas between local teachers and the DOE Officers on the implementation or trialing of new curriculum.

Sane said,

> "IST is now formalized and in 2004, MESC set up a new section called the 'Teacher Development Unit' to perform IST programs for teachers (Sane, MESC 2007).

The Teacher Development Unit (TDU) selects and undertakes the training of teachers from different secondary schools in the country to perform IST programs. The selection of trainers is based on qualification, teaching experience and the potential to perform the given tasks of the IST programs. This unit cooperates with the Faculty of Education (FOE) in the National University of Samoa (NUS), the Curriculum Development Unit (CDU) and Samoa Qualification Authority (SQA) to enable the enhancement of teachers' competencies and their capability to delivering high quality services to all its relevant stakeholders.

There are several IST programs being newly established by TDU for further improvement of teachers' profession. As Sane described,

> "Teachers' professional development day and teachers' day only are for teachers only to assemble at school to assess their work plans, review their teaching skills, and discuss the school curriculum also to see whether they have met the needs and expectations of the subject curriculum and children's education" (Sane, MESC 2007).

The Administration and Management of IST

The IST programs are being physically and financially operated by MESC along with the assistance of the major projects such as "the multilevel teaching in 2005, which was funded by SPC in Suva, Fiji" (Sane, MESC 2007). Lameta (2004) in her report says that education staff continues to run a regular but recurring program of IST relevant to the curriculum and related issues, planned and coordinated through the education and funded through the education recurrent budget and other collateral projects.

In the meantime, the administration and management of the IST and PD programs are the major responsibility of the Teacher Development Unit (TDU). As part of their job, they work collaboratively with school principals to improve the standard of schools in Samoa. As Sane said,

> "TDU encouraged school principals to identify and report to them the major problems they face at schools. In this way, the TDU can set up an IST program to help them to solve these problems" (Sane, MESC 2007).

TDU has future plans as shown in Table 3 for further development of the IST programs in Samoa secondary schools.

Table 3

TDU future plans

• Establish Teacher Development Framework
• Set up a new policy to examine the competency of teachers
• Implement Legislative Authority to monitor teachers' performance
• Curriculum should be Samoanised
• Trainers for future IST programs must be respectful Samoans

Field Notes, 2007

SECONDARY SCHOOL TEACHERS' PERCEPTIONS OF IST

Participants' Personal and Professional Background

The six Samoan teachers who were fully participated in this study and whose backgrounds are presented in Table 4 came from three different secondary schools in Samoa. The first school is Teuila College, a Congregational Christian Church secondary school, which is situated in the rural area on the northern side of Upolu Island; Aute College is a government secondary school in the urban area of Apia in Upolu and Pua College, the only government secondary school in the big Island of Savaii. The main qualification for teachers in each secondary school is the diploma in education.

Table 4

Background of Research Participants

Participant	Age	Gender	Highest Qualification	Institutions where qualification obtained	Field of Teaching	Participants' Perceptions of the IST Program
Lusi (HOD)	41-50 yrs old	F	B. Ed (2004)	NUS	**Art** (Geo/Hist)	Very useful
Sio (HOD)	41-50 yrs old	M	Dip. Ed.	WSTC	**Science** (Chem/Bio)	Very useful
Tomasi	20-30 years old	M	Dip. Ed.	NUS	**Art** (Industrial Arts)	Very useful
Mataio	31-40 years old	M	B. A	NUS	**Art** (Eng/Hist/ Soc. Sc)	Very useful
Makerita (HOD)	31-40 years old	F	Dip. Ed.	WSTC	**Commerce** (Eco/Acc)	Very useful
Moe (HOD)	31-40 years old	M	Dip. Ed.	WSTC	**Science**	Useful

The teachers who participated in the study are described below:

1. Lusi is a female teacher of between the age of 41-50 years old. She has been teaching at Teuila College after she graduated with a Diploma in Education from WSTC. Teuila College is owned by the Congregational Christian Church Samoa (CCCS) and is situated on the northern side of the main Island of Upolu. Lusi becomes the Head of the

Social Science Department for more than ten years. She teaches Geography and History for Year 12 and Year 13. She graduated with a Bachelor of Education degree from the National University of Samoa (NUS) in 2004. Lusi's first time to experience IST was the year 2000-2007 when the school principal chose her to go and participate in one of the IST workshops held at Malifa, as she was the Head of the social science department. She took 40-50 minutes to travel by bus from LFC to Malifa, the IST centre. The IST she attended took place throughout the whole day unfortunately she did not receive any IST allowances. Most importantly, Lusi found out that the IST program was very useful to better her teaching career. She wanted teachers who have never been to any of the IST programs to make an effort to attend one, as she is willing to attend another IST program in the future.

2. Sio is a matured male teacher between the age of 41-50 years old at Teuila College. He is the Head of the Science Department and he teaches only Year 12 and Year 13 Chemistry and Biology classes. He has a Diploma in Education from WSTC and a Certificate in Science from NUS. Like Lusi, he started teaching in this college since he first became a teacher. Sio first attended the IST program in the 1980s. That was when the school principal chose him based on his good level of qualifications to represent the school in the IST workshop. He took about 50-60 minutes to travel in his own private vehicle from school to Malifa to attend the IST program that started from morning during school time until 3-4 o'clock in the afternoon. Sio was fortunate to get an allowance after his first IST session for bus fare. Sio realized after attending his first IST session that the IST program was very useful to improve his personal and professional development as a teacher. For that reason, he is willing to attend another IST program with his hope that teachers who have never been to IST to join him.

3. Tomasi is a young man teaching at Aute College, one of the government secondary schools in the urban area of Apia. He is between the age of 20-30 years old. He is young and intelligent. He teaches Industrial Arts to junior classes. Coming fresh with a Diploma in Education from NUS, the school principal of Aute College felt it would be a better chance for him to attend one of the IST programs in 2006. It took him only 10-20 minutes to travel from Aute College to Malifa by taxi. The IST program took place from morning during school time until 3 o'clock in the afternoon. Tomasi felt that the

IST program was very useful to further enhancing his teaching skills in addition to learning more about the changes in the new revised curriculum.

4. Mataio is a courteous male teacher of between the age of 31-40 years old at Aute College. He graduated with a Bachelor of Arts degree from NUS and started teaching at Samoa College, the top government secondary school in Samoa. Due to the shortage of teachers at Aute College, he was asked by the DOE to move from Samoa College to Aute College to teach English, Social science and History for junior and senior classes and he did. He has an outstanding performance thus the school principal elected him to attend his first IST in 2000-2007. He took only 10-20 minutes to travel by taxi from Aute College to Malifa. The IST program happened to start from morning during school time until 3-4 o'clock in the afternoon. Mataio is eager to attend another IST after he uncovered the huge importance of IST in the enhancement of his personal and professional development as a teacher.

5. Makerita is an experienced female teacher of between the age of 31-40 years old. She teaches Economics and Accounting to senior classes at Pua College in the big island of Savaii. She is the Head of the Commerce Department. She graduated with a Diploma in Education from WSTC in 1990s. Makerita first attended the IST program while she was a teacher in a government secondary school. She was selected by the Head of Department to attend the IST program due to her level of qualifications. It took her 1-hour to travel from Savaii to Upolu by boat and another hour to travel by bus from Mulifanua wharf to Malifa at Apia. The IST program took place in the morning during school hours. She was lucky to get an allowance after the IST for her bus/boat fares to Savaii. She enjoyed her time spending in the IST program as she found it was not a wasting exercise. The IST program was very useful to better her teaching skills and ideas. She encouraged teachers to keep in touch with the ongoing IST programs to help them boost their interests and increase their knowledge and skills in teaching.

6. Moe is a male teacher of between the age of 31-40 years old. He is the Head of the Science Department at Pua College and already has a Diploma in Education from WSTC. He teaches science subjects to both junior and senior classes. His first time to attend IST was the year 2000-2007 while he was teaching at a government secondary

school. He was appointed by the school principal to attend the IST program since he was the HOD. He took about 1-2 hours to travel by boat from Savaii Island to Upolu Island to attend the IST session, which started from morning until late in the afternoon on school holidays. He said IST was useful to improve his teaching profession and he is willing to attend another one in the future.

The study shows that the IST programs were perceived very useful in the development and improvement of teachers' teaching skills and knowledge. Most of the teachers said that it was important to have IST as an ongoing program to help them in their teaching profession.

This study also indicates that all the secondary school teachers who were interviewed had undertaken professional development and IST programs in the previous years. These were most likely to be related to their major area of curriculum responsibility, teaching techniques and classroom management. This is also where they most likely to want further IST and PD programs.

Teaching and Learning Approaches
Recurrent IST programs were aimed at enhancing the quality of teaching in secondary schools.

Sio said,

> "The IST program helped me to renew and refresh my teaching skills and ideas in order for me to have a better understanding of how to handle my students of different backgrounds in and out of the classrooms. The ongoing IST gave me new teaching methods to cope with my teaching subjects and students" (Sio – Teuila College, 2007).

Similarly, Lusi said,

> "IST workshops provided me with good opportunity to get new teaching skills and ideas from trainers and other teachers to enhance my teaching profession" (Lusi – Teuila College, 2007).

Most of the teachers who were interviewed perceived IST as a tool to enhance their teaching skills and knowledge, which will be further discussed in chapter 5.

Curriculum Management
Teachers wanted further content training related to the curriculum expectations, and also how to teach curriculum related content. Lameta (2004) in her report writes that the major problem identified in IST program is the lack of subject knowledge by the teachers. Therefore, there is a huge need to strengthen the effective delivery of the new curriculum content in the classroom.

The secondary school teachers in Aute and Pua Colleges found IST very useful to understand the new changes in the curriculum. They all had a similar view. Moe explained,

> "Through IST, I am able to learn and understand the recurrent changes in each of my teaching subjects. The contents of my subjects have changed and that is why I needed an IST program to clarify to me these changes and also to explain to me some of the new teaching methods I could use to teach this new curriculum to my students" (Moe – Aute College, 2007).

Other teachers commented that IST helped them to enhance their skills in creating a teaching syllabus of their own. As Lusi pointed out,

> "IST clearly explained to me some of the problems I've encountered in the teaching materials for some of my classes. In Year 10 social science textbook, there are too many case studies and notes on the Aborigines but little on Samoan people. However, I was able to learn that I have to be selective of the case studies in the textbooks. I have to select the relevant case studies suitable to the context of the school and the ability of my students. After the IST, I was able to learn how to implement my own syllabus for each of my teaching subjects to suit the needs and ability of my students" (Lusi – Teuila College, 2007).

Likewise, Tomasi said,

"IST gave me the opportunity to understand what I need to know to teach to my students so they could produce good results in order for them to make good differences in their lives" (Tomasi – Aute College, 2007).

Most of the teachers, however, were interested in IST because it provided them with a good opportunity to understand how to do Internal Assessment (IA) for Year 12 and Year 13 in secondary schools. Explaining her own excitement of IST concerning IA, she said,

"IST taught me a lot about IA. I got help from other teachers who have been teaching in Year 12 and Year 13 for a longer period of time. They gave me samples of their IA programs to look at and I used their samples to create my own IA programs for my Year 12 and Year 13 Geography and History classes" (Lusi – Teuila College, 2007).

Many Teachers suggested that IST should be considered as an ongoing program to update and assist new teachers with the IA programs in Year 12 and Year 13.

The Student-Teacher Interaction
IST was helpful to strengthen and further develop the student-teacher interaction in schools. Teachers found new ideas and relevant methods to increase students' participation in classroom activities. Most of the comments were consistent with the following remarks of Sio and Tomasi and the literature reviewed in chapter 2. Sio said,

"I was able to learn to provide suitable activities for my students in accordance with their level of potential and ability. As a result of doing this, I had a closer relationship with my students. They were able to talk and tell me what they did not understand. I was happy for their reaction because they were guiding me straight to where they needed my help" (Sio – Teuila College, 2007).

According to Hellner (2006: 15),

"To work with students and to help them develop independence, you need a teaching style that is less concerned with transmission of knowledge and more focused on interactive strategies. An interactive teaching style encourages learners to contribute

ideas, share information, ask questions and make decisions about ideas and procedures, and accept active involvement in their teaching".

In Summary, showing respect in a student-teacher relationship means teachers have not only considered their students' feelings, needs, concerns, thoughts, and problems but also treated them as his or her own children or as the same manner he or she would like to be treated. As Dunhill (1957) argues that "the genuine teacher remains a student all his life". Teachers who understand their students better tend to develop strong and good relationships with students.

Furthermore, the fieldwork findings revealed that the IST program was aimed at teaching and learning approaches, classroom management, syllabus and curriculum management and teacher-student interactions.

IST TRAINING METHODOLOGY
1. Lecturing
The teachers who were interviewed, explained that "lecturing" and "group activities" were the main two methods, trainers often used in IST workshops. They said that lecturing was the method mainly used in the introduction part of the IST sessions to explain and identify to them the aims of the workshop and the topics they discussed. Teachers agreed with the methodology of lecturing on certain circumstances. One teacher explained,

> "Trainers dynamically provided lectures to demonstrate new ideas and teaching methods to teachers" (Lusi – Teuila College, 2007).

However, most of the teachers who were interviewed disagreed with the method of lecturing when trainers talked too much and repeated what they had already covered. As Mataio said,

> "Lecturing is mind numbing when trainers repeated the same old stories. Some trainers lectured straight from textbooks, other trainers were just reading the given handouts

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word by word to us, which teachers perceived it as boring and misuse of time" (Mataio – Aute College, 2007).

Moe also said,

"When trainers talked too much, my friends and I went outside to smoke. Some teachers did not listen but started gossiping because they did not want to listen to what they have had heard before. Only the new teachers were interested to listen to trainers' lectures". (Moe – Pua College, 2007).

In summary, teachers who were interviewed suggested that the method of lecturing in IST programs was boring because the topics discussed were not new to them. Additionally, they were not given the opportunity to contribute ideas, share meaningful experiences, and ask questions during long hours of lectures.

2. Group Activities
Teachers participating in this study have enjoyed group activities for these reasons: to build up teachers' self esteem, teachers sharing ideas, teachers helping teachers, enhancing teachers' skills and to understand how to do IA. Teachers were able to share their experiences, difficulties, concerns and problems on the subject content, teaching skills, lesson plan, projects and IA with trainers and other teachers during group activities. Moe said,

"In science cluster, I participated in doing practical lab experiments, which I firstly introduced the instruments needed to be used, worked out the experiment and then presented and explained the results or findings of the experiment. I also clarified to teachers how the experiment could apply to their classroom teaching. Doing lab experiments helped me to build up my own self-esteem in teaching science topics to my own students in the classroom" (Moe – Pua College, 2007).

Similarly, another Science teacher pointed out,

"I learned these two activities from our group work: bus stop and jumbling words. These activities were meaningful and interesting to me. Therefore, I put them into practice in my teaching lessons in school and my students enjoyed doing it. Without IST, I would not be able to get these new activities for my classes" (Sio – Teuila College, 2007).

According to Makerita, a lot more group activities should be done on IA. She said,

"I like group activities when they are focused mainly on IA for Year 12 and Year 13 because that is my area of weakness. I wanted to see how other teachers have done their IA to assist me in doing mine. Honestly, I want my students to perform really well in their PSSC and SSC exams. However, as a teacher, I must learn to educate myself first before I educate my students on how to work on their own IA assignments" (Makerita – Pua College, 2007).

In addition, Mataio said,

"Teachers shared not only their teaching methods, skills and knowledge on the subject matters but also resources. For example, I borrowed and photocopied other teachers' English textbooks, handouts and notes to help me in teaching short stories and poetry to my Year 12 and Year 13 classes" (Mataio – Aute College, 2007).

In summary, most of the teachers found the group activities more meaningful and interesting than lecturing. Teachers practiced most of the activities they had learned from IST group activities in their classroom teaching. The issues concerning the two IST training methodologies will be discussed further in chapter 5.

SAMOAN CULTURE AND IST
1. Respect (Fa'aaloalo)
Showing respect strengthens teachers and students rapport. All the teachers who were interviewed explained that respect is the most important aspect of the Samoan culture. Teachers explained that they often teach their students to be respectful inside and outside of the

classrooms by the way they talk, walk, behave and dress in school. Respect is important for both students and teachers in school. Lusi said,

> "Without respect, we are not able to teach our students. It is respect that make my students listen (*faalogo*) to me and obey (*usitai*) my instructions (*faatonuga*) inside the classrooms, which make my job a lot easier. Honestly, as soon as I land inside the classroom, my students remain silent, which is a sign of their respect to me because they look at me as a parent. I present them my lessons and at the end, I achieve all my lesson objectives" (Lusi – Teuila College, 2007).

On the other hand, Tomasi commented,

> "In order for teachers to obtain and maintain their students' respect, teachers need to respect their students too. Teachers need to respect their students' feelings and they should also listen to their problems. Respect helps teachers to deal with students of different behaviors in the classroom" (Tomasi – Aute College, 2007).

Respect is the most important cultural value in the Samoan culture that enabled students to listen to their teachers and obey their instructions in school. Without respect, teachers would not be able to do their work.

2. Love (Alofa)
The social interaction (*va fealoai*) between teachers and students in the selected schools was guided by love and respect. Love enabled teachers to understand the importance of their calling. As Sio said,

> "It was love that motivated me to become a teacher. On my first teaching practicum at Teuila College, I was so shocked to look at students who were not able to read and write. I thought to myself 'maybe this is why I become a teacher to help these students to be able to read and write'" (Sio – Teuila College, 2007).

Love helped teachers like Sio to reconsider the importance of their calling as teachers. A loving and caring teacher must treat the bright and weak students equally in the classroom by providing them with the same opportunities to quality learning. As Sio said,

> "I also set up remedial classes for the weak students to read picture stories, write simple sentences, draw pictures and they like it. I spoke Samoan 40 % and English 60 % in my teaching lessons everyday. My job was hard because I have to think of an activity for my weak students. Most of these students were from the rural villages where our mother tongue is strongly spoken. They were from low developed families where both parents were uneducated. The only place where these students received help for their schoolwork was school. I gave them the best help I could offer and it was successful when some of them managed to pass school exams and promoted to higher classes" (Sio – Teuila College, 2007).

Not only has that but as Dunhill (1957: 14) said,

> "A child should never leave the loving care of parents to enter a loveless world. Ideally, the teacher should take over where parents leave off".

This simply means that teachers must create in the classroom that atmosphere of love and confidence which the child experiences at home. A good, loving and caring teacher can do that. Love helps to remind Samoan teachers about the nature of teaching. As Peery (2004) notes that the challenge of teaching is to decide who you want to be as a teacher, what you care about and what you value, and how you will conduct yourself in classrooms with students.

3. Samoan Language (Gagana Samoa)
The Samoan language is one cultural aspect of the *faasamoa*. Most of the teachers who were interviewed commented that Samoan language should be highly used during IST sessions. Even though Bilingual language was used during the IST programs, teachers who were

interviewed were unhappy about some of the trainers who did not speak Samoan language. According to Mataio, he said,

> "Trainers need to speak Samoan in IST sessions. It was so sad to see Samoan trainers speaking English to Samoan teachers. We are Samoans and we should speak our own mother tongue. We are no longer under the English rule we are free people now but speaking English looks like we are still under the New Zealand administration. Some trainers spoke difficult English because they wanted to impress us and some of us did not understand some of their words. Imagine if that was I talking to my Year Nine Four (Yr 9.4) class, students would surely fall asleep" (Mataio – Aute College, 2007).

The teacher in the English cluster felt that trainers did not use bilingual language during the session. He said,

> "Trainers spoke English all throughout the session and I felt like a stranger in my group. Some of us, who did not speak good English, did not speak during our group work and general discussions. I was just sitting on my chair and wished for the session to end" (Mataio – Aute College, 2007).

Samoan academics and researchers have confirmed the importance of the Samoan language in bridging the cultural divides of formal schooling, and also in improving the academic achievement levels of Samoan learners (Silipa, 2003).

The teachers who were interviewed suggested that love, respect and Samoan language were some of the important cultural values that should be emphasized and encouraged in the IST programs since they are relevant and significant to students' learning needs both inside and outside the classroom.

CONCLUSION

The MESC in Samoa perceived IST as a mechanism to enhance teachers' personal and professional development in their teaching profession. However, the findings of this study

revealed that the general aim of IST is to upgrade and increase teachers' skills and ideas to suit the new teaching curriculum in schools. The role of the Teacher Development Unit and their future plans for further development of the IST programs will be explained further in chapter 5.

The nature of IST was part of the Samoan culture and *faasamoa*. Through this training, children and adults were able to learn the pragmatic skills from their parents and elders through observation and participation in the actual activities they went through in the Samoan society.

Formal education was a major product of the colonial powers that ruled Samoa in the late and early 1900s. Lecturing and group activities were the main methodologies used during IST sessions. The issues concerning these methodologies will be discussed further in chapter 5.

The importance of Samoan cultural values should be included in IST programs and education of the children. Notably, a large portion of the findings of this study is consistent with the relevant literature presented in Chapter 2.

CHAPTER FIVE

DISCUSSION OF FINDINGS

INTRODUCTION

This chapter, in particular, examines the fieldwork findings presented in Chapter 4. The focus, here, is on describing the importance of the IST programs from Samoan secondary school teachers' perceptions.

KEY FINDINGS OF THE STUDY

It is reiterated that this research, adopting the qualitative research approach conducted study on the secondary school teachers' perceptions of the IST programs in Samoa. As described in chapter 1, the study intended to answer the following research questions:

- ♦ What are secondary school teachers' perceptions of the IST program in Samoa?
- ♦ What is the nature of the IST program in Samoa?
- ♦ What are the concerns of secondary school teachers on the IST program-related tasks?
- ♦ How does the Samoan culture influence teachers' perceptions of IST?
- ♦ How can teachers' perceptions of IST help to further improve the IST program in Samoa secondary schools?

SECONDARY SCHOOL TEACHERS' PERCEPTIONS OF IST

There were six secondary school teachers interviewed for this study. Two teachers were selected from each of the three secondary schools selected for this study. Their perceptions of the In-service Training programs will be discussed in four categories:

- The Conceptualization of IST
- The Importance of ongoing IST
- Teachers' Needs and Priorities
- IST Training Methodology

1. The Conceptualization of IST
IST stands for In-service Training, which I have defined through the findings of this research

study as,

> "An ongoing training that runs through series of activities by different groups of
> people. The purpose is to strengthen and enhance their capabilities in performing their
> different roles and responsibilities so that they could increase not only their knowledge
> and understanding, skills and ideas but to maintain their culture in order to fit in with
> their physical environment". (*"O a'oa'oga talafeagai mo se vaega o tagata ina ia*
> *mafai ona toe fuata'i ma faaleleia atili o latou tiute ma nafa ina ia fetaui lelei ma le*
> *aganuu aemaise ole olaga ma le siosiomaga o lo'o latou o ola ai i aso uma").*

Without the presence of the training in faasamoa, Samoans would not be able to maintain their

culture. For example, the training of *aumaga, aualuma and matai* through their various roles

and responsibilities is continuously practiced in the modern Samoan society. This training

maintains the Samoan cultural values of respect, love and the Samoan language. The mentality

of Samoans to share, care and support each other in their particular team groups has also been

shown in the lives of Samoans today and will be continued to live by future generations in

Samoa. As Nabobo (2000) clearly presents, a culture will decay if the people are not able to

affirm their own destiny. The Samoan culture and *faasamoa* clearly explained the nature of

IST in the Samoan context.

These are some of the Samoan interrelated beliefs, protocols and values that have been found

in the findings of this study: "*faaaloalo*" (respect and congeniality), "*loto alofa*" (kind heart),

and *Gagana Samoa* (Samoan language). These values play a major role in the formation of

identity and self-esteem among Samoans to understand the needs of their own *faasamoa* belief

system. As Craven (2000: 5) said that understanding and respect for living cultures and

knowledge and appreciation of Indigenous issues forms the basis for planning and shaping

future directions. From Samoan teachers' viewpoints, these values enrich their understanding of the needs of Samoan children in relation to the expectations of their parents and the community as a whole.

1.1 Respect (*Faaaloalo*)

The importance of ensuring respect among participants and trainers or teachers and students is a point significantly raised in the findings. During IST workshops, dialogue amongst trainers and teachers is grounded on mutual respect, without respect, meaningful interactions cannot take place. For instance, Makerita says,

> "The relationship between teachers and trainers in our IST workshop was based on mutual respect. That is, teachers talked politely to trainers in the Respectful Samoan language (*Gagana Faaaloalo).* Teachers also listened and obeyed what trainers said although some trainers were younger" (Makerita – Pua College, 2007).

In *faasamoa*, trainers are being respected only in the context of the workshops because of their leadership position. But, when they return to their families and villages they are all treated the same with other teachers.

In the classroom, respect enables students to trust and obey their teachers. Without respect, teachers could not do their job. As Sio said,

> "We could not do our job in the classroom if students wouldn't listen and obey our instructions. Respect is the most important aspect of the faasamoa, which helps us with our job" (Sio – Teuila College, 2007).

In the classroom, "students have been very careful not to violate *va ma le ava fatafata* (space and congenial respect) between themselves and teachers" (Silipa, 2003). This is because their parents would punish them once they find out that they have been suspended or expelled from

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school because of disrespect. In faasamoa, it is a disgrace to the parents and family if children do something bad at school as this reflects the kind of people they are. Samoan children have been nurtured not to deviate from the Samoan norms and values. Therefore, respect and obedience are important values to maintain *vafealoai* among teachers and students. As Simanu (2002) states that *faaaloalo* (respect) and *usitai* (obedience) are the key ingredients for Samoan social interaction and etiquette. These two elements control appearance and tone of social interaction and enable people to fulfill obligations and maintain their *vafeiloai* (social relationships) with harmony.

If students respect teachers then teachers in return must respect their students by listening to their problems and learning needs. As Hellner (2006: 20) points out "showing respect also carries its own reward. Namely, when you give respect, you get it back as well". And the adage 'Do unto others as they will to you' pervades every aspect of Samoan life (Silipa, 2003). Good teachers are committed to students and learning. They are responsible for managing and monitoring students learning.

1.2 Love (*Alofa*)

Teaching is not a job just to earn money and satisfy teachers' personal needs. The art of teaching is trying to make differences in the lives of other people. It is important for teachers to reconsider their vision of why they become teachers. For instance, Lusi who has been teaching for twenty years declares,

> "I never wanted to become a teacher however my first teaching practicum in this college motivated me to become who I am now. I was really astonished to see students who did not know how to spell, speak and write English and Samoan words. After I graduated from Teachers' College, I went back and teach at the same school since then.

I am happy that some students have been successful after they finished school. They got jobs and others went for further studies overseas" (Lusi – Teuila College, 2007).

The nature of teaching emanates from the heart. As Peery (2004) explains that the challenge of teaching is to decide who you want to be as a teacher, what you care about and what you value, and how you will conduct yourself in classrooms with students. Moe said,

"The IST workshops provided me opportunities to enhance and re-consider my teaching values and one of these values is love. I love my job and my students are my good friends. They bring joy to my life and new life experiences I have never been through before" (Moe – Pua College, 2007).

Teachers who love teaching and feel the importance of their calling make sacrifices to help students to get quality learning. For example, Tomasi of Aute College whose effort and hard work were paid off on parents' day when his students' parents showed him multitude appreciation and gratitude in regards to their children's hand-made handicrafts.

The love of parents to their children in the family is a clear picture of this love between teachers and their students. Three teachers in this study are parents and they felt the same way too. For example, Mataio said,

"I treated my students as my own children. I gave them instructions and they did it. If not, I scolded them like I always do to my own children. I taught them how to behave, walk, talk, sit and dress in school. Sometimes, I bought them food when they behaved well during the week. In this way, my relationship with my students gets closer" (Mataio – Aute College, 2007).

Significantly, the development of good relationship between students and teachers encourages effective learning across all phases of the curriculum. As further reported in Hill & Hawk et al. (2000), teachers treated students as if they were all of a similar status as the teacher. Such

equal treatment produced mutual respect, feeling of belongingness and passion which motivated participating in classroom learning.

Silipa (2003) said that teacher-student relationships were significant because, first, they remedied individual weaknesses when interacting with the subject content and, second, they promoted security and confidence, which combated students' feelings of anxiety, uncertainty and exclusion. Without teachers' direction, guidance and love, Samoan students would never acquire the skills and knowledge to succeed in class.

1.3 Samoan Language (*Gagana Samoa*)

The fieldwork findings revealed that the Samoan language was not actually emphasized during the IST programs. As Mataio complained,

> "Trainers during the IST workshops talked to us in English. We wanted to speak in Samoan but they continued speaking English" (Mataio – Aute College, 2007).

This means, the Samoan language is not really important and encouraged during IST programs. However, Samoan trainers must open their eyes to see the truth that they are Samoans who need to maintain the importance of their Samoan language through education. Recently, there is a new policy by the MESC to encourage the use of bilingualism to teach students in schools. Sio, a teacher in one of the rural schools said,

> "Most of our students are second language speakers. They do not understand English. They need their own Samoan language to understand the academic tasks within the classrooms" (Sio – Teuila College, 2007).

The respondents strongly argued that the Samoan language should be strongly utilized in the teaching of students in the classroom. Teachers know the problem and they stay with it. Besides, they must decide how to integrate the use of Samoan language in the delivery of each

subject in order for children to learn what they teach and to make their teaching more meaningful to them. Samoan teachers through the theory of constructivism must encourage and emphasize the use of the Samoan language in schools as it is the language, which determines their identity, place of existence, history, culture and self-respect between one self and others. As regards, education in school should be integrated with the whole of life in order to best develop the students' personality. According to Tomasi,

> "Children have a right and a need to express themselves in their own language. This would help students to learn what teachers wanted them to do" (Tomasi – Aute College, 2007).

Saville & Troike (1970) further explained, the use of the native language for classroom instruction allows the education of the child to continue uninterruptedly from home to school. If children are taught in Samoan language at home then they should also be taught in Samoan language at school. Therefore, the use of the Samoan language is a more humane approach for the Samoan-speaking children in the classroom.

However, the IST of teachers should also be done in Samoan language if not trainers' time and efforts are wasted since teachers are not interested to hear them speaking the foreign language all the time. Fullan (1991) believes and I agree that teachers must lead education reform and that they are the key to continuous improvement in schools. Through ongoing in service training, teachers can work together to identify better ways that are appropriate and relevant to meet their teaching needs and priorities in order to maintain the importance of Samoan language and to improve the standard of education in Samoa.

2. Importance of ongoing IST

In the survey questionnaire form, six teachers who were selected for this study agreed that the IST programs were useful to them both personally and professionally. In the interviews, teachers stressed out the importance of the IST programs, for example, Sio says,

> "The IST program was very important to ensure continued professional development and awareness of new ideas and techniques" (Sio – Teuila College, 2007).

Teachers wanted more IST programs in order to give them new ideas that they can use in the classrooms. As agreed by many teachers in the literature reviewed, IST workshops result in the enhancement of their knowledge, skills and ideas. Aitken (2000) believes the ongoing training of teachers helps to develop their skills and abilities to better their professional performances. Tomasi of Aute College stressed the importance of ongoing IST by saying,

> "The IST programs also helped to a large extent to strengthen teachers' personal and professional skills, inform them of the new change in the curriculum and to make teachers better persons" (Tomasi – Aute College, 2007).

The respondents clearly explained that if teachers are to be professional then an ongoing professional development pathway needs to be set in place. Makerita of Pua College says,

> "There should be an ongoing IST programs to help teachers improve their knowledge, skills and ideas in doing their job. Every single teacher must have an opportunity to attend an IST program. If all teachers cannot come together at one time to participate in the IST programs organized and supervised by MESC then I think that it would be better to start focusing on school-based IST where all the teachers in a school could participate" (Makerita – Pua College, 2007).

Overall, the IST program was extremely beneficial and rewarding for teachers in this study. It has broadened their perceptions because of the views that they have gained. They have shared

and gained a lot in terms of ideas, knowledge, experiences and skills. They believed that ongoing quality teacher development results in ongoing quality teaching.

3. Teachers' Needs and Priorities
The IST and PD programs are the engines that drive the reform effort in Samoa secondary schools. Most of the teachers in this study supported the ongoing development of the IST programs for all teachers to improve their profession on the following areas:

- Teaching and learning techniques
- Content knowledge

3.1 Teaching and Learning Techniques

The respondents agreed that more IST activities, seminars, professional meetings and conferences should be organized and should be made available to all teachers. The purpose is to help teachers obtain practical methods that will enable them to teach in an orderly manner, which will be easily followed by the students. As Kings & Taylor (2000) stress that the in-service workshop should be approximately pitched to meet the needs of teachers, be contextually relevant and develop teachers' ideas, skills and horizons. Accordingly, participation in IST activities helps teachers to get together and share their experiences also provides them opportunities to improve their teaching knowledge and skills. As Tomasi said, "The IST activities improved my drawing skills" (Tomasi – Aute College, 2007).

Teachers should be given enough opportunities to attend IST programs. Seferoglu (1996) believes that lack of PD opportunities has been a major problem for teachers in improving themselves. Teachers who participated in this study were being selected in order to be able to attend IST workshops. Some teachers had been selected because of their positions at schools and qualifications. For instance, Moe said,

> "I was selected by the school principal to go and attend the In-service Training workshop because I was the Head of the Science Department in our school" (Moe – Pua College, 2007).

Similarly, Lusi admits,

> "I was lucky when our school principal selected me to attend the 3 days workshop held at Malifa mainly because I was the HOD for social science department" (Lusi – Teuila College, 2007).

Teachers cannot improve their teaching methods, skills and knowledge if they are not given the opportunity to participate in IST workshops. The findings revealed that teachers with positions and better qualifications were the ones that frequently appeared in IST programs. In New Zealand, Renwick (1994) reports that teachers holding positions of responsibility had attended 65% and assistant teachers had attended 42% amount of teacher professional development programs a year. In Samoa, the number of teachers attending IST workshops did not need to be converted into percentages as the data was analyzed qualitatively. School principals and heads of departments should be sensible in their selection of teachers. All teachers are same by profession - they work to serve the thoughts and expectations of others. The knowledge they get is not theirs but for the future fulfillment of students' academic achievements, schools' visions and goals, parents' unspoken expectations and the nation's well being.

3.2 Content Knowledge

It is evident that teachers in this study have improved their content knowledge as a result of attending the IST and PD programs. In subject cluster meetings, subject-matter knowledge has been discussed. A teacher in Teuila College made the following statement,

> "I didn't have much knowledge and understanding in this field. However, it gave me a background and a great number of ideas that I could use in the classroom. This one has

a lot of good ideas that were useful in my teaching of this subject" (Lusi – Teuila College, 2007).

Most of the teachers when returned from the IST and PD programs demonstrated in-depth understanding of the technical knowledge they obtained from the training in their day-to-day work. As Hellner (2006: 63) describes, "teachers usually return from professional conferences excited about new ideas and resources they have discovered". Some even managed to produce outstanding quality work. For instance, Tomasi of Aute College designed a project for his students, which was the carving and crafting of handicrafts. On Parents' Day, Tomasi put up a display of these handicrafts for parents to look at and he was so pleased because he felt that all his hard work and effort had finally paid off when he saw the smiles on the parents' faces (Field Notes, 2007).

In Tomasi's case, the constructivist approach was used to understand his use of the new skills, ideas and knowledge from the IST workshop he attended to construct relevant activities to teach his subject and to help his students learn. As Peery (2004) argues that IST helped shaping teachers into the individual and teacher they are today. The social interaction between Tomasi and students' parents gave parents a picture of how their children enjoyed learning.

4. IST Training Methodology
All the teachers who were interviewed in the study agreed that lecturing was the method mainly used by trainers to transmit knowledge to teachers in many IST programs. They believed lecturing was fine but what trainers presented in their lectures upset most of the teachers. A male teacher of Teuila College with twenty years of teaching experience commented,

> "Trainers presented what they had already discussed in the previous IST sessions. These were important to new teachers who have just entered the teaching workforce. I

think it is better to have separate IST workshops for new and experienced teachers" (Sio – Teuila College, 2007).

This teacher believes that the best way to avoid complains from experiencing teachers about the repeated versions of the IST sessions is to separate them from new teachers. By doing this, new teachers will be able to gain confidence and conscience to voice their own personal problems and concerns about their new teaching experiences in schools. On the other hand, experienced teachers will be able to move forward to new areas and other topics for discussions.

Other teachers perceived lecturing as the traditional method of teaching. They looked at it as boring and unsatisfying. A female teacher in the study, who had graduated with a degree from the university two years ago, said,

> "These lectures reminded me of the old traditional method of teaching at university. The lectures were so boring and uninteresting. I felt sleepy and tired all throughout the session listening to trainers. Most of the times I pretended I was listening but my mind was on something else" (Lusi – Teuila College, 2007).

Teachers wanted more constructive and innovative training methods like dialogue, group discussion, field experiences and role-playing (John & Gravani, 2002). Teachers who participated in the study felt group work was fundamental in order to collaborate with other teachers, to share their ideas, work and learn together as a team. Working in groups gave teachers the opportunity to build up networks among others and open new doors of hopes to their professional careers. As Wallace (1988) indicates collegiality is the official mode of good practice. In relation with *faasamoa*, the key principles of this training are group work and group activities as described in various groups in Samoa such as *aumaga, aualuma* and *matai*. Each group performs their activities based on love, respect and Samoan language.

I believe the IST and PD programs will be more meaningful and innovative if teachers are to be divided into groups of *aumaga, aualuma* and *matai* to discuss matters related and useful to the teaching and learning of students and to the visions and goals of schools. By doing this, constructive and traditional approaches to IST and PD will be emerged and formulated to solve the unsolved problems of teachers, students, schools and the community regarding the modern education system in Samoa.

The inclusion of the Samoan cultural values into the classroom atmosphere brings real Samoan life as possible, which children experience at their homes. By doing this, Samoan children will be able to learn in a nurturing environment that promotes a sense of belonging and self-worth. As Tavana (1994) argues that knowledge and learning in the Samoan context is by nature interconnected as oppose to fragmentation, where the physical, cultural and spiritual dimensions do not exist in isolation but instead merge into a circular continuous whole.

CONCLUSION

The IST program helps teachers with their lesson plans, projects, class assessments and activities. More importantly, IST programs allow teachers to make professional connections. This collegiality assuredly gave teachers new ideas to discuss their own problems and concerns on what worked and what didn't work in their professional field of teaching. The respondents insisted that more IST activities should be organized and made available to help teachers improved their teaching skills, knowledge and ideas in teaching.

The process of IST was in nature a part of the Samoan culture. It is a training that is still present in the faasamoa and people's everyday life. Congruent to the aims and objectives of the IST in faasamoa are the aims and objectives of the IST in formal schools. That is, the

development and enhancement of people's skills, knowledge, attitudes and ideas in performing their cultural and professional responsibilities in different stages of life they work for.

Although there are ongoing in service training for teachers at certain times, teachers are still facing problems concerning their job, students and school. I believe, because Samoan holistic cultural values are not actually present in the education system and in the preaching of IST programs. These cultural values such as respect, love and the use of the Samoan language needs to be encouraged in schools through the presentation of the IST programs in order for Samoan education system to successfully achieve its aims and objectives furthermore, to avoid problems in the MESC IST programs.

Consequently, a resolution to teachers, students and educational planners' problems is the inclusion of Samoan cultural values in schools. As Tavana (1994) claims that this establishes an ideal vision based on societal values from which explicit directions are identified. Activities of the school will naturally follow which society as well as individual members of that society will benefit.

CHAPTER SIX

CONCLUSION

INTRODUCTION

This final chapter summarizes the important findings by answering the research questions of the study. Then, in the light of the relevant literature, it goes on to discuss the implications of the study for educational planners of IST. Suitable suggestions for further research on IST and related topics are also made in this chapter.

SUMMARY OF FINDINGS

1. What are secondary school teachers' perceptions of the IST program in Samoa?

Samoan teachers perceived IST programs constructive to their personal and professional development as teachers. IST programs helped them to understand new changes in the curriculum, construct and develop internal assessment programs for Year 12 and Year 13, improve their classroom management skills and to refresh their teaching skills, ideas, knowledge and capabilities to serve the needs of students, goals of the schools and the expectations of the community as a whole.

2. What is the nature of IST in Samoa?

The concept of training is in nature a part of the Samoan culture that has been handed down from generation to generation. It is an ongoing process since Samoans are still practicing it. The training involves everyone and the whole community. Everyone works together as a team for the benefit of others and the prevailing society. This training in *faasamoa* is framed by cultural values (such as love, respect and Samoan language) and practices (for example, roles and responsibilities or "*nafa*") designed and valued by each group such as *aumaga, aualuma* and *matai* in the Samoan society. The training "concerned largely with the continuity and

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maintenance of the society…..It involved the whole society that decided 'what to learn', 'how to learn' and 'how to know that learning had taken place'" (Aveau, 2003: 2). Today, this training remains significant and meaningful to the lives of the Samoans as it signifies who they are, their places, roles and responsibilities in the Samoan context. People are able to share their ideas, love and respect one another, work together and grow together to develop and enhance their culture through this training. As Nabobo (2000) argues that a culture will decay if the people are not able to affirm their own destiny. Essentially, Samoan culture is unique because of this training.

In formal schools, IST programs for teachers emerged after the implementation and trialing of the new curriculum for primary schools in Samoa in 1985 through cell meetings. As Petana-Ioka (1995) stated, cell meetings are a form of in-service training, which was initiated on the introduction, and trialing of the new primary curriculum in 1985. These meetings allow for the inter-change of ideas between local teachers and the department of education officers on the implementation or trialing of the new curriculum. It is also an avenue whereby feedback from the teachers on matters relating to curriculum may be relayed back to the Education Department.

Regular monitoring of the trials were necessary to ensure that the contents are adequate and relevant for each class and that teachers are well versed with the level of the contents at each level also confident in applying the most appropriate methods in the teaching of these subject contents.

3. What are the concerns of secondary school teachers on the IST program-related tasks?

Teachers' main concern is for trainers to be selective of the areas for discussion in IST workshops. Topics and issues must vary in each IST workshop. The IST program should focus largely on the identified needs of teachers. As Kings & Taylor (2000: 2) stress, "the in-service workshop should be appropriately pitched to meet the needs of teachers, be contextually relevant and develop teachers' ideas, skills and horizons". Teachers believed ongoing IST programs could enhance teachers' profession, students' achievement and the education system of the nation.

Most of the teachers were satisfied with the activities of IST workshops. Lecturing and group work were the two methods mostly used in times of IST. Teachers preferred interactive activities where they could have the opportunity to share ideas, resources and teaching methods with other teachers. Interactive learning during IST is symbolic to the interactive method of learning in faasamoa where everyone woks together in groups as a community to help one another in order to maintain stability, well being, peace and unity of Samoan society. As Tavana (1994) suggested that Samoan cultural values focus on the fostering of unity in working closely together as a community for benefits of the prevailing society.

4. How does the Samoan culture influence Secondary School Teachers perception of IST?

Teacher believed that the integration of Samoan cultural values in schools can solve the disparity between the existing education system and faasamoa. As in Australia, Craven (2000) argued that the inclusion of the indigenous Australian studies in the Australian education system would enable all Australian students to learn their shared history, walk together and grow together to enrich their understanding also to foster mutual respect and understanding between indigenous and non-indigenous Australians.

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The findings revealed that respect, love and Samoan language are cultural values significantly related to education and should be strongly emphasized and preached in schools through IST programs of teachers. Teachers found that respect, love and Samoan language enabled students to collaborate with them in the classroom. Similarly, in IST workshops, teachers gave trainers respect by talking to them in the respectful Samoan language and obeying their instructions.

5. *How can teachers' perceptions of IST help to further improve IST programs in Samoa secondary schools?*

Teachers felt that IST workshops resulted in the enhancement of their knowledge and understanding of different subject matters. Teachers were also able to learn new activities, which they found useful in their classroom teaching. These new activities teachers learned and practiced in their subject areas helped to boost students' interests and participation in classroom teaching.

Teachers also preferred long term, ongoing teacher development programs during school holidays rather than short term, discrete events during school hours. IST programs during school hours were inappropriate for both teachers and students because of what Makerita said,

> "The last time I went to the IST workshop, my classes were left unsupervised and students did not do any work throughout the whole day. Teachers who were assigned to watch my classes were teaching their own classes. This could drag my teaching syllabus and would be time consuming to make it up during the holiday classes" (Makerita – Pua College, 2007).

To solve Makerita's problem, teachers must hold their discussions within their school context during school holidays to enable the full participation of the entire staff in the whole school improvement and professional development tasks. In this way, it will help teachers to avoid

missing classes and teaching syllabus being delayed. Also, it will be easier for teachers in the rural areas and outer islands to be part of this training program. As one teacher from Savaii Island said, "The closer the workshops are to our school, the easier it is for us to participate" (Moe – Pua College, 2007). The importance of school-based IST in relation to community-based training is for all teachers to participate and work together in IST activities. According to teachers, school principals must play very important roles in managing school-based IST for their schools and staff members. In order to do this, the head therefore needs to gain clear understanding of all the forces and factors, which contribute towards governance of the school. Their governance is done through a coalition of interests working together, but performing different functions, all aimed at enabling each school to operate and to achieve its aims and objectives. The ongoing staff development is about learning to learn and leading to learn. Good leaders develop other leaders by having self-confidence in themselves followed by trust.

The main aims and objectives of establishing the IST programs for secondary school teachers in Samoa are briefly summarized in the Table 5. The importance of IST programs was to enhance the quality of education in Samoa secondary schools. More importantly, IST programs helped to enhance teachers' knowledge, skills and abilities to respond to the new curriculum and education policies. Furthermore, it helped in building up collaborations among teachers.

Table 5

Summary of aims and objectives of the IST program

• To upgrade the competence of teachers through properly coordinated training programs.
• To enhance the management and administrative skills of teachers.
• To promote the academic background and professional competence of teachers.
• To build up collaboration works among teachers.
• To upgrade quality education in Samoa.

RESEARCH METHODOLOGY

The qualitative research methodology, which I had adopted to conduct this study enabled me to collect as much information relevant and meaningful to this study. The research tools used were in-depth interviewing, questionnaire survey forms, and documentary analysis. Each research tool helped me to obtain data from the research participants. The findings of this study revealed data gathered through the usage of each research tools. Through qualitative research methodology, I was able to collect data needed for this study.

IMPLICATIONS OF THE STUDY

1. Implications for Educational Planners

This study records that IST was weak in the area of providing equal opportunities for teachers to participate in MESC IST workshops. Hardly any effort was made to develop an IST program to include every teacher of secondary schools in Samoa.

The first important implication that the study has for relevant educational planners relates to the establishment of school-based in-service training for teachers of secondary schools. Overall, the results of this research study suggest that secondary school teachers in Samoa do not have sufficient access to in-service training workshops. This is especially true for rural and outer island school teachers. However, the problem is the lack of funding. As Renwick (1994) found the most frequently mentioned barrier to teacher development in New Zealand was limited funding. Therefore, school-based IST is an important contribution to the efforts to improve the quality of education in Samoa. As shown by research (Zumwalt, 1986), the quality of teaching in schools cannot be improved without improving the quality of teachers across the country. This suggests the need for on-going staff development programs for secondary school teachers in Samoa.

The second notable implication that the study makes for educational planners concerns the inclusion of Samoan cultural values to the existing education system and IST of secondary school teachers. The disparity between the western education and traditional Samoan education creates dilemmas to educational planners. Writers such as Fullan (1991); Sharma (2000); Nabobo (2000); Aveau (2002) and Thaman (1988) explain the widespread failure of new educational innovations. This suggests the need for Samoan cultural values such as language, respect and love to be strongly emphasized in the IST program and in schools.

The findings of this study suggest that educational planners must find a way through the constructivism paradigm to create a balance between Samoan cultural values and modern educational values to solve the problems teachers, students and the education system face.

2. Implications for Further Research
This study has provided some insights about teachers' perceptions of availability and importance of in-service training programs in Samoa secondary schools, and engagement among teachers in terms of their professional growth. However, this study has also brought many other questions. Some of these questions, which could be investigated concerning the exploration of teachers' professional development opportunities in Samoa, are discussed in the following paragraphs.

Research on improving the quality of teaching suggests that professional development of teachers is necessary to have better qualified teachers, which mean better teaching in the schools. Given the particular needs and demands of Samoa secondary school teachers, this study reflects an urgent need for a research study to address teachers' concerns and problems about their professional growth.

This study shows that secondary school teachers have enjoyed and appreciated the importance and contribution of the IST program to the enhancement of their personal and professional development. However, there should also be a study to find out what primary school teachers think of the IST program in Samoa.

The findings of this study also show that teachers with different educational backgrounds have different views about professional relationships among teachers. In order to get in depth information on this issue, differences between teachers with different levels of education in their views of sharing professional expertise could also be studied.

This study reveals secondary school teachers' perceptions of IST programs in Samoa. The IST program helps teachers to understand the new curriculum, new teaching methods, skills, ideas and knowledge. However, this study opens avenue for further research on the effectiveness of IST programs in secondary schools in Samoa and other South Pacific Islands also to see students' perceptions of their teachers' new teaching methods.

CONCLUSION

This report provides baseline information about teachers' involvement, and satisfaction with the in-service training programs available to them. This study suggests that the IST programs undertaken by these teachers contributed towards goals of schools, changed teaching behavior, improved learning outcomes for children and future development of the nation. The findings revealed that IST does not only need to support the whole school implementation of the curriculum but also to provide the framework and skills for ongoing recurrent programs. It is hoped that through the findings of this study, IST programs will be further developed to enhance the personal and professional development of secondary school teachers in Samoa.

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Appendices

APPENDIX ONE

LETTER TO THE CHIEF EXECUTIVE OFFICER (CEO) OF THE MINISTRY OF
EDUCATION, SPORTS AND CULTURE

28 May 2007

Chief Executive Officer
Ministry of Education, Sports and Culture
MALIFA

Dear Sir,

I am currently pursuing a degree in the Masters of Education at the University of the South Pacific in Suva. As a requirement, I am doing a research study on the topic: ***'Secondary School Teachers' Perceptions of the IST (In service Training) Program in Samoa'***.

I am writing seeking for your permission to allow me to use two secondary schools for this research. The study will be carried out to ascertain the perceptions of secondary school teachers on the IST program in Samoa.

The research methodology adopted for the research is qualitative in nature thus, the use of documentary review, prepared questionnaires and in-depth interviews of the secondary school teachers. To maintain confidentiality, the participants' real names will not be used when reporting the findings.

Any questions concerning the research can be directed to Malua Taise on phone number (685) 23972.

Hope you will accept this request through your signature.

Initial:_____

Date: _____

Yours Sincerely,

…………………
Malua Taise
(Researcher)

APPENDIX TWO

FOCUS QUESTIONS - INTERVIEW GUIDE

A. THE PEO (Principal Education Officer) of MESC

Note: - Questions are focused on **(1) Nature of the Program (2) Logistics of the Program**

QUESTIONS:

1. How did the IST Program exist in Samoa?
2. What language was used in the IST Program?
3. Any changes from IST of the past to IST of the present in Samoa? If yes, explain.
4. How does IST for secondary school teachers physically and financially operate?
5. How did trainers respond to teachers' learning needs in the IST Program?
6. Why do you think it is still worth to keep the IST Program going for secondary school teachers?
7. What have you planned to further develop IST for secondary school teachers in Samoa?

Note: Question 1 to Question 7 answer **SUB RESEARCH QUESTION 1**

B. SECONDARY SCHOOL TEACHERS

Note: Questions mainly focus on **TEACHERS RESPONSE**

QUESTIONS:

1. What do you think of the IST program in Samoa?
2. What do you think of the method and activities that were mainly used by trainers in the course of the IST sessions?
3. Did you have any sort of involvement in any tasks or activities in the previous IST workshops? If yes, please explain.
4. Can you identify and explain some of the IST activities you disliked?
5. Can you identify and explain some of the IST activities, which you find more meaningful and interesting not only to you as a teacher but to your profession as well?
6. What are your concerns about the relevancy and usefulness of these activities to the National Curriculum and what is being taught in secondary schools?
7. What are some of the cultural values significantly emphasized in the IST that are relevant and significant to students' learning needs inside/outside the classroom?
8. How does the IST program help teachers to become more professional in their teaching profession?
9. To what extent do you believe that various IST programs help teachers to improve their professional development and instructional practices in the classroom?
10. What are some of your learning experiences from the earlier IST programs, which you think would be helpful to the development of the IST program and teachers' professional development in Samoa?

Note: Question 1 – answers the **SPECIFIC RESEARCH QUESTION**
　　　Question 2 to Question 6 – answer **SUB RESEARCH QUESTION 2**
　　　Question 7 – answers **SUB RESEARCH QUESTION 3**
　　　Question 8 to Question 10 – answer **SUB RESEARCH QUESTION 4**

All the Interview Questions answer the SPECIFIC RESEARCH QUESTION

APPENDIX THREE

SAMPLE QUESTIONNAIRE

This questionnaire survey is a major requirement of my Research for the Masters Degree in Education. It aims to find out your opinions and views about the IST (In-Service Training) Program in Samoa. Any opinions and views provided will be confidential and respected. *Names are not required so you will be anonymous.*

Please **CIRCLE** the **LETTER** of the answer, which you think is **BEST. You are only required to spend 2-3 minutes to answer ALL the questions.**

Consent: I **agree/disagree** _____ to participate in this Research.

Initial: _____   **Date:** _____

1.   How old are you?
        1)   20 – 30 years old
        2)   31 – 40 years old
        3)   41 – 50 years old
        4)   51 – 60 years old

2.   What is your Gender?
        1)   Female
        2)   Male

3.   What is your **highest** level of qualification?
        1)   Certificate
        2)   Diploma
        3)   Bachelor
        4)   Postgraduate
        5)   Masters
        6)   Other, please specify _____

4.   Where did you obtain your highest qualification? (Refer to Q.3)
        1)   WSTC
        2)   NUS
        3)   USP
        4)   Australia
        5)   New Zealand
        6)   Other, please specify _____

5.	Which level are you teaching?
	1)	Junior (Year 9 – Year 11)
	2)	Senior (Year 12 – Year 13)
	3)	Both (Year 9 – Year 13)

6.	What subjects do you teach?
	1)	Art (e.g. Social Science, English, Samoan, Industrial Arts)
	2)	Science (e.g. Science, Biology, Chemistry, Physics, Computing)
	3)	Commerce (e.g. Accounting, Economics, Book-keeping)
	4)	Religion (e.g. Religious Knowledge)

7.	When was the *first time* you attended the IST (In-Service Training) Program?
	1)	1970-1979
	2)	1980-1989
	3)	1990-1999
	4)	2000-2007

8.	When was **the *most recent* time** you attended the IST Program?
	1)	1970-1979
	2)	1980-1989
	3)	1990-1999
	4)	2000-2007

9.	Which school have you been teaching when first attended the IST Program?
	1)	Government School
	2)	Private School
	3)	Mission School
	4)	Other, please specify _____

10.	Who appointed you to attend the IST Program?
	1)	School Inspector
	2)	School Principal
	3)	Vice Principal
	4)	Head of Department
	5)	Other, please specify _____

11.	What qualified you to be appointed?
	1)	Level of qualifications
	2)	Outstanding Performance
	3)	Head of Department
	4)	Senior Staff Member
	5)	Other, please specify _____

12.	How far was school from the In-Service Training Centre?
	1)	10-20 minutes traveling time
	2)	30-40 minutes traveling time
	3)	50-60 minutes traveling time
	4)	1-2 hrs traveling time

13. What time of day did the IST Program usually take place?
    1) Morning during school time
    2) Afternoon during school time
    3) After hours
    4) Other, please specify _____

14. How did you get to the place where the IST Program was held?
    1) Own Vehicle
    2) School Vehicle
    3) Bus
    4) Taxi
    5) Boat
    6) Other, please specify _____

15. Were you able to get any allowances after the IST Program?
    1) Yes (if *YES* go to *16*)
    2) No (if *NO* go to *18*)

16. What was the sole purpose of giving you those allowances?
    1) Bus Fare
    2) Boat Fare
    3) Participation
    4) Food and Drink
    5) Other, please specify _____

17. Who provided and paid those allowances?
    1) MESC (Ministry of Education, Sports and Culture)
    2) EU (European Union)
    3) Aus AID
    4) NZ AID
    5) Other, please specify _____

18. Did you find the IST Program useful?
    1) Yes (if *YES* go to *19*)
    2) No (if *NO* go to *20*)

19. If YES, circle the extent to which it was useful?
    1) Very Useful
    2) Useful
    3) Not so useful
    4) Not useful at all

20. Would you recommend IST to other teachers?
    1) Yes
    2) No
    3) Maybe
    4) Other, please specify _____

21.   Will you be willing to attend another IST Program?
       1)   Yes
       2)   No
       3)   Maybe
       4)   Other, please specify _____

THE END