This study documented indigenous American Samoan educators’ perceptions of their experiences as participants in a National Council of Accreditation of Teacher Education (NCATE) program in American Samoa. Genuine educational efforts often fail where an external imposition of standards is done without due consideration of local cultures. For over 100 years, American Samoan education has been dominated by United States’ policies while the indigenous voice has mostly remained silent. Since 1979, the NCATE-accredited university teacher education program has been the only on-island Bachelor of Education degree-granting institution in American Samoa. Thus, national U.S. education standards were a key element in the development of teacher education and resultant education on the island. An insider’s perspective was needed to understand the influence that standardization has had and continues to have on American Samoan educators and school culture. In particular, analyses of interviews demystified aspects of the colonial teacher education program that were assimilated and resisted by indigenous American Samoan educators. Participants’ perceptions of stress and growth experienced in the program were also disclosed. Perceived attributes of American Samoan Department of Education, traditional Samoan, and NCATE-accredited university...
teaching philosophies were compared. Indigenous recommendations for improving the teacher education program in American Samoa were made public.

The researcher utilized aspects of critical ethnographic methodology (Carspecken, 1996). Data was collected through 2 years of participant field observation plus 21 individual in-depth interviews with indigenous American Samoan educators. Transcriptions of audio taped interviews were coded using reconstructive analysis (Carspecken, 1996) and ethnographic domain analysis (Spradley, 1979). The non-indigenous researcher incorporated collaborative bicultural member checks and peer debriefings in this study to diminish cultural bias. An indigenous educator conducted repeat interviews with five respondents to validate research findings. Three indigenous American Samoan educators independently coded transcripts to member check the validity of the researcher’s analysis.

This study has situated participants’ experiences within the unique historical, cultural, political, and economic context of American Samoan education. A significant finding is that American Samoan educators are influenced by three different forces: (a) a colonial progressive constructivist university culture, (b) a colonial didactic department of education culture, and (c) traditional Samoan culture.
INDIGENOUS AMERICAN SAMOAN EDUCATORS’ PERCEPTIONS OF THEIR EXPERIENCES IN A NATIONAL COUNCIL OF ACCREDITATION FOR TEACHER EDUCATION (NCATE) ACCREDITED PROGRAM

A dissertation submitted to the
Kent State University College and Graduate School
of Education, Health, and Human Services
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy

By
Deborah K. Zuercher Friesen

August 2007
A dissertation written by

Deborah K. Zuercher Friesen

B.A., University of Waterloo, 1983
B.A., Kent State University, 1996
M.A.T., Kent State University, 1997
Ph.D., Kent State University, 2007

Approved by

_________________________________, Co-Director, Doctoral Dissertation Committee
Steve Michael, Professor, Ph.D.

_________________________________, Co-Director, Doctoral Dissertation Committee
Joanne Arhar, Professor, Ed.D.

_________________________________, Members, Doctoral Dissertation Committee
Kenneth Cushner, Professor, Ph.D.

_________________________________,
Mark Kretovics, Professor, Ph.D.

Accepted by

_________________________________, Chairperson, Department of Teaching,
Kenneth Teitelbaum, Professor, Ph.D.    Leadership and Curriculum Studies

_________________________________, Dean, Graduate School of Education, Health,
David A. England, Ph.D. and Human Services
ACKNOWLEDGMENTS

I acknowledge that this study would not have been possible without the continued support and help from my committee members. Fa’afetai to Dr. Michael for demonstrating that wise, ethical, and faithful leaders still exist in the world. You have been my keel throughout this project. Fa’afetai to Dr. Arhar, my constant mentor and friend, for planting the passion of teacher education in me. You have consistently demanded high academic standards, individual appropriateness, and social justice in my teaching of teachers. Fa’afetai to Dr. Kretovics for sharing methodological knowledge, an appreciation of the South Pacific and kindness with me. Fa’afetai to Dr. Cushner, an ambassador of global education, for setting the standard for building intercultural learning relationships. Fa’afetai to Dr. Bubenzer, the ultimate teacher, for volunteering to meticulously edit my writing so that I could continue to learn. I will endeavor to care for my students like you cared for me.

Fa’afetai to Phil and Mary Lou Zuercher for their unwavering support during the calm and the storm. To my ninety-five year old grandmother, Lois Johnston, I pay tribute.
to your strength and independence as a pioneering prairie teacher. Fa’aafetai to Uncle Bob for sharing your spirit of nonconformity. I acknowledge the huge sacrifices made by Brittany and Justin during this project. I love you forever. Fa’aafetai to Irish Red for choosing to be the lighthouse for me and for so many others “on the journey.”
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGMENTS</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
</tr>
<tr>
<td>CHAPTER</td>
</tr>
<tr>
<td>I. INTRODUCTION</td>
</tr>
<tr>
<td>Regulations</td>
</tr>
<tr>
<td>Overview</td>
</tr>
<tr>
<td>Purpose of the Study</td>
</tr>
<tr>
<td>Statement of Research Problem</td>
</tr>
<tr>
<td>Research Question</td>
</tr>
<tr>
<td>Significance of the Study</td>
</tr>
<tr>
<td>Significance of Research Methodology</td>
</tr>
<tr>
<td>Significance of Research Findings</td>
</tr>
<tr>
<td>Context of the Study: The Locale: U.S. Territory of American Samoa</td>
</tr>
<tr>
<td>Theoretical Framework: Critical Theory</td>
</tr>
<tr>
<td>Chosen Research Design</td>
</tr>
<tr>
<td>Coming Clean as a Critical Researcher</td>
</tr>
<tr>
<td>Summary</td>
</tr>
</tbody>
</table>
II. LITERATURE REVIEW ........................................................................................................28

Importance of Teacher Education ..........................................................................................28

The Context: The NCATE-Accredited American Samoa Teacher Education Program .................................................................................................................................31

Historical Context of American Samoan Teacher Education .............................................31

University Teacher Education Program in American Samoa ..........................................44

Samoatization: American Samoan Teacher Candidate Adaptations .....................................52

Teacher Education Program Summary ..................................................................................54

Summary: Characteristics of American Samoan Teacher Candidates ..................................55

American Samoan Teacher Education Economic and Political System ..........................56

The Teacher Education Program in American Samoa .......................................................62

Theoretical Framework: Critical Theory ..............................................................................74

Foundations of Critical Theory .........................................................................................75

Principles of Critical Theory ..............................................................................................81

Colonialism and Education .................................................................................................86

American Samoa: Borderland Characteristics ....................................................................86

Colonial Education System .................................................................................................88

Culture ..................................................................................................................................91

National Culture Evidence in the Literature ......................................................................93

American Samoan and United States Cultural Differences in the Literature ...............97

Reproduction of Dominant Culture Through Education ..................................................101

Indigenous Resistance .........................................................................................................105
Indigenous American Samoan Teachers’ Perspectives of the Cohort Program in American Samoa .................................................................................................................. 107

Traditional Samoan Teaching ...................................................................................... 108

Samoan Teachers’ Perceptions of the Impact of the Cohort Program on Teaching .......................................................................................................................... 114
  Impact on Classroom Instruction .............................................................................. 114
  Impact on the Community ......................................................................................... 121
  Impact on Schools ...................................................................................................... 121
  Summary ..................................................................................................................... 122

III. METHODS ............................................................................................................. 124
  Conceptual Framework: Critical Ethnography ......................................................... 125
  Research Design ......................................................................................................... 127
    Five Stages of Critical Ethnography Data Collection and Analysis ................. 127
    Thick Description of the Field Observation Research Site ............................. 131
    University Laboratory School: Background Information ............................... 132
  Advantages of a Critical Ethnographic Methodology ............................................. 151
    Valid Representation of Participants’ Perceptions .............................................. 151
    Democratic Research Process .............................................................................. 152
  Disadvantage of Critical Ethnographic Methodology ............................................ 153
  Population, Sample and Sampling Technique ....................................................... 153
  In-Depth Interview Population Sample and Sampling Technique ..................... 155
  Limitations and Delimitations .................................................................................. 155
IV. FINDINGS........................................................................................................................................... 157

Emergent Themes: Participants’ Perceptions ....................................................................................... 157

Compare and Contrast: Perceived Attributes of ASDOE and NCATE Teacher Education Program Theory and Practice ..................................................................................................................... 158

Perceived Attributes of American Samoan Department of Education .............................................. 159

Perceived Attributes of the NCATE-Accredited Teacher Education Program ........................................ 161

Critical Theory Themes .............................................................................................................................. 163

Assimilation .............................................................................................................................................. 168

American Samoan Educators’ Perceptions: What is Assimilated ....................................................... 168

Bilingual Samoan and English Languages of Instruction ........................................................................ 174

American Samoan Educators’ Perceptions: Why are NCATE-Accredited Teacher Education Program Theory and Practice Assimilated ................................................................. 174

Resistance .............................................................................................................................................. 180

Ignored .................................................................................................................................................... 180

Perceptions of What American Samoan Educators Ignored ............................................................... 181

Perceptions of Why American Samoan Educators Ignore ................................................................. 183

Perceptions of How American Samoan Educators Ignore ................................................................. 196

Perceptions of Co-Existing Teaching Theory and Practice ................................................................. 198

NCATE-Accredited University Teacher Education Program Evaluations .......................................... 210

Stresses and Tensions Experienced in the NCATE-Accredited University Teacher Education Program ................................................................................................................................. 211
APPENDIX B: INTERVIEW QUESTIONS ....................................................281
REFERENCES .............................................................................................284
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of Graduates, 1983-2005 (Haleck, 2006, p. 13)</td>
<td>19</td>
</tr>
<tr>
<td>2. Enrollments in University of Hawaii Teacher Education Programs, 1990-2005 (Haleck, 2006)</td>
<td>45</td>
</tr>
<tr>
<td>3. 2003 Education Cost Allocation</td>
<td>57</td>
</tr>
<tr>
<td>4. 2003 Per Pupil Expenditures</td>
<td>59</td>
</tr>
<tr>
<td>5. Federal Education Grant Funding Trends to American Samoa</td>
<td>60</td>
</tr>
<tr>
<td>6. University of Hawaii 2006 Teacher Education Standards</td>
<td>66</td>
</tr>
<tr>
<td>7. University of Hawaii Education Program Professional Dispositions Rubric</td>
<td>72</td>
</tr>
<tr>
<td>8. Attributes of Interview Participants</td>
<td>154</td>
</tr>
<tr>
<td>9. Perceived American Samoa Department of Education Teaching Attributes</td>
<td>160</td>
</tr>
<tr>
<td>10. Perceived NCATE-Accredited University Teacher Education Program Attributes</td>
<td>162</td>
</tr>
<tr>
<td>11. Perceptions of What Has Been Assimilated</td>
<td>171</td>
</tr>
<tr>
<td>12. American Samoan Educators’ Perceptions of Why Assimilation</td>
<td>178</td>
</tr>
<tr>
<td>13. Perceptions of What American Samoan Educators Ignored</td>
<td>182</td>
</tr>
<tr>
<td>14. Perceptions of Why American Samoan Educators Ignore</td>
<td>184</td>
</tr>
<tr>
<td>15. Perceptions of How American Samoan Educators Ignore</td>
<td>197</td>
</tr>
<tr>
<td>16. Perceptions of Co-Existing Teaching Theory and Practice</td>
<td>199</td>
</tr>
</tbody>
</table>
17. Perceptions of Samoatization of University Teaching Theory and Practice .......207

18. Perception of Stress Experienced in the University Teacher Education Program .................................................................212

19. Perceived Changes in American Samoan Educators as a Result of Participation in the NCATE-Accredited University Teacher Education Program .................................................................222

20. Participants’ Recommendations for Improvement to the NCATE-Accredited University Teacher Education Program .................................................................240

21. American Samoan Educators’ Perceptions of Samoan Cultural Preservation .....249
CHAPTER I

INTRODUCTION

Regulations

When you’ve lived awhile within the sound
Of surf and mosquitoes and swirls of children
Between blindingly green ridges of jungle
 Emitting birds and bird sounds and moving
Through the spectrums of saffron and shadow

And squall-closing grays, when the
News become who is pregnant by whom
And why who is leaving the island
Then come to me and talk about your
Air-conditioned plans for the regulation of
Whatever it is you’ve been brought here
To set straight by mainland standards
We’ll set up a timeline that will most
Closely resemble a slowly drifting cloud.

-John Enright, American Samoan Poet
Overview

If you listen carefully, you can hear voices in the seashell. American Samoan educators have a voice about the education system on their island, but for the past 100 years, these voices have seldom been carefully listened to. The primary purpose of this critical ethnographic inquiry is to investigate and document indigenous American Samoan educators’ perceptions of their experiences as participants in a National Council for Accreditation of Teacher Education (NCATE) accredited university teacher education program in American Samoa.

Ernesto Cardenal, Nicaraguan poet and activist, used the term “exteriorization” to define the process of externalization of the intersecting elements of race, class, gender, and ethnicity that define us all (McKenna, 2003). The objective of exteriorization is not to interpret, not to embellish, but to make individual’s experiences concrete through the use of words as vehicles for translating subjective experiences to exteriorization. This critical ethnographic analysis results in words, a written reconstruction, that describe insider American Samoan perspectives about the social routines and actions, the subjective participants’ experiences, and the larger social system of an NCATE-accredited university teacher education program in American Samoa. In particular, American Samoan educators’ perceptions of, and responses to, the colonial U.S. educational system in American Samoa will be compared and contrasted with critical pedagogical theories of assimilation and resistance. Participants’ perceptions of the attributes of the standardized teacher education program plus their perceptions of stress and growth during their participation in the program are disclosed. Indigenous American
Samoan educators’ recommendations for improving the teacher education program in American Samoa are examined.

A thorough literature review and detailed history of the teacher education program in American Samoa is included in Chapter 2 to contextualize the subjective experiences of American Samoan educators within political, economic, and cultural systems. Chapter 3 describes the critical ethnographic methodology used to observe, interview, analyze, and externalize perceptions of American Samoan educators about their experiences as participants in the NCATE-accredited university teacher education program. The themes that emerged from this inquiry are reported as findings in Chapter 4. Exemplary narrative excerpts, using the exact words of interview respondents, illustrate the perceptions of indigenous American Samoan educators. Chapter 5 includes a discussion of the findings and conclusions.

Purpose of the Study

The central purpose of this study was to investigate and document indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program. Elements of Carspecken’s (1996) five stages of critical ethnographic methodology, merged with domain analysis (Spradley, 1979), produced a written representation of Samoan educators’ social routines and actions, subjective experiences and social networks as participants in the 2005-2006 NCATE-accredited university teacher education program in American Samoa.

Critical epistemology seeks to formulate truth claims about social phenomena in three different ontological categories: objective, subjective, and normative-evaluative
categories. Each stage of the critical ethnographic research process has specific purposes and recursive cycles. The purpose of stages one and two of this critical ethnographic study was to reconstruct the social actions and routines that were observed to occur in the NCATE-accredited program. In stage one, the researcher passively observed social actions to begin to make objective truth claims that certain cultural events repeatedly occurred in the research setting. Spending an extended period of time in the field helped to develop trust between researcher and participants. Stage one produced a monological—the researcher speaks alone—primary record of the researchers’ observations. The reason for getting a primary record in writing before fully engaging with the participants in the study is to be able to compare two sets of data later in the study: data collected as a passive observer and data collected through participant interviews. Thirty hours of intense field observations of indigenous American Samoan educators occurred during the 2006 University Summer Laboratory School. The unique context of the summer lab school allowed for direct observations of the University of Hawaii College of Education’s concept of ideal schooling to be made. Was the ideal model of schooling, as presented through the University of Hawaii teacher education program, possible to implement in American Samoan public school classrooms given the political, economic, and cultural factors influencing American Samoan Education? What were indigenous American Samoan educators’ perceptions of their experiences in the NCATE-accredited program?

In stage two, the researcher began to analyze the primary record. During these stages monological data were collected and analyzed while the researcher was immersed
as a participant observer in American Samoan classrooms. The analysis was “reconstructive” because it voiced cultural themes and system components that occurred at the site that are not usually articulated by the participants themselves. Intensive field observations of the university lab school, a written primary record of participant observations and conversations, and qualitative text analysis have reconstructed the social actions and routines situated within the unique American Samoan context in this specific point in time. The researcher was creating preliminary observations and analyses to begin to understand the cultural milieu of education in American Samoa and to establish trust relationships with indigenous program participants.

The purpose of stage three of this study was to represent indigenous American Samoan educators’ subjective experiences as participants in the teacher education program in American Samoa through in-depth individual interviews. Gathering information with people through interviews rather than only gathering information about people through observations provides a platform for comparison of data that strengthens the validity of research findings. Involving participants as collaborators democratizes the qualitative research process. The level of analysis for stages one through three of this study was at the social level. There is a continuous cyclical process of observation, interview, action, and reflection that occurred throughout stages one through three of the critical ethnographic research process. Interviews with 21 indigenous program participants served as the major data collection means for this study.

The purpose of stages four and five of a critical ethnographic study is to analyze social phenomenon on the systems level. Understanding of the American Samoa Teacher
Education Program was deepened by examining the relationship between the social site of the University Summer Lab School, the subjective experiences of the indigenous American Samoan participants, and the social systems interfacing with the social site and participants. As the critical qualitative data evolved through stages one through four, the ultimate goal of stage five was to endeavor to explain the findings in reference to a broader system theory; reconstructive analysis was linked with system theory. In this study, the teacher education system in American Samoa was linked with critical theory. This study was able to suggest contributing reasons for the reconstructed participants’ social actions and experiences in relation to cultural, political, and economic structures. Using the lens of critical pedagogical theory, the ways that indigenous American Samoan educators have assimilated or resisted dominant educational theory and practice were represented.

Statement of Research Problem

The primary focus of this critical ethnographic study was to represent indigenous American Samoan educators’ perceptions of their experience in an NCATE-accredited university teacher education program in American Samoa. First, the central problem of representing indigenous American Samoan educators’ perceptions of their experience in an NCATE-accredited university teacher education program was addressed. Currently, there is little descriptive research data on indigenous American Samoan educators’ perspectives about their experiences as participants in the teacher education program on their island. Yet, an insider’s perspective is needed to demystify the unique cultural, political, social, and economic powers affecting the conditions influencing teacher
education in American Samoa. The research problem of representation of indigenous American Samoan educators’ perceptions was approached through in-depth interviews with program participants, two years of participant observation in the field, and an extensive literature review.

The next research focus of this study was to demystify aspects of the colonial university teacher education program that were assimilated or resisted by indigenous American Samoan program participants. Critical theorists report that colonial education is unassumingly assimilated or critically resisted by the colonized (Aronowitz & Giroux, 1993; Freire, 1970, 1973, 1998; Giroux, 1983, 1992; Gramsci, 1971; McLaren, 1995, 2003). The problem with the colonial transplanting of university teaching standards embraced by the Federal Education Department of the United States on American Samoan educators is that education impacts culture; education is politics (Aronowitz & Giroux, 1993). The National Council for Accreditation of Teacher Education (NCATE) is a national agency that sets teacher education standards for the United States; however, American Samoa is an unorganized U.S. Territory with a distinct South Pacific national culture that is different than U.S. national culture. American Samoan teachers are unique from mainland U.S. teachers in that they are territorialized teachers. Throughout the past 100 years, dominant U.S. teacher education ideology has exerted hegemonic power over subordinate Samoan teaching ideology through the teacher education training and certification process in American Samoa. Since 1979, the NCATE-accredited teacher education program has been the only on-island Bachelor of Education degree-granting institution in American Samoa. Thus, this NCATE-accredited American Samoan Teacher
Education Program is a key element in the development of teacher education and resultant education on the island. It was, therefore, important to examine the indigenous American Samoan educators’ perceptions of this teacher education program in order to fully understand the influence that the NCATE-accredited university teacher education program has had and continues to have on American Samoan educators and American Samoan school culture.

Another research focus of this study was to analyze various levels of teachers’ critical consciousness that were expressed by indigenous American Samoan teacher education program participants. Normative-evaluative truth claims about how indigenous American Samoan educators judge the goodness or rightness of the NCATE-accredited teacher education program were explored using critical ethnomethodology. Critical pedagogues have argued that it is democratically problematic for teacher education programs to merely reproduce the existing ideologies, institutions, and technical teaching skills of the dominant culture (Freire, 1970, 1973, 1998; Giroux 1983, 1992; McLaren, 1995). In what ways have indigenous American Samoan educators changed through their experiences in an NCATE-accredited university teacher education program? Possibilities of various levels of professional teacher transformation, ranging from unquestioned academic/political incorporation (Aronowitz & Giroux, 1993) to transformative public intellectual action (Giroux & McLaren, 1994), were explored using domain analysis (Spradley, 1979) and reconstructive analysis (Carspecken, 1996) of in-depth interviews with indigenous American Samoan teacher education program participants and participant observation of American Samoan classroom teaching.
A final research focus was to represent the subjective tensions and stresses experienced by indigenous American Samoan teachers in an NCATE-accredited university teacher education program. This was the research problem of conducting an internal teacher education program evaluation. In order to fully represent indigenous perceptions of their experience in the teacher education program in American Samoa, it was necessary to document participants’ perceptions of the strengths and weaknesses of the teacher education program. This study has explored indigenous American Samoan program participants’ perceptions of the strengths and weaknesses of the NCATE-accredited university teacher education program by identifying themes that emerged through a merger of reconstructive analysis (Carspecken, 1996) and domain analysis (Spradley, 1979) of in-depth interviews.

In sum, there was no programmatic evidence of adaptations made for the unique cultural, political, and economic powers affecting the conditions influencing teacher education program participants in American Samoa; All Bachelor of Education degree requirements of the NCATE-accredited university teacher education program were exactly the same for teacher candidates on the mainland campus and teacher candidates in the U.S. Territory of American Samoa. From a criticalist point of view, there seemed to be a problem of reproduction of dominant U.S. education culture in American Samoa. Critical pedagogical theory suggests insider voices of American Samoan educators are needed to fully discern (a) if and how the knowledge, skills, and dispositions learned in the standardized teacher education program were assimilated, implemented, and sustained in American Samoan classrooms; (b) if and how the knowledge, skills, and
dispositions presented in the NCATE-accredited teacher education program were resisted by indigenous American Samoan educators; (c) if there were various levels of teacher’s critical reflection that were expressed by indigenous American Samoan teacher educators as a result of the NCATE-accredited university teacher education program; and (d) what were the internal evaluations and recommendations for the university teacher education program in American Samoa from the perceptions of indigenous American Samoan teacher education program participants. The focus of this research study was to represent indigenous American Samoan educators’ perceptions about their experiences in the NCATE-accredited university teacher education program on their island and to validate that the representation was true by gaining the consent of participants.

Research Question

The guiding research question for this critical ethnographic study was, what are indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program in American Samoa?

Significance of the Study

Significance of Research Methodology

This study is significant in that it is the first study on American Samoan teacher education to use elements of critical ethnographic methodology to investigate and document indigenous American Samoan educators’ perspectives of their experience as participants in the teacher education program in American Samoa. Based upon the extensive literature review, only two prior studies (Reid, 1986; Tinitali, 2002) had sought indigenous American Samoan perspectives on the teacher education program in

**Significance of Research Findings**

In all parts of the world small cultures are under threat from processes of cultural standardization (Banks, 2003; Teasdale & Teasdale, 1992). The ramifications of the loss of these small indigenous cultures through colonial standardization includes the loss of cultural identity of indigenous young people and the loss of living examples of alternative communal and harmonious ways of life that the dominant culture cannot afford to lose. Culture is the past, the present, and the future. The indigenous voices of what a culture was, what a culture is, what a culture forgets, and what a culture, through self-determination, can be are worthy of critical research and exploration. How does education contribute to the survival or the extinction of small indigenous cultures? This critical ethnographic study has demystified ways that territorialized indigenous American Samoan educators reproduced or resisted the dominant theory and practice of the United States’ teacher education program that has been imported into the American Samoan education system. It is significant to know what aspects of the NCATE-accredited teacher education program are valued or dismissed by indigenous American Samoan educators and how the phenomenon of teacher education in American Samoa aligns with intercultural critical pedagogical theory. This study has explored how indigenous educators view their experience in a U.S. territorialized teacher education program.
It is also significant to examine varying levels of indigenous American Samoan educators’ critical consciousness of the theory and practice of schooling in American Samoa. It is significant to both program administrators and program participants to discern whether teacher education candidates in the American Samoan teacher education program are consciously becoming knowledgeable, effective, and caring teachers or if there is blind allegiance or passive collusion toward the dominant, “the right,” NCATE-accredited education theory and practice. What are participants’ normative-evaluative judgments about the teacher education program on their island? How do indigenous American Samoan educators perceive they have changed as a result of their experience in the teacher education program?

Further, this study has contributed to the body of knowledge on alternative forms of program evaluation by investigating and documenting the perspectives of indigenous American Samoan educators as participants in the current American Samoan teacher education program. The American Evaluation Association’s (2004) propriety standards strongly imply that methods for conducting program descriptions and evaluations involving indigenous peoples fundamentally must respect and protect the rights and welfare of the peoples. In order to respect and protect the rights and welfare of the American Samoan teacher educators, teacher education program researchers must be familiar enough with the American Samoan program participants to be able to deliver such respect (American Evaluation Association, 2004). This study has enabled American Samoan teacher education participants to describe the American Samoan teacher education program based upon their own experiences. The mostly ignored voices in the
American Samoan teacher education “seashell” have been externalized and respected. In addition to external teacher education program evaluations performed by NCATE review, this study offers an internal program evaluation by representing indigenous participants’ perspectives about their experiences in the program.

Researchers will benefit from the expansion of the body of intercultural teacher education research. The study has contributed to the body of knowledge about indigenous American Samoan teacher education from a critical ethnographic perspective. For the past 100 years, the perspectives of American Samoan educators generally have been missing in American Samoan teacher education program design, implementation, and evaluation. This study has represented the historically absent perspectives of indigenous Samoan educators. Linda Tuhiwai Smith (1999) argued that to begin to undo the negative effects of colonization, the (Western) research methodology itself has to be decolonized. The critical ethnographic methodology used in this study enabled the perspectives of American Samoan educators to be represented within the context of the unique American Samoan cultural, political, and economic social systems.

American Samoan educators will benefit from this study through the data collection means of respectfully listening to their voice and the end written reconstruction of their aggregate common perspectives as participants in the NCATE-accredited teacher education program on their island. Understanding of American Samoan teacher education problems such as recruitment, retention, and stress may be deepened when viewed through a representative indigenous American Samoan educator lens. The study unmasked ways that indigenous teachers perceived they were assimilating or resisting
U.S. teacher education theory and practice. This representation may open the door to increased critical reflection, dialogue, and action among indigenous educators.

The study is significant for American Samoan teacher educators because they will be able to foreground their American Samoan students’ perceptions about the current university pedagogy. Educational research concludes that good teaching requires having an understanding of students’ current knowledge, interests, learning styles, and abilities. This critical ethnographic study enables teacher educators to learn more about indigenous American Samoan teacher candidates.

Context of the Study: The Locale: U.S. Territory of American Samoa

This study took place on the island of Tutuila, American Samoa. As a South Pacific nation, it has its own unique Samoan language and culture. American Samoa has a unique political status as an “unorganized and unincorporated” United States’ Territory. American Samoans as U.S. "nationals" cannot vote in national elections in the United States and have no representation in the final approval of legislation by Congress (United States General Accounting Office, 1997, p. 9). American Samoan nationals enjoy the privilege of non-restrictive travel to and from the United States and receive the following protections:

It shall be the policy of the Government of American Samoa to protect persons of Samoan ancestry against alienation of their lands and the destruction of the Samoans’ way of life and language, contrary to their best interests. Such legislation as may be necessary may be enacted to protect the lands, customs,
culture, and traditional Samoan family organization of persons of Samoan ancestry. (American Samoa Code, Annotated 1960, Article 1 section 3)

On Flag Day, April 17, 2006, American Samoa celebrated 106 years of association with the United States. The history of public schooling and teacher education in American Samoa is closely linked to the American colonization of the American Samoa Territory. The first public school was established in American Samoa in 1904 with naval wives and officers serving as teachers (Sutherland, 1941). The American Samoan public school system and the teacher education program have been tied to an American philosophy of education for over 100 years. Salu Hunkin Reid categorized the development of teacher education in American Samoa into four phases:

Phase I: The United States Navy Administration (1904-1952)
Phase II: The Barstow Foundation Efforts (1932-1960)
Phase III: The Educational Television ETV Era (1962-1971)

The literature review of this study summarizes and expand Salu Hunkin Reid’s history of teacher education in American Samoa and introduces the concept of Phase V of teacher education in American Samoa: The University of Hawaii Partnership (1979-2006).

Theoretical Framework: Critical Theory

The theoretical framework for this study is the theory of resistance or counter-hegemony (Giroux, 1983; Gramsci, 1971) situated within the larger critical theory paradigm. The reconstructed experiences of indigenous American Samoan educators are viewed through a critical ethnographic lens to discern how the U.S. educational theory
and practice of the dominant or colonial NCATE-accredited university teacher education program is being assimilated or resisted in American Samoan schools. A detailed summary of the foundations and principles of critical ethnography are included in Chapter 2 of this study.

Critical ethnographic research often begins with questions that emerge from observations of social settings. Conflicts are often the source of such research questions. Spindler wrote, “Conflicts ensue when the school and teachers are charged with responsibility for assimilation or acculturating their pupils to a set of norms for behavior and thought that are different from those learned at home and in the community” (1974, p. 74). Fife (2005) added that in developing countries, this often involves the imposition of a non-indigenous educational system upon groups of people who come from a wide variety of language and cultural backgrounds.

Current social phenomena intimate that there may be American Samoan dissatisfaction with the NCATE-accredited teacher education program. Examples of current social phenomena associated with the American Samoan Teacher Education Program include: (a) Difficulty with American Samoan teacher candidate recruitment, (b) High teacher education program drop-out rate, (c) Teacher candidate self-reports of experiences of stress and fatigue while enrolled in the American Samoa teacher education program, (d) The American Samoa Department of Education and the American Samoa Community College collaborative launching of a competing four-year bachelor of education program at the American Samoan Community College for the 2006-2007 academic school year, and (e) New 2006 requirement for an external testing agency to
administer standardized teacher content knowledge tests to cohort graduates. These five conflicts are further described.

First, teacher candidate recruitment into the American Samoan teacher education program is given great effort with poor results. University teacher education personnel visit the schools and individually advise non-degreed teachers how to prepare and apply for entrance into the teacher education program. Cohort applications are delivered to each school on the island. When the deadline for the next cohort has been reached, it is not uncommon for the university teacher education program to receive only 6 out of a potential 30 completed applications. The teacher education program faculty strives to begin each teacher education cohort with 25-30 teacher candidates. In order to fill the teacher candidate cohort quota, university faculty call and visit prospective teachers again to encourage the completion of more applications. This “twist the arms of American Samoan teachers” recruitment approach is difficult and frustrating for university faculty members. Why do America Samoan in-service teachers resist entrance into the NCATE-accredited American Samoan teacher education program? What are American Samoan educator’s perceptions of the on-island teacher education program?

Only 40% of elementary teachers in American Samoa currently hold bachelor degrees in education. The American Samoan Department of Education has stated that all teachers who do not complete a bachelor degree by 2010 will be dismissed. There are also financial salary increases given to non-degreed teachers upon the completion of their bachelor degrees in education. Teachers in American Samoa with a 2-year Associate Arts degree receive a baseline annual salary of $9,072 (American Samoa Department of
Education, 2006). Teachers in American Samoa with a 4-year Bachelor of Education degree receive a baseline annual salary of $15,180. Teachers in American Samoa with a Master of Education degree receive a baseline salary of $16,114 (American Samoa Department of Education, 2006). Given the employment security pressures placed upon teachers by the American Samoa Department of Education and the financial incentives in obtaining a bachelor of education degree, why do American Samoan teachers resist enrollment in the on-island NCATE-accredited teacher education program?

Second, the phenomenon of high teacher education program dropout rate continues to be a concern. Table 1 shows the number of teachers graduating in each year since the university teacher education program began in 1983 (Haleck, 2006, p. 13). It is evident that the teacher education program has greatly increased the number of program graduates since the initiation of the cohort model in 2000. Yet, each cohort enrolls between 26-30 members but experiences attrition rates of three to seven teachers per cohort (Haleck). Many of the teachers who drop out of the program return to join later cohorts and do eventually graduate with a bachelor degree in education. Nonetheless, the American Samoan Department of Education wants to see more teachers graduating each year. Given the employment security pressures placed upon teachers by the American Samoa Department of Education and the financial incentives in obtaining a bachelor of education degree, why do American Samoan teacher candidates drop out of the teacher education program?
Table 1

*Number of Graduates, 1983-2005 (Haleck, 2006, p. 13)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Graduates</th>
<th>Year</th>
<th>Number of Graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>6</td>
<td>2000</td>
<td>43</td>
</tr>
<tr>
<td>1984</td>
<td>9</td>
<td>2001</td>
<td>23</td>
</tr>
<tr>
<td>1985</td>
<td>4</td>
<td>2002</td>
<td>44</td>
</tr>
<tr>
<td>1986</td>
<td>7</td>
<td>2003</td>
<td>44</td>
</tr>
<tr>
<td>1987</td>
<td>10</td>
<td>2004</td>
<td>38</td>
</tr>
<tr>
<td>1988</td>
<td>1</td>
<td>2005</td>
<td>45</td>
</tr>
<tr>
<td>1989</td>
<td>2</td>
<td>2006</td>
<td>33</td>
</tr>
<tr>
<td>1990</td>
<td>0</td>
<td>TOTAL</td>
<td>237</td>
</tr>
<tr>
<td>1991</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1992</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1993</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1994</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1995</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1996</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1997</td>
<td>21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1998</td>
<td>29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1999</td>
<td>32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>155</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Third, past American Samoan teacher candidates have expressed high levels of stress and fatigue through class discussions and written journals as participants in the teacher education program. What aspects of the university teacher education program do current American Samoan educators perceive as stressful or exhausting? Descriptions of indigenous American Samoan teacher candidates’ experiences as participants in the American Samoan teacher education program are missing from the literature review of teacher education in American Samoa.

Fourth, there is an indigenous movement toward the creation of a 4-year teacher education program at the American Samoa Community College. On June 5, 2006, the Samoan News posted a full-page advertisement for the first ever, third year offering of teacher education courses at the American Samoa Community College. The President of the American Samoa Community College, the American Samoa Director of Education, and the American Samoan Director of Teacher Quality all signed and endorsed the advertisement for the American Samoa Community College third year teacher education schedule of courses. The advertisement stated that all 3rd year program completers would be offered a teaching position (K-8th grade) and classified as Teacher VI at a pay salary of $10,916 per year (Samoan News, American Samoa Department of Education, 2006, p. 19). The plan is for the American Samoa Community College to add the fourth and final year of their teacher education program by the fall semester 2007-2008. Although there were discussions between the NCATE-accredited university and the American Samoa Community College regarding a merger of the teacher education programs, the American Samoa Community College has elected to research alternative ways to accredit the local
program instead. The President of the American Samoa Community College is resistant to terminology such as “working with a mentor-institution” that implies a dominant and subordinate accreditation relationship (A. Satele-Galea’i, personal communication, November 2006).

Fifth, effective as of the fall semester 2006, cohort graduates must pass the Praxis I teacher education content knowledge in math, reading, and writing in order to be certified by the American Samoa Department of Education and in order to be formally admitted into the NCATE-accredited university college of education. An informal pretest of approximately 20 American Samoan teacher candidates’ performance on the Praxis I test yielded zero passing test scores. There is a sense that both the local and federal departments of education may point fingers of blame for cohort teachers’ poor test scores at the university teacher education program, even though this test is actually a prerequisite of entrance into the university college of teacher education. The fact is that there is a new challenge laid upon the university teacher education program to prepare all cohort teacher candidates to be successful in writing the Praxis I test for American Samoa certification and the Praxis II test in order for teachers to achieve American Samoan Highly Qualified Teacher status. The mandate for an external testing agency to document teachers’ content knowledge proficiency is certainly not unique to American Samoa, but it is a brand new requirement placed upon American Samoan teacher education program participants.

Difficulty with teacher candidate recruitment, high teacher education program dropout rate, teacher candidate stress and fatigue, the start of a competing American
Samoa Community College, and standardized United States’ teacher content knowledge tests are current conflicts that cannot be fully comprehended without knowing the perspectives of indigenous American Samoan educators. The primary research question in this study is, what are indigenous American Samoan educators’ perceptions of their experience as participants in the NCATE-accredited university teacher education program in American Samoa?

Chosen Research Design

The design for this study is based upon Carspecken’s (1996) five-stage outline of critical qualitative research methodology. These five stages of critical qualitative methodology are designed to rigorously study social action taking place in one or more social sites and to explain this action through examining locales and social systems intertwined with the site of interest (Figure 1). Stages one and two involve recording and analyzing field notes of the social actions and routines that occur in the focus site. In this study, two years of participant observation helped to develop relationships of trust with indigenous interview participants and helped the researcher gain cultural understanding of education in American Samoa. However, the researcher’s field notes were not used as data for this study. Interviews with program participants were used as primary data collection in an attempt to respect and represent indigenous perspectives. The third stage of critical qualitative research methodology, the dialectical stage, is designed to represent the subjective experiences common to the participants at the site and to determine the significance of the activities discovered with respect to the greater social system. The fourth and fifth stages of a critical ethnographic study analyze the larger social systems
that are interfacing with the particular research site (Carspecken, 1996). In short, indigenous American Samoan educators’ perceptions of their experiences in the NCATE-accredited university teacher education program were researched through intensive participant observation, in-depth interviews, and written examination of the larger social systems influencing the American Samoan teacher education program. The critical research stages of this study are diagramed in Figure 1.

**Figure 1.** Diagram representing the recursive five stages of critical ethnographic research.
Coming Clean as a Critical Researcher

LeCompte and Preissle (1993) encouraged that it is becoming more acceptable to come clean and disclose your own value orientations when writing a critical ethnographic research report. As is the custom in Samoan culture, it is appropriate to begin by telling the audience a bit about oneself. Pacific islanders ask the question, “Who is your name?” not “What is your name?” (Kawakami, Aton, Cram, Lai, & Porima, in press). Therefore, I will briefly introduce myself and share my value orientations as a researcher. I am a teacher educator, employed by the NCATE-accredited on-island university teacher education program to facilitate courses and field learning experiences in the U.S. territory of American Samoa. In my role as teacher educator, I sensed that there were unique challenges that influenced social routines and teacher candidates’ experiences in the American Samoan teacher education program. Since critical ethnographers believe that each teaching and learning context offers unique challenges for educators (Carspecken, 1996), it was my challenge to unmask unique contexts engulfing education in American Samoa.

I mentor 25 American Samoan teacher candidates. I advise them on course requirements, instruct some of their courses, coach them as they deliver lessons in their field classrooms, facilitate a weekly field seminar, and attend their school functions and fund-raising events. I host choir practices, Christmas parties, and numerous other community building opportunities. Since cohort teachers are assigned by the American Samoan Department of Education to teach in 10 different schools scattered across the island, field observations take me to the far eastern point of the island, over the mountain
to the north shore of the island, across to the western district of the island, and into the central interior of the island. I endeavored to observe each candidate teach in his or her school three to five times each semester. I have logged hundreds of participant observation hours in the field over the four semesters between August 2005 and March 2007. However, I am an outsider to this culture and school community. I am a Palagi, the Samoan term for a White person, working as an instructor within the American Samoan cultural, political, and educational system. It was my desire to listen to, and document, what the teacher education program in American Samoa means to the subjects of this study. Yet, I realize that I approached this study with my own cultural norms and values, biases that could influence my understandings of how others make sense of their worlds. Critical ethnographic methodology was meticulously employed to reduce researcher bias while unmasking indigenous American Samoan perceptions of their experience in the teacher education program.

In one sense, I was conducting an action research study because I wanted to improve my practice as a teacher educator by increasing my knowledge and understanding of the culture of my American Samoan colleagues and students. However, this study was predominantly designed and implemented as a critical ethnographic inquiry. As a criticalist educational researcher, I valued the voice and perceptions of indigenous teacher education program participants. In particular, I wanted to know if, what, and how indigenous American Samoan teacher candidates perceived experiences of conflict or oppression as participants in the NCATE-accredited American Samoa teacher education program. I was interested in unmasking ways that indigenous American
Samoan educators reproduced or resisted the theory and practice of the dominant culture of the academy, given that the university teacher education program that is imported into American Samoan has standards identical to NCATE-accredited teacher education programs in the United States.

Summary

The central purpose of this study was to investigate and document indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program in American Samoa. In particular, the research focus of this study was to represent the insider voices of American Samoan educators in order to fully discern (a) indigenous educators’ perceptions of their experiences in the NCATE-accredited program; (b) how and why the knowledge, skills, and dispositions learned in the teacher education program were assimilated in American Samoan classrooms; (b) what, why, and how knowledge, skills, and dispositions, advocated in the standardized teacher education program, were resisted by indigenous American Samoan educators; (c) various levels of educators’ critical consciousness, as expressed by indigenous American Samoan teacher educators, as a result of participation in the NCATE-accredited university teacher education program; (d) internal evaluations of stress and growth experienced in the NCATE-accredited university teacher education program; and (e) recommendations to improve the teacher education program in American Samoa.

Critical qualitative ethnographic methodology was adapted to systematically collect and analyze data through in-depth interviews, participant observation, and artifact
analysis. The emerging written research report represents aggregate indigenous American Samoan educators’ perceptions of their experience as participants in the NCATE-accredited teacher education program in American Samoa.
CHAPTER II

LITERATURE REVIEW

“We cannot know the village where we are going unless we know the village from whence we came” – Ancient Proverb

Importance of Teacher Education

Research has indicated that teachers are the most significant influence on student achievement (Darling-Hammond, 1997, 2000; Education Commission of the States, 2000, 2003; Educational Testing Services, 2004; Goodlad, 1990; Rice, 2003; Sanders & Rivers, 1996). The Education Commission of the States has summarized the significance of teachers’ influence on student learning:

An effective teacher is the single most important factor affecting student learning. It’s more important than standards, more important than class size, more important than how much money is spent. Each of these is significant, but the quality of teaching dwarfs them all. (Education Commission of the States, 2000, p. 1)

The goal of teacher education is to produce teachers who will positively influence student learning. The question of how to best prepare teachers is as old as the teaching profession itself. Contextual issues, such as international politics and cultural diversity, further complicate creating and sustaining effective teacher education programs that will prepare effective teachers.
While it has been determined that effective teachers positively impact student achievement, volumes of research studies that investigated links between variables (candidate admissions criteria, features of effective teacher education programs, teacher dispositions, etc.) and effective teaching outcomes (principal ratings, teacher self-reports, retention, commitment to teaching, student ratings, student achievement data, etc.) have produced inconclusive findings (M. Allen, 2003; Darling-Hammond, 2000; Evertson, Hawley, & Zlotnik, 1985; Fallon & Ackley, 2003; Wilson, Floden, & Ferrini-Mundy, 2001; Zeichner & Conklin, 2005). A description of exactly what effective teaching is remains elusive. Zeichner and Conklin wrote:

We know from this research that teacher education programs, and those who enroll in them, matter in terms of teacher and pupil outcomes, but because of the lack of close study of what teachers brought to the programs, the programs themselves, and the contexts in which they operated, the inconsistencies in the findings cannot be adequately explained. (p. 110)

Currently, NCATE assessments are used to guide university teacher education programs in the United States. Teacher candidates create portfolios and complete standardized content knowledge and pedagogical knowledge tests to demonstrate their proficiency in meeting program standards. Recently, teacher education programs have added teacher disposition criteria as part of curriculum and evaluation requirements. Yet, Zeichner and Conklin (2005) suggested that the contexts in which teachers and their students operate should be a factor when researching the success of teacher education
programs. The following short story helps to illustrate the importance of context when designing a new program.

A CEO of a technology and research institution asked his visionary staff how they would build the ideal frog. Would they study the tadpole stage? The croak? The leap? The hyperbolic eyes? The creative team came up with a strategic plan, a checklist, for all the things that they would need to study about the frog in order to create the ideal one. But the CEO was disappointed in the team. The CEO remarked, “To create an ideal frog, you must study the pond.”

To nurture and facilitate the professional development of caring, knowledgeable, and effective teachers, one must study the context in which the teachers will teach. Yet, Goodlad (1984) lamented the fact that teacher education programs are disturbingly alike and almost uniformly inadequate. In the age of standardization, teachers lose control of curriculum and become technicians implementing uniform programs and dominant values. Little attention is paid to students’ backgrounds, experiences, and culture.

To rethink teacher education, we must have a healthy disregard for past forms of programming, and for established approaches to program improvement. In particular, teacher educators have been far too willing to accept regulation from state education departments and the National Council for the Accreditation of Teacher Education. Welcoming these restrictive processes has turned us into passive recipients of reform ideas and allowed our programmatic imaginations to atrophy...The major barriers to change in teacher education, therefore, are a mix of overregulation, status and power deprivation, and inattention to administrative form. (p. 194)

Smyth (1989) further protested the fact that teachers are generally omitted from reform measures. Thus, too often reform measures fail to take into account the lived experiences of teachers within their political, economic, and social work environments. This research study takes into account teachers’ perceptions and the context of the teacher education program. The unique context of the NCATE-accredited, U.S. based American Samoan teacher education program was an important consideration in creating a written representation of indigenous American Samoan educators’ perceptions about their experiences as participants in the teacher education program on their island.

The Context: The NCATE-Accredited American Samoa Teacher Education Program

*Historical Context of American Samoan Teacher Education*

“...The present problems of a nation cannot be understood without attention to its history” (Michael, 1998, p. 188). Every educational institution is an organization existing in and interacting with a larger social system. The organization of the American Samoan
school system is part of the American Samoan politics, economics, and culture. The American Samoa social system is complicated by the fact that the social systems of American Samoa have also been influenced by over 100 years of affiliation with U.S. educational philosophy and values (R. Allen, 1962; Reid, 1986). Reid’s four phases of teacher education are summarized. Salu Hunkin Reid has categorized the development of teacher education in American Samoa into four phases:

Phase I: The United States Navy Administration (1904-1952)

Phase II: The Barstow Foundation Efforts (1932-1960)

Phase III: The Educational Television ETV Era (1962-1971)


In addition, this researcher expands Reid’s history of teacher education in American Samoa to include: Phase V: University of Hawaii Partnership (1979-2006).

In the tradition of Foucault (1977) “genealogy,” I will briefly reconstruct the history of teacher education in American Samoa to provide the reader with a foundational context of powerful past influences on the current American Samoan teacher education program. The U.S. colonial imposition of educational philosophy and practice is a continuous thread throughout the history of teacher education in American Samoa. There have been four major phases of U.S. influence on the American Samoan teacher education program.

*Phase I: The United States Navy Administration (1904-1952).* Phase I has been classified as the Navy Administration phase which began in 1904 and continued through 1952 (Reid, 1986). Initial U.S. influence on American Samoan education could be
summarized missionary and military. Missionaries arrived in American Samoa in 1830 and biblical teaching on the island became widespread through the use of (a) Samoan preachers, (b) Samoan vernacular, (c) Christian concepts that were compatible to Samoan cultural values and traditions, and (d) Church activities which aligned with the traditional system of the family, matai (chief), and village life (Reid, 1986). The military influence on American Samoan education began in 1904 when the U.S. Department of the Navy was assigned to govern the American Samoan islands. The first public school was established in Pago Pago, American Samoa, in 1904 by navy officers and wives who believed the indigenous Samoan people needed to learn English and be educated (Sutherland, 1941). The first students to attend the American public schools were children of the Navy officers and “part-Samoan children” (Allen, 1962, p. 176).

Teacher education began in 1921 as a means of training indigenous American Samoan teachers how to teach English. There were 1,567 students in 19 public schools in American Samoa in 1922; 29 teachers each taught an average of 54 American Samoan students. Inadequate printed materials, lack of funds, and lack of trained supervisors and teachers caused some American Samoans to consider the abolition of the American Samoan public schools by 1928 (Gray, 1970). Reid (1986) recounted the conflicts between the U.S. Navy Administration and American Samoan people.

The Naval perspectives of the educational needs of the American Samoan people also caused conflicts during the early phases of public education and teacher training in American Samoa. The Navy’s mission was clear: The officers of the Navy in American Samoa were to Americanize and educate the people. This
being the case, no effort was made by the Navy to consider the native culture or the people over whom it now had stewardship. The schools and the training of teachers as products of the Navy Administration reflected the mission of the Navy, a mission that brought the schools and the training of Samoan teachers in conflict with the culture in which the institution was embedded. The students in the American modeled schools were taught in English and used English instructional materials and routines. The school structure and student expectations were in direct violation of the values and customs of Samoan culture. (Reid, 1986, p. 24)

Among the early misinterpretations of Samoan culture was the Navy officers’ belief that American Samoa was politically unorganized due to the lack of a central government authority. American Samoa was politically organized, but through local village matai governance rather than through a central administration. Gilson (1970) has written about Samoan political organization.

Political organization rested largely upon the ramified lineage and the local extended families joined in dealing with common local problems. The interaction among others of lesser importance, produced with Samoa’s relatively large-scale society a complex pattern of associations, obligations and alliances. (p. 9)

Historical literature clearly shows that the Naval officers missed a key component of Samoan culture, the concept of family and village, in the organization of a centrally governed, standardized public school system. A key element of Samoan culture is collective family and village governance of problem identification, mediation, and
resolution (Haleck, 1996; Mead, 1928, 1969; Shore, 1977, 1982; Sutter, 1980). The family (aiga) is a fundamental pillar of the Samoan communal way of life. The Naval administration disregarded the Samoan cultural value of local family and village ownership in creating an education system without any input from the American Samoan people. Further, the Naval administration disregarded Samoan culture through the use of English only as the language of instruction. All instructional materials and methods were in English and were modeled after those used in American schools. The Naval officers imposed Americanized schooling and corresponding teacher training practices on the indigenous American Samoan people without any consideration of the Fa’a Samoa, the Samoan way of life.

Phase II: The Barstow Foundation efforts 1932-1960. Phase II of teacher education in American Samoa saw a shift under the leadership of the Barstow Foundation. It is apparent that the mission of the Barstow Foundation for American Samoa was more sensitive to the culture and values of the indigenous American Samoan people. Reid (1986) summarized the 1932 Barstow Foundation for American Samoan education philosophy:

An objective which recognizes that much in Samoan ways and life is good in itself . . . but that American Samoa is undergoing change, especially through the influence of western civilization. In view of this changing condition . . . the objective of education should be to conserve the acquaintance with the great intellectual tools and social concepts and institutions of the west to the end that Samoans may maintain respect for their native heritage and skills in their
traditional arts and crafts and at the same time may learn to meet on equal terms 
with other people the conditions of the modern world. (p. 25)

One of the changes recommended to the Governor of Samoa by the Barstow 
Foundation was that Samoan language should be used to teach American Samoan 
students in grades one to three. Samoan history was also added to the American Samoan 
public school curriculum during the Barstow Foundation influence. The Barstow 
Foundation attempted to respond to the needs of the Samoan classroom teachers. In 1931- 
1932, American Samoan teachers were pretested to assess what teaching knowledge, 
skills, and dispositions were needed in a teacher education program. 

The test revealed that based on U.S. norms, the Samoan teacher had equivalent of 
the average school age standing of 5.7 and an educational age of 11 years. 
Samoan testers rated fairly well in personal dispositions but indicated a lack of 
understanding of methods and theory of teaching. (Reid, 1986, p. 25)

In 1936, in an attempt to raise the quality of teaching in American Samoa, all 
teachers and principals who held matai titles were honorably discharged from their 
positions in the public school system by the commanding naval officer and “educators 
from Hawaii were brought in to fill the key positions of Superintendent of Schools, 
teacher training director and other higher education institution titles” (Sutherland, 1941, 
p. 53). The Barstow Foundation supported this decision.

In 1948, the Feleti Teacher Training College and Feleti Memorial Demonstration 
School were established as teacher education centers on the island of Tutuila, American 
Samoa (R. Allen, 1962, p. 167). Teachers in American Samoa now needed to earn a high
school diploma and complete the teacher education course of study at the Feleti Teacher Training College and the Demonstration School in order to teach in American Samoan public school classrooms. The emphasis of teacher training in the Feleti Teacher Training College expanded to include instruction in both English and Samoan and advocated the need for education to preserve the Samoan way of life.

The efforts of the Barstow Foundation provided some stability to teacher education and the public school system reform in American Samoa while the administration of American Samoa was transferred from the Department of the Navy to the Secretary of the Department of Interior, in 1951. The Navy pullout had a great impact on the economic welfare of the American Samoan people. From 1951 to 1962, American Samoa suffered an economic recession and received little attention from the United States. The election of President Kennedy in 1960 brought Phase III changes to teacher education and schooling in American Samoa.

**Phase III: Education television era 1962-1972.** The new U.S. Federal administration felt compelled to give attention to the economically struggling and neglected U.S. territory, American Samoa. The Kennedy administration appointed Rex Lee as Governor of American Samoa. The Department of Interior increased federal funds to American Samoa from $2.1 million in 1961 to $9.5 million in 1962 (Pirie, 1976, p. 498). With this influx of funds, roads, and a new jet runway were built and a second tuna cannery opened on the island of Tutuila, American Samoa.

American Samoa students and teachers were forced to participate in a massive educational experiment during the Lee administration of American Samoa. The decision
to use Education Television as the means of instruction for all American Samoan students greatly changed the nature and content of public schooling: (a) mainland teachers had to be hired to teach the tele-lessons, (b) housing was needed for these mainland teachers, (c) new schools needed to be built, (d) roads had to be built in order to build and access the schools, (e) Electricity and television transmission devices had to be installed in every village, and (f) indigenous Samoan teachers were forced to become teaching aides to the television classroom monitors (Reid, 1986).

Mainland teachers were contracted to come to American Samoa for two years to plan and teach lessons on TV. Every school age child in American Samoa had a 20-minute lesson and worksheet for every subject in the curriculum, while the Samoan teacher served as an aide in the classroom. In the elementary schools, students had core instruction via television for language arts, science, social studies, math, music, art, and Samoan language. Samoan teacher aides were provided with pre-planned discussions, seatwork, and other activities to correspond with the tele-lessons.

R. Allen reported that a major problem with the Education Television system was that the “teachers hired from the mainland on two-year contracts were not necessarily devoted to making significant accomplishments” (1962, p. 213). Furthermore, American Samoans lost all sense of ownership for teaching in American Samoan classrooms. Reid (1986) noted that neither the people in the community nor the Samoan educators involved in the implementation of Education Television were ever surveyed regarding the changes that occurred in the public school system.
The television system modernized more than the American Samoan classrooms. The use of Education Television elevated the economy and influenced all American Samoans’ view of the American lifestyle. The implicit message was if you want to be successful, then you need to be American. American propaganda was literally pumped into every village via forced television hookups and transmissions. U.S. federal funding caused huge shifts in the American Samoan economy and lifestyle. Pirie (1976) reported,

In the past, American Samoa was a classic example of retarded economic development compounded by remoteness and miniscule size . . . A sudden massive infusion of outside capital and technical assistance has propelled the territory towards prosperity, sustained economic growth and eventual self-support at a high level. (p. 500)

Phase IV: The Samoanization era 1972-1986. The 1972 election of a new American Samoan governor, John Haydon, brought more changes to the American Samoan public school system. The primary task of the Haydon administration in reforming the American Samoa was to dismantle Education Television and return the responsibility for classroom teacher back to the hands of American Samoan teachers. The new administration believed that the eagerness to transform American Samoa from an economic South Pacific—within a decade—omitted any serious respect or consideration for traditional culture and values of the Samoan community (Reid, 1986). Yet, criticism of Education Television in American Samoa was not taken seriously until it came from a United States consulting firm:
Governor Haydon’s criticism of the system had been given impetus by the findings of Wolf Management Services, an organization commissioned by the US Department of Commerce to recommend an economic development program for American Samoa. The Wolf Report of 1969 not only criticized the educational system for its failure to relate its program to American Samoa’s current and potential manpower needs, but also specifically questioned the effectiveness of television as a teaching tool. (Schramm, Nelson, & Betham, 1981, p. 81)

Consequently, the massive and costly Education Television experiment was halted after only seven years of implementation. A task force was appointed to review the status of television and to make recommendations for its use in American Samoan classrooms in the future. The task force conducted a survey of 243 American Samoan teachers and administrators at all levels. The task force survey documents the change towards Samoatization of the education process in that indigenous American Samoan educators were consulted:

The inadequate involvement of Samoan teachers, in particular, must have signaled possible dangers. There is no record that classroom teachers were brought into the initial planning. Just as had been the case before television, policy making and administration were kept tightly in the hands of US stateside personnel. (Schramm et al., 1981, p. 65)

The task force report of 1972 advised that classroom teachers be given the autonomy to decide when and how television would be used in their classrooms. There are few or no televisions in American Samoan classrooms today.
Phase V: University of Hawaii partnership 1979-present. In 1979, the University of Hawaii was granted the first teacher education contract from a Teacher Corps Program grant to offer a 4-year bachelor of education degree in partnership with the American Samoan Community College. The grant is housed and controlled by the American Samoa Department of Education; The American Samoa Director of Education has the power to select which university teacher education program will receive this contract on a year-to-year basis. Since 1979, the American Samoan Department of Education has elected to contract the University of Hawaii to provide in-service teacher education in American Samoa.

The current administrator of the University of Hawaii American Samoa Teacher Education Program summarized the two main shifts that have occurred in the history of teacher education between 1979 and the present:

To me, the two main shifts have been in having American Samoa Community College deliver all of the pre-education core courses. It used to be that the University of Hawaii, which significantly slowed down student completion rates, delivered all of this. Once the American Samoa Community College had matriculated their coursework with the University of Hawaii and other institutions, new possibilities opened up . . . Secondly, the introduction of the cohort model has, in my opinion, really helped to improve the quality of teachers coming out of the University of Hawaii program and greatly increased the graduation rate. Currently, it is No Child Left Behind that is providing the 'stick' for the DOE to encourage its teachers to become degreed. (P.A. Haleck, personal communication, July 6, 2006)
The shifts in the University of Hawaii American Samoa Teacher Education Program have been influenced by the triadic partnerships that the American Samoa University of Hawaii Teacher Education Program has with the University of Hawaii mother campus, the American Samoa Community College, and the Department of Education in American Samoa as illustrated in Figure 2.

---

**Figure 2.** The University of Hawaii American Samoa Teacher Education Program political and economic partnerships

Since 1981, this teacher education program was designed to enable American Samoan teachers to continue teaching in American Samoan classrooms and complete university coursework after work from 3:30-6:30 p.m. Hence, American Samoan University of Hawaii teacher candidates are in-service, not pre-service, teachers. This in-service teacher education program design is very time demanding for American Samoan teacher candidates. However, the in-service design addresses the need to keep American
Samoan teachers in American Samoan classrooms because of the trained teacher shortage throughout the South Pacific. “The Samoa Department of Education found this teacher training program model highly appropriate for their teachers’ needs and work schedule” (Reid, 1986, p. 36). In the 1983 American Samoa Department of Education annual report, Betham wrote:

The teacher, together with the school, represents to the community the most visible symbols of the Department of Education. It is recognized that the success of any educational program, no matter how well intentioned or researched, ultimately depends on how well that program is received and utilized by the classroom teacher. It is primarily for this reason that the Department embarked on its most ambitious and extensive staff development program to date. With the assistance of the American Samoa Community College, and the University of Hawaii…the teachers, and administrators of American Samoa are afforded the opportunity to obtain quality higher education training, enabling them to address with more confidence the specific educational needs and concerns of our public school children. The program is proving to be highly successful, with many teachers earning undergraduate or post-graduate degrees. (American Samoa Department of Education, 1983, p. 7)

The University of Hawaii, American Samoa Community College, and American Samoa Department of Education grant-funded teacher education partnership has continued to operate from 1979 to the present. The combined University of Hawaii history of the American Samoan Teacher Corps program (1979-1981), the Territorial Teacher Training
Assistance Project (1981-1997), and the Cohort Teacher Education Program has been the primary degree-granting means for elementary teachers in American Samoa. Thus, it has had a profound influence on American Samoan teaching theory and practice. Table 2 shows the enrollment in University of Hawaii classes between 1990-2005 (Haleck, 2006, p. 12). As expected, the number of courses increased as the number of individuals enrolled in the program increased. The enrollment numbers, spread over the last 15 years, illustrates the influence that the University of Hawaii teacher education programs have had on American Samoan teaching theory and practice. The professional education courses, standards, dispositions, and all expectations are exactly the same for teacher candidates enrolled in American Samoa or Hawaii.

*University Teacher Education Program in American Samoa*

The present American Samoan teacher education system remains similar to the first university teacher education system founded with federal U.S. grants in 1978 (Reid, 1986). Lyndon B. Johnson’s “War on Poverty” plan provided funding for the preparation of teachers through an initiative termed, “Teacher Corps” (Haleck, 2006). In 1979, the University of Hawaii was granted the first formal on-island teacher training contract for a degree program in partnership with the American Samoa Department of Education and the American Samoa Community College. In the Teacher Corps program, American Samoan teachers were released from their teaching contracts in order to attend classes toward a bachelor or master degree in education on a full time basis.

In 1981, federal funding for the Teacher Corps program was rerouted to the Territorial Teacher Training Assistance Project (TTTAP) through federal legislation. The
Table 2

*Enrollments in University of Hawaii Teacher Education Programs, 1990-2005 (Haleck, 2006)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of University Courses Offered in American Samoa</th>
<th>Number of Students Enrolled in the University Courses in American Samoa</th>
<th>Number of Individuals in the University Teacher Education Program in American Samoa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990</td>
<td>11</td>
<td>182</td>
<td>N/A</td>
</tr>
<tr>
<td>1991</td>
<td>12</td>
<td>246</td>
<td>134</td>
</tr>
<tr>
<td>1992</td>
<td>13</td>
<td>260</td>
<td>117</td>
</tr>
<tr>
<td>1993</td>
<td>13</td>
<td>252</td>
<td>122</td>
</tr>
<tr>
<td>1994</td>
<td>16</td>
<td>334</td>
<td>131</td>
</tr>
<tr>
<td>1995</td>
<td>16</td>
<td>284</td>
<td>132</td>
</tr>
<tr>
<td>1996</td>
<td>22</td>
<td>472</td>
<td>118</td>
</tr>
<tr>
<td>1997</td>
<td>27</td>
<td>468</td>
<td>165</td>
</tr>
<tr>
<td>1998</td>
<td>30</td>
<td>572</td>
<td>149</td>
</tr>
<tr>
<td>1999</td>
<td>35</td>
<td>602</td>
<td>140</td>
</tr>
<tr>
<td>2000</td>
<td>43</td>
<td>793</td>
<td>170</td>
</tr>
<tr>
<td>2001</td>
<td>51</td>
<td>1110</td>
<td>106</td>
</tr>
<tr>
<td>2002</td>
<td>50</td>
<td>989</td>
<td>191</td>
</tr>
<tr>
<td>2003</td>
<td>59</td>
<td>1223</td>
<td>201</td>
</tr>
<tr>
<td>2004</td>
<td>58</td>
<td>1116</td>
<td>205</td>
</tr>
<tr>
<td>2005</td>
<td>63</td>
<td>1120</td>
<td>210</td>
</tr>
</tbody>
</table>
goal of TTTAP was to improve the teaching skills of in-service teachers in the United States Pacific territories. The University of Hawaii was selected as the on-island degree-granting institution. A teacher education contract was produced to deliver an in-service teacher training model where American Samoan teachers were employed as teachers during the school day and attended courses after school to complete their bachelor degrees. Teacher candidates in American Samoa teach in a unique American Samoan Department of Education context. They begin teaching with only a high school diploma or a two-year associate arts education degree, depending upon the supply and demand for classroom teachers. The American Samoan Department of Education recruits and hires all of the classroom teachers on the island. Thus, university teacher candidates in American Samoa are in-service, not pre-service teachers.

Teacher candidates enter the university teacher education program with between 1 to 20 years of classroom teaching experience. Teacher education classes are held at the American Samoa Community College; the University of Hawaii has never had an independent instructional facility in American Samoa. Haleck (2006) described the Bachelor of Education degree requirements of the TTTAP program during the years 1981-1994:

In the beginning, the entire bachelor program was delivered by UH faculty who traveled to American Samoa to teach classes at the American Samoa Community College. These classes included the general education core courses, the professional education core courses, and courses in an academic minor. The degree required a total of 126 credit hours in the following:
General Education Core:
9 humanities courses
3 science courses
4 English courses
4 social studies courses
1 math course

Professional Education Core:
3 foundations courses
9 teaching methodology courses
student teaching

Academic Minor:
4-6 courses in a subject content area such as language arts, math or special education. (Haleck, 2006, pp. 7-8)

In 1994, The University of Hawaii (UH) College of Education began using a cohort structure and implemented a University of Hawaii coordinator position to assist with the field-based program operations on the UH Manoa campus. In 1995, TTTAP funding was terminated. From 1995 to the present, consolidated U.S. federal funding is used by the American Samoa Department of Education to continue the on-island teacher education program. In 1997, the cohort model was also implemented in American Samoa. “The decision was made to maintain alignment of the American Samoa program with the UH Manoa reforms and to capitalize on the strong field-based aspects of the degree” (Haleck, 2006, p. 8). Currently 102 teacher candidates are enrolled in the 2005-2006
university elementary teacher education program in American Samoa. These teacher candidates are clustered into groups or cohorts of teachers ranging in size from 13 to 25 members. Each cohort has a cohort coordinator who holds a minimum of a master degree in education and is a University of Hawaii faculty member. There are six major duties of a UH Cohort Coordinator:

1) acting as the liaison between the college of education at UH Manoa, The American Samoa Department of Education, and the American Samoa Community College;
2) carrying out unofficial advising of students;
3) registering students for UH courses;
4) selling textbooks required for courses;
5) acting as college coordinator for student teaching, and;
6) assisting in the coordination of UH-Manoa English Language Institute courses. (Haleck, 2006, p. 8)

All required university teacher education courses are offered on-island in American Samoa either “live” or through distance learning technology. There are four full-time university cohort coordinators, a program director, and two field assistants who reside in American Samoa and offer instruction for the majority of the courses. Temporary indigenous and non-indigenous instructors are also hired to teach university teacher education courses in American Samoa, generally over the 3-5 week Summer I and II sessions.
University of Hawaii conceptual framework. NCATE-accreditation has placed new emphasis on the articulation and shared understanding of conceptual models to guide teacher education programs. The American Samoa teacher education program adheres to exactly the same conceptual framework as the main University of Hawaii Manoa campus: to prepare teachers who are knowledgeable, effective, and caring. The principles of teaching effectiveness are outlined in the University of Hawaii 10 major standards. The University of Hawaii has also issued a rubric to assess the dispositions of a caring, ethical, and professional teacher. Each semester, American Samoa teacher candidates create and revise portfolio evidence to document that they are indeed meeting the standards of a knowledgeable, effective and caring teacher.

University of Hawaii bachelor of education course requirements. American Samoan teacher candidates complete a 2-year Associate of Arts degree through the American Samoa Community College and complete the last two years of teacher education coursework and student teaching field experience through the University of Hawaii teacher education program. The current pre-education course requirements are met through courses offered at the American Samoa Community College:

*English Language Proficiency:*

English 151

*Pre-Education Core:*

1 course in written communication

1 course in symbolic reasoning

2 courses in global/multicultural perspectives
2 courses in arts, humanities and literature
2 courses in natural sciences with 1 lab
2 courses in social sciences

In addition to the above pre-education courses requirements, beginning in 2006, American Samoan teacher candidates are required to obtain a passing score on the Praxis I content knowledge test before being formally admitted into the college of education. To date, the passing score for the Praxis I in American Samoa has yet to be determined. Teacher candidates in cohorts 13, 14, and 15 will begin to take the Praxis I test during the Spring 2007 semester in order to produce baseline Praxis I performance data. American Samoan teacher candidates formally apply to enter the University of Hawaii Teacher Education Program, submit written essays, and are interviewed by university faculty as part of the admission process. The same academic standard, a 2.5 GPA average, is required for admitting American Samoan and mainland teacher candidates into the University of Hawaii teacher education program. After successful completion of all pre-education requirements and the interview process, there are 51 credits of course work required after candidates are admitted into the program:

*Professional Education Core:*

ITE 313 Language and Literature I
ITE 314 Language and Literature II
ITE 322 Social Studies, Elementary
ITE 324 Mathematics, Elementary I
ITE 325 Mathematics, Elementary II
ITE 326 Creative Art, Elementary
ITE 329 Performing Arts Expression, K-6
ITE 343 Personal and Social K-6 Health Skills
ITE 317 Field Experience, 3 credits (teacher candidates take this course each semester of their program)
ITE 315 Field Experience, 1 credit (teacher candidates take this course each of the two summer terms of their program in correlation with the Summer Laboratory School field experience)
ITE 390 Student Teaching
ITE 391 Seminar for Student Teaching

Additional 18 Credits in Academic Emphasis in Elementary Education:

(One course is required in each of the following areas)

Educational Foundations
Psychological Foundations
Multicultural Education
Creative Expression
Education Technology
Special Education

In addition to the Bachelor of Education professional course requirements, teacher candidates may elect to complete 24 more semester hours of study to obtain dual certification in either special education or early childhood education (Haleck, 2006, p. 9).
All Bachelor of Education requirements are the same for teacher candidates studying in American Samoan or on the University of Hawaii mainland campuses.

**Samoatization: American Samoan Teacher Candidate Adaptations**

Some colonized groups have creatively learned to syncretize colonial practice so that their cultural practices and values continue to exist. For example, West Africans, as slaves in the New World, overlaid their religious beliefs onto Catholicism so they could continue to openly practice their religion (Baerman, Brown, & Corbett, 2005). Similarly, pidgin languages emerged, as forms of syncretization of subordinate and dominant cultural languages, in countries across the globe as European settlers and English traders began to colonize native groups of people (Da Pidgin Coup, 1999). Likewise, American Samoa teacher candidates have syncretized and Samoatized their participation in the NCATE teacher program by integrating Samoan cultural practices and values into the dominant U.S. culture in order to preserve the Samoan way. At times, the subordinate American Samoan culture and U.S. dominant culture co-exist in parallel and at times, something unique is created out of the merger, the Samoatization, of both cultures. Although the teacher education program requirements are the same as those required of American teacher candidates, American Samoan teacher candidates have somewhat Samoatized their teacher education program through the addition of Samoan cultural elements like the election of governing officers and the performance of group cohesion rituals. Hierarchical governance, still practiced in the village Matai, or chief, systems is a Samoan cultural custom that is important to American Samoan cohort groups. Each cohort elects officers who take responsibility in presenting public speeches,
disseminating information, leading cohort meetings, guiding consensual decision-making, and facilitating conflict-resolution processes. The officers also coordinate cohort budgets and fundraising events in order to offer traditional Samoan hospitality through gifts and receptions to incoming cohorts, graduating cohorts, and visiting professors. Cohort graduations have become a collaborative effort where responsibilities are shared across all currently enrolled cohort groups. The graduating cohort designates graduation ceremony duties such as ushering, clean-up, lei and flower decorations, and choral music selections to fellow cohort groups. Haleck (2006) described the Samoan concept of cohort:

These welcoming events are reminiscent of gatherings with visiting parties where familial and village ties are forged. The concept of the cohort as a family is very strong among the students and the ties of cohort membership extend years beyond graduation. (p. 11)

Group solidarity is a core Samoan value. Samoan poet, Sia Figiel (1999), captured the communal essence of Samoan society with this concrete poem:

“I” does not exist.

I am not.

My self belongs not to me because “I” does not exist.

“II” is always “we.”

Is a part of the ‘aiga,

A part of the Au a teine,

A part of the Aufaipese,
American Samoan teacher cohorts each design and tailor a uniform that is unique to that group, as is the custom in a Samoan village, business, aiga (family), or church community. Uniforms often bear the cohort theme or logo, such as “On a Journey,” or “Success is our Quest.” The acting American Samoa Teacher Education Program Director wrote:

The idea of collaboration is a particularly important value in Samoan culture and our students are able to draw on this tradition of working together and put it to good use in supporting each other as they proceed through the program. (Haleck, 2006, p. 11)

Teacher Education Program Summary

The University of Hawaii has satellite teacher education campuses on several Hawaiian Islands and one program in American Samoa, all offering identical NCATE-accredited teacher education programs leading to a bachelor degree in education. However, teacher candidates in American Samoa need unique knowledge, dispositions, and skills in order to be effective teachers to positively impact Samoan students’ learning within the cultural, economic, and political context of South Pacific American Samoa. For example, teacher educators need to address the fact that English is the second
language for all American Samoa elementary students and teachers. Nonetheless, the university teacher education curriculum standards and course requirements remain identical for teacher candidates on the mainland and teacher candidates in American Samoa. American Samoan university teacher educators are currently admitting, training, and testing teacher candidates based upon NCATE standards and United States Federal No Child Left Behind legislative principles regardless of the unique cultural, economic, and political conditions placed upon American Samoan teachers and students. Descriptions of perceptions of indigenous American Samoan educators’ experiences as participants in the university teacher education program emerged through participant field observations, in-depth interviews, and review of the larger American Samoan social system conditions.

Summary: Characteristics of American Samoan Teacher Candidates

American Samoan teacher candidates are all in-service teachers, whereas teacher candidates studying in the United States are all pre-service teachers. Because of the teacher shortage problem in American Samoa, the Department of Education has elected to employ university teacher candidates full time in American Samoan classrooms while they attend teacher education courses. Consequently, American Samoan university teacher candidates teach during the school day and attend university classes after school in the evening. This is a particularly demanding schedule given additional family and communal responsibilities that Samoan culture demands of its members.

American Samoan teacher candidates share a common Samoan cultural heritage whereas teacher candidates in the United States have mixed cultural heritages.
representative of the multicultural mosaic. All American Samoan teacher candidates, and their students, speak Samoan as a first language and English as a second language. Further, American Samoan teacher candidates reside at home, in large extended “aiga,” or communal family systems, and all American Samoan teacher candidates live below the United States’ poverty level.

American Samoan Teacher Education Economic and Political System

Like in the Naval Administration and Education Television phases of teacher training history in American Samoa, it is U.S. federal funding that continues to drive the American Samoa teacher education program. Reid (1986) commented: “Like the rush to install the Education Television system during the governorship of Rex Lee, there has been a rush to train the teachers in American Samoan before federal funds terminate” (p. 39). The University of Hawaii teacher education program is solely supported through a federal grant. The principal investigator of the American Samoa Teacher Education Program partners with a finance officer at the mainland university campus and with the American Samoan Department of Education Federal Grants Coordinator to manage all American Samoan teacher education budget operations.

Similarly, the American Samoa Department of Education bases teacher education decisions on criteria necessary to satisfy federal grant requirements. This is no small matter given the fact that the American Samoan Department of Education has seen a total of $784,006,596 go through its budget between the years 1990-2006 (Department of Education, 2005). The total American Samoa Education budget for 2006 is $67,431,012. This is a consolidated total of all grants received from the U.S. Department of the
Interior, specific U.S. federal grants, maintenance grants, and scholarship grants. American Samoa receives a significantly higher percentage of federal grant allocation than any other U.S. state or territory yet per pupil spending and teachers’ salaries in American Samoa remain low.

It is interesting to note the disparity in federal funding that the American Samoa Department of Education receives in comparisons to other U.S. states and territories. Table 3 displays the 2003 comparative cost allocation for local and federal funding to the United States and United States Territories.

Table 3

2003 Education Cost Allocation

<table>
<thead>
<tr>
<th>State or Territory</th>
<th>Local</th>
<th>Federal</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>93.2%</td>
<td>6.8%</td>
</tr>
<tr>
<td>Guam</td>
<td>89.6%</td>
<td>10.4%</td>
</tr>
<tr>
<td>Virgin Islands</td>
<td>81.8%</td>
<td>18.2%</td>
</tr>
<tr>
<td>Commonwealth of the Northern Mariana Islands</td>
<td>73.8%</td>
<td>26.2%</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>72.7%</td>
<td>27.3%</td>
</tr>
<tr>
<td>American Samoa</td>
<td>22.2%</td>
<td>77.8%</td>
</tr>
</tbody>
</table>

It is apparent from the percentages in Table 3 that American Samoa receives more percentage federal education money than any other U.S. territory or states. Table 3 also shows a 50.5% difference between the percentages of federal money that American
Samoa (77.8%) receives compared to the next highest-ranking territory, Puerto Rico (27.3%).

The U.S. state and territory per pupil expenditures do not reflect the same ranking as the federal cost allocation. It is logical that the rank order of per pupil expenditures would align with the rank order of federal cost allocation. That is not at all the case. In fact, there is an inverse relationship between federal allocation and per pupil spending in the case of American Samoa and the United States. American Samoa has, by far, the lowest per pupil dollars going into the schools for student education.

American Samoan teacher salaries also remain low. The American Samoa Department of Education Grants Coordinator has stated that the 2006 starting salary for a teacher with a bachelor of education degree in American Samoa is $15,180 (R. Aab, personal communication, September, 2006). Although the American Samoan teacher salary remains low, the workload of the teacher is difficult given the large number of students placed in each classroom. There has been a 33.63% increase in American Samoa school population between 1990-2006 (R. Aab, personal communication, September 2006). It is common for teachers to have over 30 students in their classrooms. Table 4 displays the 2003 per pupil expenditures.

The dollars allocated for education in American Samoa are not reaching teacher salaries or the students. The former Director of Education in American Samoa is currently in prison because of misuse of federal grant dollars. The current American Samoa Director of Education is under investigation by the F.B.I. for misuse of federal grant dollars.
Table 4

2003 Per Pupil Expenditures

<table>
<thead>
<tr>
<th>State or Territory</th>
<th>Expenditures per pupil</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Samoa</td>
<td>$2,696.00</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>$3,317.00</td>
</tr>
<tr>
<td>Guam</td>
<td>$5,373.00</td>
</tr>
<tr>
<td>Virgin Islands</td>
<td>$6,132.00</td>
</tr>
<tr>
<td>Commonwealth of the Northern Mariana Islands</td>
<td>$6,315.00</td>
</tr>
<tr>
<td>United States</td>
<td>$8,044.00</td>
</tr>
</tbody>
</table>

Since 1990, there has generally been an increase in federal grant funding to American Samoa; however, the annual percentage increase has gone up and down without a predictable pattern. Table 5 displays the federal grant education funding trends between 1990-2006 in American Samoa.

Given the huge dependence on federal funding for education in American Samoa, it is not surprising that the American Samoan Department of Education tries to comply with requests made by the U.S. Federal Department of Education. For example, since the passing of the No Child Left Behind legislation in 2001 (U.S. Department of Education, 2002), the American Samoa Department of Education has been struggling with defining criteria to assess what a “highly qualified” American Samoan teacher is. The American Samoan Department of Education is moving toward implementing the U.S.-based, *Educational Testing Service Praxis Series Tests*, as a means of satisfying federal
Table 5

*Federal Education Grant Funding Trends to American Samoa*

<table>
<thead>
<tr>
<th>Fiscal year</th>
<th>U.S. federal grant funding</th>
<th>% Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990</td>
<td>$17,912,485</td>
<td></td>
</tr>
<tr>
<td>1991</td>
<td>$19,641,262</td>
<td>9.7%</td>
</tr>
<tr>
<td>1992</td>
<td>$21,718,314</td>
<td>10.6%</td>
</tr>
<tr>
<td>1993</td>
<td>$23,313,657</td>
<td>7.3%</td>
</tr>
<tr>
<td>1994</td>
<td>$25,638,238</td>
<td>10.0%</td>
</tr>
<tr>
<td>1995</td>
<td>$25,597,477</td>
<td>-0.2%</td>
</tr>
<tr>
<td>1996</td>
<td>$27,588,788</td>
<td>7.8%</td>
</tr>
<tr>
<td>1997</td>
<td>$29,479,935</td>
<td>6.9%</td>
</tr>
<tr>
<td>1998</td>
<td>$34,046,196</td>
<td>15.5%</td>
</tr>
<tr>
<td>1999</td>
<td>$34,528,533</td>
<td>1.4%</td>
</tr>
<tr>
<td>2000</td>
<td>$35,269,095</td>
<td>2.1%</td>
</tr>
<tr>
<td>2001</td>
<td>$35,789,358</td>
<td>1.5%</td>
</tr>
<tr>
<td>2002</td>
<td>$38,373,281</td>
<td>7.2%</td>
</tr>
<tr>
<td>2003</td>
<td>$47,623,561</td>
<td>24.1%</td>
</tr>
<tr>
<td>2004</td>
<td>$51,211,889</td>
<td>7.5%</td>
</tr>
<tr>
<td>2005</td>
<td>$48,242,130</td>
<td>-5.8%</td>
</tr>
<tr>
<td>2006</td>
<td>$48,800,137</td>
<td>1.2%</td>
</tr>
</tbody>
</table>
demands to document “highly qualified” teacher status in American Samoa. Correspondingly, the University of Hawaii teacher education program has been asked by the American Samoan Department of Education to adjust its program to prepare American Samoan teacher candidates to take the Praxis exams. Although American Samoa is certainly not alone as a U.S. territory or state in grappling with No Child Left Behind (NCLB) legislative demands, American Samoan teacher education program adjustments to meet the demands of the NCLB law are causing, yet another, shift in the U.S.-dominated phases of American Samoan teacher education history.

The recommendation from the 1998 report for *Expanding Teacher Education Opportunities in American Samoa* (Kosaki & Kosaki, 1998) was three modifications to the University of Hawaii cohort program:

While much of the program might be retained, some modifications such as the following, may be entertained: (a) there should be some flexibility in the time for degree completion; (b) there should be more consideration of Samoan values and (c) there should be provisions to enable elementary teachers interested in math and/or science to meet academic emphasis requirements as conveniently as those interested in language or social studies. (p. 28)

Kosaki and Kosaki recommended more consideration of Samoan values within the University of Hawaii American Samoa teacher education program. However, identification of indigenous American Samoan perspectives must occur before it is possible to give more consideration to Samoan values in the teacher education program. Other educational researchers support the need to consider teacher perspectives as a
framework for designing and implementing teacher education programs (Bennett, 1994; Bennett & Spalding, 1992).

The Teacher Education Program in American Samoa

The University of Hawaii offers bi-national teacher education programs in the United States and American Samoa. The American Samoan Cohort Program enables American Samoan teachers to earn a bachelor degree while employed as classroom teachers. The formal description of the American Samoa Teacher Education Cohort Program reads:

The American Samoa Department of Education and the University of Hawaii, Manoa Campus jointly offer the American Samoa Cohort Program. This program is geared toward teachers who are seeking a Bachelor of Elementary Education degree awarded by the University of Hawaii, Manoa. This degree program consists of 126 credits of course work, including the pre-education core (consisting of 60 credits of general education courses which may be transferred from the American Samoa Community College, the education core (including courses in educational foundations, teaching methodology, and student teaching) and an academic emphasis in the areas of math, science, language arts, or social studies. Students may also earn dual certification in special education and early childhood. (Kosaki & Kosaki, 1998)

National Council for Accreditation of Teacher Education. As part of the outcome-based accountability movement, teacher education programs are expected to provide accrediting agencies with evidence of their effectiveness in preparing competent teacher
candidates. The U.S. Department of Education, through the 1998 Congressional Higher Education Act, Title II, Section 207, is requiring higher education institutions to assess and publicize the effectiveness of teacher education programs to prepare quality teachers. Section 207 of this law requires states and their higher education institutions to publish the percentage of teacher candidates who have passed state teacher-licensure exams and to report on other quality indicators as well. In addition, the U.S. Department of Education is mandating that higher education institutions engage in comprehensive assessment and audit facilitated by an accrediting association. Most U.S. higher education institutions elect to use NCATE as this accrediting association.

NCATE formally began the new performance-based accreditation system in 2001. Accreditation is now based on the institution’s ability to provide evidence that teacher candidates receive knowledge and skills necessary to teach, the dispositions to teach, and the ability to put these attributes into action so that all students will learn (National Council for Accreditation of Teacher Education [NCATE], 2002, 2003, 2005). The assessment of teaching performance and effects on student learning require faculty to develop and document new approaches to assess teacher candidates’ content knowledge; pedagogical/professional knowledge, skills, and dispositions; and effects on student learning.

NCATE uses six criteria to determine whether or not an assessment is “good” for the preparation of professional educators (NCATE, 2003):
1. Assessments are appropriate for the standards they are meant to address; the instruments assess meaningful elements of content, cognitive demands, and skill requirements at challenging levels for candidates.

2. Assessments are accompanied by explicit statements of proficiencies (i.e., rubrics) that candidates are expected to demonstrate in their responses.

3. Assessments are constructed so that different levels of candidate proficiency are clearly distinguished; scoring processes are consistent and reviewers are trained so that judgments can be discriminating.

4. Assessments are used to reach meaningful decisions; including ones that identify candidate needs; judge candidate progression; and evaluate courses, programs, or units. Assessments that are combined to reach a decision are accompanied by explicit and public statements describing the manner of weighting and summarizing results.

5. Assessment systems include some “authentic” forms of assessment in which candidates are asked to perform tasks similar to those they will face in their initial employment as education professionals. These contain assessments of learning by the candidate’s P-12 students.

6. Assessments are systematically evaluated to ensure fairness, accuracy, consistency, and avoidance of bias. (NCATE, 2003, pp. 7-12)

There is increasing pressure on U.S. faculty to keep NCATE criteria in mind in creating assessments as evidence of education program effectiveness. NCATE-accreditation is an aspect of U.S. colonialism in American Samoa. American Samoan faculty are expected to
use the same NCATE assessments as mainland faculty with no regard for culture or language diversity.

*University of Hawaii teaching standards and teacher dispositions.* The vast majority of candidates enrolled in the American Samoan teacher education program are Samoan, whereas the candidates enrolled in the University of Hawaii teacher education program on the Hawaiian campuses represent many different ethnic groups. However, this bi-national University of Hawaii teacher education program makes no accommodation for American Samoan cultural, political or economic social systems in its standards (Table 6) or dispositions (Table 7) criteria. In American Samoa, indigenous and non-indigenous University of Hawaii teacher educators define and evaluate American Samoan teacher effectiveness through standards-based portfolio categories (Table 6) and teacher candidate disposition rubrics (Table 7) that are identical to the teacher evaluation criteria used in Hawaii.

The University of Hawaii teacher education standards and teacher dispositions are reproduced here to illustrate the fact that teacher candidate evaluation criteria is the same in the United States (Hawaii) and American Samoa teacher education programs. There is no distinction made for the teaching landscape or teaching context within the University of Hawaii teacher education evaluation criteria for American Samoan national cultural. University of Hawaii Professional Dispositions Rubric is displayed in Table 7.
### Table 6

**University of Hawaii 2006 Teacher Education Standards**

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1: Focuses on the Learner</td>
<td>The effective teacher consistently engages students in appropriate experiences that support their development as independent learners. Provides opportunities for students to assume responsibility for their own learning, shaping tasks and pursuing their own goals and aspirations. Nurtures students' desire to learn and achieve. Demonstrates concern and interest by taking time to listen and respond to students. Uses student experiences, interests and real-life situations in instruction. Uses developmentally appropriate activities to promote student success. Makes instructional decisions that consider students' physical, social, emotional and cognitive development.</td>
</tr>
<tr>
<td>2: Creates and Maintains a Safe and Positive Learning Environment</td>
<td>The effective teacher consistently creates a safe and positive learning environment that encourages social interaction, civic responsibility, and active engagement in learning and self-motivation. Promotes empathy, compassion and mutual respect among students. Uses effective classroom management techniques that foster self-control, self-discipline and responsibility to others. Models a caring attitude and promotes positive interpersonal relationships. Promotes students' intrinsic motivation by providing meaningful and progressively challenging developmentally appropriate learning experiences that enable student success. Provides learning experiences that actively engage students as individuals and as members of collaborative groups.</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 6 (continued)

*University of Hawaii 2006 Teacher Education Standards*

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Manages a classroom where students are encouraged to reflect, express interests, make choices, set goals, plans and organize, self-evaluate and produce quality work.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>3: Adapts to Learner Diversity</strong></td>
<td>The effective teacher consistently provides opportunities that are inclusive and adapted to diverse learners.</td>
</tr>
<tr>
<td></td>
<td>Develops rapport with all students.</td>
</tr>
<tr>
<td></td>
<td>Fosters an appreciation of human and cultural differences.</td>
</tr>
<tr>
<td></td>
<td>Helps every student achieve success.</td>
</tr>
<tr>
<td></td>
<td>Adapts instruction to students' differences in development, learning styles, strengths and needs.</td>
</tr>
<tr>
<td></td>
<td>Seeks additional resources to support student achievement.</td>
</tr>
<tr>
<td></td>
<td>Fosters trust, respect and empathy among diverse learners.</td>
</tr>
<tr>
<td><strong>4: Fosters Effective Communication in the Learning Environment</strong></td>
<td>The effective teacher consistently enriches communication in the learning environment.</td>
</tr>
<tr>
<td></td>
<td>Communicates openly with all students and others working in the learning environment.</td>
</tr>
<tr>
<td></td>
<td>Develops communication skills for active inquiry, collaboration and supportive interaction.</td>
</tr>
<tr>
<td></td>
<td>Encourages self-expression, reflection and evaluation.</td>
</tr>
<tr>
<td></td>
<td>Models and promotes clear and logical oral and written expression.</td>
</tr>
<tr>
<td></td>
<td>Applies principles of language acquisition and development to the teaching of communication skills.</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 6 (continued)

*University of Hawaii 2006 Teacher Education Standards*

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5: Demonstrates Knowledge of Content</strong></td>
<td>Fosters sensitivity to variations in meaning in verbal and non-verbal communication. Engages students in different modes of communication. Uses the school's current technologies to enrich student literacy.</td>
</tr>
<tr>
<td></td>
<td>The effective teacher consistently demonstrates competency in content area(s) to develop student knowledge and performance. Keeps abreast of current developments in content area(s). Teaches mastery of language, complex processes, concepts and principles unique to content area(s). Utilizes the school's current technologies to facilitate learning in the content area(s). Connects knowledge of content area(s) to students' prior experiences, personal interests and real-life situations. Possesses an understanding of technology appropriate to the content area, e.g. computer-assisted instruction.</td>
</tr>
<tr>
<td><strong>6: Designs and Provides Meaningful Learning Experiences</strong></td>
<td>The effective teacher consistently plans and implements meaningful learning experiences for students. Plans and implements logical, sequenced instruction and continually adjust plans based on learner needs. Provides learning experiences and instructional materials that are developmentally appropriate and based on desired student outcomes, principles of effective instruction and curricular goals. Incorporates a variety of appropriate assessment strategies as an integral part of instructional planning.</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 6 (continued)

*University of Hawaii 2006 Teacher Education Standards*

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Links concepts and key ideas to students' prior experiences and understandings, using multiple representations, examples and explanations.</td>
</tr>
<tr>
<td></td>
<td>Applies concepts that help students relate learning to everyday life.</td>
</tr>
<tr>
<td></td>
<td>Provides integrated or interdisciplinary learning experiences that engage students in generating knowledge, using varied methods of inquiry, discussing diverse issues, dealing with ambiguity and incorporating differing viewpoints.</td>
</tr>
<tr>
<td></td>
<td>Teaches for mastery of complex processes, concepts and principles contained in the Hawaii Content and Performance Standards.</td>
</tr>
<tr>
<td></td>
<td>Provides knowledge and experiences that help students make career decisions.</td>
</tr>
<tr>
<td>7: Uses Active Student Learning Strategies</td>
<td>The effective teacher consistently uses a variety of active learning strategies to develop students’ thinking, problem solving and learning skills.</td>
</tr>
<tr>
<td></td>
<td>Involves students in setting goals and standards, selecting tasks, planning, implementing and evaluating to produce quality responsibility for their own learning.</td>
</tr>
<tr>
<td></td>
<td>Helps students to question, problem-solve, access resources, use information to reach meaningful conclusions and develop responsibility for their own learning.</td>
</tr>
<tr>
<td></td>
<td>Provides challenging learning experiences which develop higher order thinking skills.</td>
</tr>
<tr>
<td></td>
<td>Varies instructional roles (e.g., instructor, facilitator, coach, co-learner, audience) in relation to the content and purpose of instruction and students’ needs.</td>
</tr>
<tr>
<td></td>
<td>Engages students in active, hands-on, creative, open-ended, problem-based learning experiences.</td>
</tr>
<tr>
<td></td>
<td>Provides opportunities for students to apply and practice what is learned.</td>
</tr>
<tr>
<td></td>
<td>Uses the school’s current technologies as tools for teaching and learning.</td>
</tr>
</tbody>
</table>

*(table continues)*
### Table 6 (continued)

*University of Hawaii 2006 Teacher Education Standards*

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>8: Uses Assessment Strategies</strong></td>
<td>The effective teacher consistently applies appropriate assessment strategies to evaluate and ensure the continuous intellectual, social, physical and emotional development of the learner. &lt;br&gt; &lt;br&gt; Evaluates students' performances and products objectively and fairly. &lt;br&gt; &lt;br&gt; Uses a variety of appropriate assessment strategies to enhance knowledge of learners and appropriately modifies teaching and learning strategies. &lt;br&gt; &lt;br&gt; Involves students in developing assessment standards and criteria. &lt;br&gt; &lt;br&gt; Engages students in self-assessment activities and encourages them to set personal achievement goals. &lt;br&gt; &lt;br&gt; Obtains and uses information about students' experiences, strengths, needs and progress from parents, colleagues and students themselves. &lt;br&gt; &lt;br&gt; Uses assessment data to monitor and evaluate students' progress toward achieving the Hawaii Content and Performance Standards. &lt;br&gt; &lt;br&gt; Maintains appropriate and accurate records of student achievement and communicates students' progress to students, parents and colleagues as needed.</td>
</tr>
<tr>
<td><strong>9: Demonstrates Professionalism</strong></td>
<td>The effective teacher continually evaluates the effects of his or her choices and actions and actively seeks opportunities to grow professionally. &lt;br&gt; &lt;br&gt; Engages in relevant opportunities to grow professionally, e.g. taking university/college or in-service coursework, actively participating in a professional organization, serving on a cadre, council, or committee or serving as a cooperating teacher, mentor or advisor. &lt;br&gt; &lt;br&gt; Reflects on practices and monitors own teaching activities and strategies, making adjustments to meet learner needs. &lt;br&gt; &lt;br&gt; Provides and accepts evaluative feedback in a professional manner. &lt;br&gt; &lt;br&gt; Conducts self ethically in professional matters.</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 6 (continued)

*University of Hawaii 2006 Teacher Education Standards*

<table>
<thead>
<tr>
<th>Standard</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Models honesty, fairness and respect for individuals and for the laws of society.</td>
</tr>
<tr>
<td></td>
<td>Demonstrates good work habits including reliability, punctuality and follow-through on commitments.</td>
</tr>
<tr>
<td></td>
<td>Practices effective listening, conflict resolution and group-facilitation skills as a team leader.</td>
</tr>
<tr>
<td></td>
<td>Works collaboratively with other professionals.</td>
</tr>
<tr>
<td></td>
<td>Participates actively and responsibly in school activities.</td>
</tr>
<tr>
<td>10: Fosters Parent and School Community Relationships</td>
<td>The effective teacher establishes and maintains strong working relationships with parents and members of the school community to support student learning.</td>
</tr>
<tr>
<td></td>
<td>Collaborates with parents and school community members to support student learning.</td>
</tr>
<tr>
<td></td>
<td>Consistently seeks opportunities to build strong partnerships with parents and community members.</td>
</tr>
<tr>
<td></td>
<td>Supports activities and programs which encourage parents to participate actively in school-related organizations and activities.</td>
</tr>
<tr>
<td></td>
<td>Establishes open and active lines of communication with parents.</td>
</tr>
<tr>
<td></td>
<td>Utilizes community resources to enhance student learning.</td>
</tr>
<tr>
<td>Disposition</td>
<td>Unacceptable</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>---------------------------------------------------</td>
</tr>
<tr>
<td>Professional and ethical conduct</td>
<td>Reluctantly accepts or ignores feedback</td>
</tr>
<tr>
<td></td>
<td>Does not make suggested changes</td>
</tr>
<tr>
<td></td>
<td>Becomes defensive, argues or makes excuses for behavior</td>
</tr>
<tr>
<td></td>
<td>Shows conduct that is unethical or disrespectful</td>
</tr>
<tr>
<td></td>
<td>Is unwilling or unable to meet program requirements</td>
</tr>
<tr>
<td></td>
<td>Shows poor professional judgment</td>
</tr>
<tr>
<td></td>
<td>Shows inattention to children’s well-being or safety</td>
</tr>
<tr>
<td>Individual and cultural sensitivity</td>
<td>Expresses apathy or disrespect for diversity</td>
</tr>
<tr>
<td></td>
<td>Is judgmental or inflexible in response to others’ perspectives and feelings</td>
</tr>
<tr>
<td></td>
<td>Is culturally insensitive</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Disposition</th>
<th>Unacceptable</th>
<th>Acceptable</th>
<th>Target</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective work habits</td>
<td>Is consistently unreliable or disorganized</td>
<td>Work habits and follow through are consistent, requiring only minimal support from mentor or supervisor</td>
<td>Is consistently and independently reliable and punctual</td>
</tr>
<tr>
<td></td>
<td>Disregards time commitments and fails to follow through on assignments</td>
<td>Exhibits organization and time management skills</td>
<td>Demonstrates high level of commitment to the teaching profession</td>
</tr>
<tr>
<td></td>
<td>Provides work that is low or inconsistent quality</td>
<td>Completes quality assignments</td>
<td>Consistently completes exemplary assignments (e.g. depth, thoughtfulness)</td>
</tr>
<tr>
<td></td>
<td>Is late or absent without notifying mentors or instructors</td>
<td>Is present and punctual</td>
<td>Exhibits exemplary organization and time management skills</td>
</tr>
<tr>
<td></td>
<td>Dresses inappropriately for partner school setting</td>
<td>Dresses appropriately for partner school setting</td>
<td>Dresses appropriately for partner school setting</td>
</tr>
<tr>
<td>Effective communication</td>
<td>Communicates in a manner that is unclear, closed, disrespectful, argumentative, offensive, or contextually inappropriate</td>
<td>Communicates well with others</td>
<td>Communicates clearly in an open and respectful manner students, peers, professionals, families, and supervisors</td>
</tr>
<tr>
<td></td>
<td>Is withdrawn, unable to communicate with others, or unable to overcome extreme shyness</td>
<td>Shares ideas</td>
<td>Asks questions and seeks information appropriately</td>
</tr>
<tr>
<td></td>
<td>Written and/or oral communication is not clear or grammatically correct</td>
<td>Asks questions appropriately</td>
<td>Carefully considers communication context and makes adjustments</td>
</tr>
<tr>
<td></td>
<td>Does not communicate with mentors and instructors in a timely manner</td>
<td>Matches communication with context</td>
<td>Written and oral communication is clear, grammatically correct, and professional</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Communicates in a timely manner with mentors and instructors</td>
<td>Is proactive in communicating with mentors and instructors to be sure there is adequate time for planning or making changes</td>
</tr>
</tbody>
</table>

(table continues)
Table 7 (continued)

University of Hawaii Education Program Professional Dispositions Rubric

<table>
<thead>
<tr>
<th>Disposition</th>
<th>Unacceptable</th>
<th>Acceptable</th>
<th>Target</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-reflection</td>
<td>Expresses disregard for or unwillingness to engage in self-reflection</td>
<td>Reflects on his/her psychological, emotional, and professional characteristics</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shows little awareness of the effect he/she has on others</td>
<td>Monitors impact of characteristics on professional environment</td>
<td>Considers how these characteristics impact others and makes adjustments</td>
</tr>
<tr>
<td>Collaboration</td>
<td>Has difficulty or is rigid in working with others, individually or in teams</td>
<td>Is able to work in a collaborative manner</td>
<td>Initiates and participates in collaborative efforts with others</td>
</tr>
<tr>
<td></td>
<td>Is ineffective in group problem solving</td>
<td>Contributes as a team member</td>
<td>Seeks input from others</td>
</tr>
<tr>
<td></td>
<td>Is unprepared or his/her share of responsibilities</td>
<td></td>
<td>Assists in problem solving</td>
</tr>
<tr>
<td>Life-long learning</td>
<td>Complains about participating in professional opportunities</td>
<td>Participates in opportunities for professional growth</td>
<td>Actively seeks out opportunities for professional growth</td>
</tr>
<tr>
<td></td>
<td>Shows disinterest in K-6 student learning</td>
<td>Shows interest in K-6 student learning</td>
<td>Shows excitement about learning for K-6 students</td>
</tr>
</tbody>
</table>

Theoretical Framework: Critical Theory

Throughout the history of teacher education in American Samoa, and through the current uniformity in standards movement between the U.S. and American Samoan teacher education programs, there is an implicit belief that the dominant culture of the
U.S. university teacher education program will transcend American Samoan culture in producing teachers who will demonstrate the teaching standards (Table 6) and dispositions (Table 7) that are valued by NCATE-accredited institutions in the United States. This is the basic principle of knowledge and skill assimilation. The purpose of importing the NCATE-accredited teacher education program into American Samoa is for American Samoan teachers to assimilate the theory and practices of the dominant culture into their native classrooms.

*Foundations of Critical Theory*

The origin of critical intellectual theory began in 1923 with the emergent philosophies of a group of social scientists known as the Frankfurt School. The central philosophy of the Frankfurt School was “to articulate a view of theory that has the central task of emancipating people from the positivist domination of thought through their own understandings and actions” (Carr & Kemmis, 1986, p. 130). Critical pedagogy has emerged, and continues to evolve, through decades of radical social thought and progressive educational movements aimed at democratizing schooling. “Critical theorists begin with the premise that men and woman are essentially unfree and inhibit a world rife with contradictions and asymmetries of power and privilege” (McLaren, 2003, p. 69). Lincoln and Guba summarized the foundations of truth for critical theorists as “raised consciousness to specific historical, economic, racial, and social infrastructures of oppression, injustice, and marginalization . . . a duality: social critique tied in turn to raised consciousness of the possibility of positive and liberating social change” (2003, pp. 272-273). Carspecken has summarized the roots of critical theory by articulating the
value orientation most criticalists uphold. “Criticalists find contemporary society to be unfair, unequal, and both subtly and overtly oppressive for many people” (1996, p. 7). Criticalists do not like oppression and injustice in the world and want to change it. It is impractical, within the scope of this dissertation, to discuss the entire realm of classical theorists who influenced the developmental foundations of the critical theory paradigm. However, it can be stated that classical philosophers such as Carl Marx, Michel Foucault, and Antonio Gramsci have profoundly influenced the development of critical pedagogy through the questioning of what Foucault termed “regimes of truth” that legitimized and reproduced particular knowledge within the context of a various power relationships within society.

Critical theory has its roots in sociology and anthropology. Luke (1992) has outlined three waves of the new sociology movement in the history of critical pedagogy. Young (1971) launched the new sociology of the 1970s with the publication, Knowledge and Control. McLaren (1989) has stated that the critical theorists of the 1970s began to “examine schools both in their historical context and as a part of the existing social and political fabric that characterizes the dominant society” (p. 159). This first wave new sociology movement focused on the function of schools as reproduction agents of social class in society. These new social theorists endeavored to change marginalized groups of children’s school failure through an understanding of the different class-based background knowledge and values that children bring into the classroom. During the 1970s, Brazilian philosopher, Paulo Freire, published Pedagogy of the Oppressed (1970) and Education for Critical Consciousness (1973). Freire’s writings strongly contributed
to the expansion of critical pedagogical theory. Freire critiqued the simple transmission of knowledge, what he called banking. Rather, Freire proposed an emancipatory education, a process based on critical dialogue and mutual knowledge creation. Freire termed this pedagogical process of joining together theory and the practice, of legitimizing the students’ knowledge, conscientization. Freire wrote,

To the extent that I become clearer about my choices and my dreams, which are substantially political and attributively pedagogical, and to the extent that I can recognize that though an educator I am also a political agent, I can better understand why I fear and realize how far we still have to go to improve our democracy. I also understand that as we put into practice an education that critically provokes the learner’s consciousness, we are necessarily working against myths that deform us. As we confront such myths, we also face the dominant power because those myths are nothing but the expression of this power, of its ideology. (1998, p. 41)

The first wave new sociology may be summarized as a period when reproduction theories posited that the main function of education is to reproduce dominant knowledge and power. Aronowitz and Giroux (1993) further classified first wave reproduction theories into three groups: (a) economic, (b) cultural, and (c) hegemonic-state models. Economic reproduction theory focuses on the function of schools as training grounds for the work place. Bowes and Gintis (1976) conceived of the school as a place where dominant knowledge is used to reproduce the stratification of class, race, and gender to preserve the capital economic advantage of the upper class in society. Cultural
reproduction theory, exemplified through the research of Bourdieu and Passeron (1977),
views schools as relatively independent institutions that preserve the status quo by
maintaining the cultural capital, the privileged linguistic and cultural competencies of
individuals, of the dominant social class. The dominant group that has cultural capital
knowledge has advantage over all other social groups that lack this elite knowledge and
skill. Reproduction is often achieved subtly through the hidden curriculum. The third
reproduction theory classification, based upon Gramsci’s (1971) hegemonic-state
reproduction theory, emphasizes the relationship between the schools, the state and
capitalist society. Government intervenes to maintain the economy by making strategic
legal mandates that promote dominant ideology such as teacher licensure requirements,
learning standards and curricular materials. The state decides what kinds of knowledge
are fore-grounded and back grounded within the education system. The first wave new
sociology identified ways in which schools serve as reproduction agents for the dominant
ruling group but failed to identify how individuals or groups resist theories of
domination. There was critique without possibility for change.

The second wave new sociology of the late 1970s began to conceptualize theories
of resistance against dominant reproduction of knowledge and power. These neo-
resistance theorists began to show that domination was not solely caused though the
actions of the oppressors but was also caused because of the reactions of the oppressed.
In the study of the working class, Willis (1977) illustrated that reproduction efforts could
be resisted but often were not resisted due to the fact that the marginalized groups
resigned themselves to accept their position in society; the oppressed seemed to lack the
critical consciousness necessary to strategically plan, rise up, and struggle against the status quo.

The critical pedagogy of the 1980s is considered to be the third wave new sociology (Luke, 1992). Luke summarized the third wave new sociology as “hope, liberation and equality” (p. 26). Key criticalists of the 1980s (Giroux, McLaren, Aronowitz) profoundly influenced critical pedagogy through critique and statements about new possibilities for emancipation and transformation. New emphasis was placed on empowering teachers and students to become transformative intellectuals. The foundations to the concept of teachers as transformative intellectuals are in the writings of Gramsci and Freire. Both Antonio Gramsci and Paulo Freire made a significant departure from the common conception of ideology as static and inert to the new concept of ideology as lived and dynamic sets of social practices connected to a broader system of hegemonic relationships dialectically co-constructed by individuals, groups and institutions of which people are a part (Fischman & McLaren, 2005).

The first textbook use of the term critical pedagogy is found in Henry Giroux’s Theory and Resistance in Education, published in 1983 (Darder, Baltodano, & Torres, 2003). Following a Marxist-Leninist tradition, Giroux distinguished between the dualisms of hegemonic and oppositional ideologies and between dominating and emancipatory logics. Supporters of resistance theory state that there are three steps in the process towards emancipation: oppositional behavior, resistance, and counter-hegemony (Johannesson, 1992). Oppositional behavior refers to unorganized forms of resistance to domination. The term resistance suggests a rational and organized opposition but it
remains somewhat localized in its outcomes. Counter-hegemony connotes a comprehensive and strategic opposition capable of a successful transformation of dominant knowledge and power. Gramsci is often credited with the concept of counter-hegemony, although it is not a word he specifically used (Boggs, 1984). Giroux’s arguments for a transformative critical pedagogy of resistance contain the following key elements: emancipation of the oppressed, rationality and viable possibilities for change. Giroux wrote, “Radical pedagogy needs a vision—one that celebrates not what is but what could be, that looks beyond the immediate to the future and links struggle to a new set of human possibilities” (1983, p. 242).

Other major founders of critical pedagogy include 20th-century educators and activists John Dewey, Myles Horton, Herbert Kohl, Jonathan Kozol, Maxine Greene, John Goodlad, Michael Apple, Ivan Illich, bell hooks, and Michelle Fine. Critical pedagogy continues to evolve as new theoretical frontiers are explored. Kincheloe and McLaren have noted, “In addition to Carspecken’s brilliant insights into critically grounded ethnography, the late 1990s have witnessed a proliferation of deconstructive approaches as well as reflexive approaches” (2005, p. 468).

Of particular importance to this inquiry is the 1980s and 1990s emergence of critical pedagogical theories of resistance, hegemony, and counter-hegemony. The boundaries of where one critical pedagogical camp ends and where the next begins blur. Feminist counter-hegemonic critical theory (Arnot, 1982; Davies, 1983; Lather, 1984; Women’s Study Group, 1978); pluralism, multicultural, diversity, or intercultural conflict theory (Banks & Banks, 1995; Coombs, 1985; Cushner, 1995, 1998, 2006; Cushner,

Principles of Critical Theory

Peter McLaren, a highly published writer in the field of critical theory, summarized critical pedagogy. McLaren wrote,

Critical pedagogy problematizes the relationship between education and politics, between sociopolitical relations and pedagogical practices, between the reproduction of dependent hierarchies of power and privilege in the domain of everyday social life and that of classrooms and institutions. In doing so, it advances an agenda for educational transformation by encouraging educators to understand the sociopolitical contexts of educative acts and the importance of radically democratizing both educational sites and larger social formations. In such processes, educators take on intellectual roles by adapting to, resisting, and challenging curriculum, school policy, educational philosophies, and pedagogical traditions. (Fischman & McLaren, 2005, p. 425)
Foundational principles of critical pedagogy, as outlined by Giroux in *Bordercrossings*, included the following concepts:

- Equal attention should be paid to pedagogy as academic scholarship in reconstructing schools for democratic public institutions.
- It is unethical in critical pedagogy to continue educative practices that perpetuate inequality, exploitation, oppression and human suffering.
- A dialectical language that embraces diversity needs to be developed. There is no single truth, but, rather, several versions of truth that need to be critically questioned.
- The curriculum is a cultural script. Cultural representation has to be considered a discourse of power. (1992, pp. 73-82)

The principles of critical pedagogy are not universal or static. There is a dynamic process whereby critical theorists continually deconstruct, rethink, and contextualize critical ideology (Fischman & McLaren, 2005). However, most criticalists would agree that the following concepts are fore grounded in critical pedagogy: cultural and economic politics, history of knowledge, dialectical knowledge, ideological critique, hegemony, resistance and counter-hegemony, praxis of theory and practice, and conscientization of transformative intellectuals.

_Cultural and economic politics._ The goal of critical pedagogy is the empowerment of culturally marginalized and economically disadvantaged students. Curriculum, instruction, assessment, and other aspects of schooling that perpetuate undemocratic life must be interrogated. Schools are political spheres of continuing
cultural struggle over what and whose knowledge will become dominant and legitimizing. Public schools covertly and overtly function to stratify select groups in a fashion that replicates and reproduces the existing cultural values and privileges of the dominant class. This relationship between culture and economic class is closely linked in everyday school operations.

*Contextualization of knowledge.* Critical pedagogy supports the idea that knowledge is contextualized within particular historical conditions. Conditions of injustice and inequality are historically produced by human beings and can also be transformed and changed by human beings. Knowledge is a social and historical construct. Self-determination and emancipation are possible as individuals or groups reconstruct knowledge according to lived experience and subjective historical events.

*Dialectical knowledge.* Critical pedagogy embraces a dialectical perspective of knowledge as moments that arise out of the interactive context between the individual and society (McLaren, 2003). Simple categorizations of knowledge as dichotomies and polarizations in theory and practice are rejected. Rather, knowledge is considered to have dynamic interactive elements. Human agency can effect the perception of legitimate knowledge whether it is to perpetuate domination or liberation of others.

*Ideological critique.* Ideology is considered to be the object of critique by critical pedagogues. As such, ideology provides the framework to critique the culture of school curriculum, instruction, and operations that serve to reproduce the culture of the dominant class. “Ideology can best be understood as the framework of thought that is used in
Hegemony. The concept of hegemony is a key concept, worthy of focused discussion, when examining contemporary critical pedagogy issues. The textbook definition of hegemony is a control or dominating influence by one person or group over others, especially by one political group over society or one nation over others (Encarta, 2006). Critical pedagogy incorporates the concept of hegemony to unmask the unbalanced power relationships that connect politics, economics, culture, and pedagogy. It is important to highlight the fact that hegemony is not a static state of affairs. S. Hall explained the dynamic nature of hegemony:

There can be no hegemony without the decisive nucleus of the economic. On the other hand, do not fall into the trap of the old mechanical economism and believe that if you can only get hold of the economy, you can move the rest of life. The nature of power in the modern world is that it is also constructed in relation to political, moral, intellectual, cultural, ideological and sexual questions. The question of hegemony is always the question of a new cultural order. Hegemony is not a state of grace, which is installed forever. It’s not a formation, which incorporates everybody. The notion of a “historical bloc” is precisely different from that of a pacified, homogenous, ruling class. It entails a quite different conception of how social forces and movement is, in their diversity can be articulated into strategic alliances. To construct a new cultural order, you need not
to reflect an already-formed collective will, but to fashion a new one, to
inaugurate a new historical project. (1996, p. 170)

Hegemony refers to the consensual process whereby the subordinate class consents to the
majority of the values and objectives of the dominant class without a true awareness of
the roots of those values or the interests that are served.

Resistance and counter-hegemony. Individuals and groups do resist the
hegemonic process. All people have the capacity to produce knowledge and to resist
dominant knowledge and power. However, how, when, and why they choose to resist is
greatly limited by the cultural, social, and economic conditions in which they live.
Schools, and other social and cultural sites, exhibit forms of resistance that break
hegemonic regimes.

The term counter-hegemony is used within critical pedagogy to refer to those
intellectual and social spaces where power relationships are reconstructed to make
central the voices and experiences of those who have historically existed with the
margins of mainstream institutions. (McLaren, 2003, p. 14)

Praxis: Theory and practice. Like Dewey, critical pedagogy believes that there
must be a continuous reflective and dialogical cycle between education theory and
practice. Theory without practice becomes pure philosophical abstraction. Practice
without underlying theory becomes blind activism and reckless revolution. Priority is
placed on questioning the alignment of educational theories with the subjective
experiences of participants.
Conscientization of transformative intellectuals. Based upon the writings of Freire, critical pedagogy foregrounds dialogue as the means to develop critical social consciousness in individuals and groups. Critical theorists believe that deeper levels of awareness are achieved through dialogue, problematizing and questioning. A transformative intellectual is a person who engages in a continuous reflective cycle of dialogue and action. Freire wrote,

I also understand that as we put into practice an education that critically provokes the learner’s consciousness, we are necessarily working against myths that deform us. As we confront such myths, we also face the dominant power because those myths are nothing but the expression of this power, of its ideology to sustain the interests of the ruling class. (1998, p. 41)

Colonialism and Education

American Samoa: Borderland Characteristics

American Samoan teacher candidates face unique cultural challenges both inside and outside the NCATE-accredited teacher education program. They appear to exist in the “borderlands” (Anzaldúa, 1987; Giroux, 1992) between the Western teacher education system and a 3000 years old traditional South Pacific cultural system. To exist in the borderlands requires bicultural knowledge and skills due to the constant crossing back and forth between two cultures. American Samoan educators must become bilingual and bicultural in order to be successful within a U.S. regulated education system that has also brought educational theory and practice. The United States remains a superpower over the tiny, 26 mile island of American Samoa, making Samoans economically and
politically dependent on the United States. The dominant U.S. culture appears glamorous and powerful when compared to the poverty and political vulnerability of American Samoa. The American Samoan education system, plus American popular media, religious missionary crusades, aggressive military recruitment, and federal funding from the United States continuously advertise material prosperity to Samoans who cross-over to the American ideological border. Hunkin-Finau (2006) wrote, “Material prosperity is largely a result of Samoan participation in the United Stated cash economy and the lifestyle changes that many American Samoans have embraced – changes that include western attitudes toward work, leisure time, and vacation” (p. 47).

In her book, Borderlands/La Frontera, Gloria Anzaldúa (1987) stated that to survive the borderlands, you must live in a crossroad. Living as a crossroad implies living as an intersection of all the borders that define race, class, gender, culture, and ethnicity. In American Samoa, the borders of imported Western values and traditional Samoan cultural values form the crossroads for teacher candidates. American Samoan educators must learn to understand subtle and overt differences between the White and Polynesian race, Western and Samoan cultural values, and upper and lower socioeconomic class. Culturally, American Samoa has become a borderland with a peculiar mixing with and separation from the United States. Yet, little has been written about American Samoa in general or the American Samoan education system in particular. The following excerpt from Time Magazine provides a rare written description of the borderland nature of American Samoa. In the article, “Pago Pago, American Samoa Whose Nation is this Anyway?” author Pico Iyer stated:
For American Samoa is not quite American and not quite Samoa: it sends a Congressman to Washington, but he is not allowed to vote; its 38,000 people are counted as “U.S. nationals” but cannot cast ballots for anything except island leaders. In the early 1960s, the Federal Government started pouring planeloads of money into its castaway dependency, partly in the spirit of idealism, and partly with an eye to its unmatched, and strategically useful harbor . . . Legally then, “the Peoria of the Pacific” remains in as mingled a state as its notorious climate of simultaneous rain and shine. How for instance, can American laws of inheritance be applied to a culture in which 90% of the land is communally owned by extended families? And how can due process be served in a world in which it is regarded as impolite to refuse a request, especially from a matai, or the all powerful village chief? “We try,” explains Grover Joseph Rees III, the former Chief Justice of the High Court, “to blend Western procedures with Samoan substance. But often, of course, it’s not so simple – because the substance is based on the procedure.” Nevertheless, local leaders are still bewildered, and often enraged, when federal law is imposed on their haven of taboos and tattoos. (1989, pp. 1-20)

Colonial Education System

The ceding of American Samoa to the United States in 1900 as an unincorporated territory has resulted in a disproportionate and colonial relationship between the two entities. As a result, U.S. cultural, political and economic powers affect the conditions influencing teacher education in American Samoa. For example, English is the official
language of instruction for a population whose first language is Samoan, having a profound influence on Samoan ideology. Also, standardized Praxis tests, used for teacher certification in the United States, have been imposed as certification criteria for American Samoan teachers. The academic content of these high stakes certification tests is biased toward English-speaking teachers on the mainland.

For over 100 years, the American Samoan school system has been under United States’ control. A centennial of American-based curriculum and instruction has had a profound influence on Samoan ideology. McKenna (2003) wrote, “The classroom is a politicized space. It has always been a politicized space because the systems of thought, as well as cultural and political hierarchies are affirmed or denied there” (p. 434). The schools in American Samoa have functioned as political and economic transmitters of U.S. culture to Samoan students. From an outside observer’s perspective, it seems that American Samoan undergraduate teacher candidates passively accept the American teacher education and public school system. To resist the dominant U.S. education system and open alternative Samoan schools would require a critical consciousness that does not appear to exist. Further, American Samoa schools receive 70% of operational funding from the United States government (Table 5) and no one wants to be responsible for the loss of this welfare income. The United States also provides federal teacher training grants so that American Samoan teacher candidates may earn their bachelor degree in education for free. American Samoans tend to avoid biting the American hand that feeds them. There are currently no viable means for funding and administrating alternative Samoan education systems.
Adrienne Rich has termed this process of accepting the world according to someone else as “passive collusion” (McKenna, 2003, p. 436). In American Samoa, examples of passive collusion include the incorporation of American textbooks, an agrarian school calendar, seven-period school schedule, and imported-prepackaged-instructional-guides such as Read Well, Reading First and the Corrective Reading programs. American Samoan schools have assimilated a traditional seven period schedule and the agrarian school calendar even though it makes no sense in a culture without seasons or rigid time schedules.

In order to keep U.S. federal grant money flowing, the American Samoan Department of Education does what the U.S. Federal Department of Education tells it to do. American Samoan teachers, for the most part, overtly do what the American Samoan Department of Education tells them to do. Covertly, American Samoan educators find ways to be subversive and resist U.S. educational theory subtly, behind closed classroom doors. This study identified ways in which educators resist and assimilate colonial theory in American Samoan classrooms.

In An Indigenous Approach to Teacher Preparation for American Samoa, Hunkin-Finau wrote,

The program designed and developed to train local teachers makes no provisions for teaching Samoan culture, language and values – an omission that is astonishing given the socio-cultural background of the students and the important role that culture plays in Samoan society. (2006, p. 49)
The NCATE-accredited American Samoan teacher education program requirements are identical to the mainland teacher education program requirements. Chapter 2 reveals that NCATE assessment standards, university standards (Table 6), and teaching disposition rubrics (Table 7) are uniformly administered. Adaptations for Samoan socio-cultural conditions are not evident in the American Samoa teacher education program. All Bachelor of Education degree requirements (teaching standards, teacher disposition rubrics, GPA, course requirements, curriculum, instruction, and assessment pedagogy) are exactly the same for teacher candidates on the main U.S. campus and teacher candidates on the American Samoan extension campus.

Because the U.S. has held the power to tell American Samoans how to educate their people, U.S. educational policy makers have taken precedence over the voice of American Samoan educators. This type of educational colonialism described above is considered to be a social injustice by critical theorists (Aronowitz & Giroux, 1993; Freire, 1970, 1973, 1998; Giroux, 1983, 1992; Gramsci, 1971; McLaren, 2003; Smith, 1999). In order to adhere to the tenets of social justice, a more culturally relevant pedagogy needs to be adopted in American Samoa. The voices and experiences of American Samoan educators are important to this process as participants in the NCATE-accredited teacher education program in American Samoa.

Culture

It is apparent from the review of critical theory that culture, the right to preservation and self-determination of culture, or the erosion of culture, is a core concept in critical education research and reform movements. Pedagogical researchers are clear in
their recommendations for culturally responsive education (Au & Jordan, 1981; Cazden & Leggett, 1981; Fife, 2005; Haberman, 1996; Jordan, 1985; Ladson-Billings, 2000; McIntosh, 1990; Ogbu, 1992; Pewewardy, 1993). Au and Jordan (1981), in their study about teaching reading to Hawaiian children, concluded that it is especially important to find culturally relevant solutions when working with students in bilingual classrooms. The exact criteria for implementing culturally relevant education will vary according to the unique cultural contexts of the learners and teachers. However, Ladson-Billings defined three overarching goals of culturally relevant pedagogy,

1) Students must experience academic success
2) Students must develop and/or maintain cultural competence
3) Students must develop a critical consciousness through which they challenge the status quo of the current social order. (2000, p. 208)

Do American Samoan educators perceive that they are experiencing a culturally relevant education in the NCATE-accredited program in American Samoa? There are no courses offered in Samoan language or culture in the teacher education program in American Samoa. How is Samoan cultural competence being maintained and developed in the NCATE-accredited teacher education program? Adler wrote,

At every level, culture profoundly influences organizational behavior. The cultural orientation of a society reflects the complex interaction of the values, attitudes, and behaviors displayed by its members . . . Individuals express culture and its normative qualities through the values that they hold about life and the world around them. These values in turn affect their attitudes about the form of
behavior considered more appropriate and effective in any given situation. (1991, p. 33)

Based on Adler’s statement, the American Samoan teacher candidates’ Samoan cultural values would greatly influence their attitudes about the form and style of teaching behavior considered most appropriate and effective in American Samoan classrooms. The nature of national cultural values and the unique characteristics of American Samoan cultural values will be further discussed.

National Culture Evidence in the Literature

The study of societal values has a long history in the social sciences (Kluckhorn & Strodtbeck, 1961). The study of individual values has a long history (Allport, Vernon, & Lindzey, 1960). However, the cross-cultural study of both societal and individual values is relatively recent (Feather, 1975; Hofstede, 2001, 2006; Zavalloni, 1980). Cotgrove and Duff (1981) stated that all human behavior, whether collective or individual, is influenced by values. There is growing evidence that work-related values cannot be totally devoid of cultural influences (Bochner & Hesketh, 1994; Erickson & Mohatt, 1982). Further, researchers have found that cultural values have direct influence on personal work-related values and that values are essential in understanding workers’ attitudes in organizational settings (Austin, 1990; Bochner & Hesketh, 1994; Hofstede, 2002, 2006; Sokoya, 1998). Teachers work in the organizational setting of schools and school systems. American Samoan teachers have unique national cultural values (Satele-Moaaliitele, 2000) and yet there is no evidence in the NCATE-accredited university teacher education program curriculum to suggest that the unique American Samoan
national cultural values of the indigenous American Samoan teachers are taken into consideration in attempting to understand teachers’ attitudes within the educational setting. Further, the review of the literature and curriculum suggests that the national cultural values of American Samoan teachers are not acknowledged at all. Samoan teacher candidates are required to conform to the dominant U.S. educational institution’s standards, values, theory, and practice in order to obtain a bachelor of education degree and subsequent teaching certificate in American Samoa.

The University of Hawaii American Samoan teacher education program functions like it is a multinational business organization. This university cohort program functions in two countries; the values of the dominant country are imposed on the subordinate country’s teacher education program. Hofstede wrote,

Multinational organizations stand for values that originated in their home country and that will not be shared equally with their employees and managers from other national origins…Multinational organizations are kept together by shared practices, not by shared values…Values are specific to national cultures, never universal. (2001, p. 43)

Samoan national culture. It is beyond the scope of this project to describe the entire realm of Samoan cultural characteristics; books have been written on the topic of Samoan culture. The interest of this research project is to represent indigenous American Samoan educators’ perceptions of their experiences in a U.S. based university and to examine if and how the educational values, as expressed through standards, theories, and practices, of the dominant U.S. degree-granting institution are assimilated or resisted by the
subordinate national American Samoan group. Therefore, it is helpful to summarize key Samoan national cultural values. Differences, in the literature, between U.S. national cultural values and Samoan national cultural values will also be presented.

The most recent analysis of American Samoan national cultural values was conducted by Samoan scholar, Adele Salamasina Satele-Moaaliitele, as part of her doctoral dissertation in 2000. As part of her study, Satele-Moaaliitele asked informants the question, “In your own words, define the national culture of American Samoa.” Content analysis technique was used to analyze the responses and three categories of answers emerged: (a) 51% of respondents said strictly Samoan culture or faa-Samoa, (b) 15% of respondents said predominantly Samoan culture with positive American Cultural influences, and (c) 34% of respondents said predominantly Samoan culture with negative American cultural influences (Satele-Moaaliitele, 2000). It is apparent from this data that 85% of respondents strongly identified with Samoan national culture and were critical and resistant toward dominant American national cultural influences.

Satele-Moaaliitele (2000) reported that in the respondent’s descriptions of Samoan culture, as the national culture of American Samoa, 18 Samoan national cultural values emerged. The national cultural values of Samoan culture include:

1) Faaaloalo or respect for elderly, title of rank, ministers, family, leaders

2) Faalavelave or communal rituals such as funerals, weddings, and saofa’i or activities based on cultural connections

3) Communal and sharing of money/food/property; punishments are administered by the group when one does not share
4) Pride in being Samoan
5) Patience and tolerance of others
6) Hierarchical rankings in society such as matai or chief are greatly respected
7) Duty and obligation to the success of the family and matai overrides individual success
8) Samoans persevere to protect many important traditions and endure many hardships
9) Sensitivity and defensiveness about how they are perceived by others
10) Resilience: Even though the matai system is hierarchical, the community generally assists individuals in times of financial stress or social conflicts
11) Relationships: Samoans experience interlocking, va fealoa’I or give and take relationships with aiga or family, loto nu’u or village, district, island, etc.
12) Education is considered a blessing. Samoans believe that education is very important, particularly when connected with faa-Samoa ranks. A stigma exists when people with positions are unable to perform because of a lack of education, work or service
13) Love and compassion towards all. Almost everyone loves each other; visitors are treated like family with generous Samoan hospitality or talimalo ma le amanaia
14) Value or work to support or help one another
15) Youth are expected to support the adults
16) Loyalty is very strong, especially if you get to know the individual and treat them fairly.

17) Honesty: Samoans are honest, more open, even when they are doing something dishonest. Example, grade changes or adjustments are done at all schools, but in Samoa it is usually made public knowledge.

18) Family: The core of the Samoan culture is family. American Samoa can be described by two words: respect and love. (Satele-Moaaliitele, 2000, pp. 84-89)

It is noteworthy to mention that Satele-Moaaliitele did not rank Samoan national cultural values from most important to least important; she reported the above 18 Samoan national cultural values in a random order. The values of respect and communalism are frequently cited in the literature as the key values of faa-Samoa or the Samoan culture (Haleck, 1996; Holmes, 1974; Mead, 1928; Ritchie & Ritchie, 1979; Shore, 1982; Sutter, 1980; Tinitali, 2002).

American Samoan and United States Cultural Differences in the Literature

The Decision

*Who will you choose*

*Me, the revolutionary*

*Or him, the conservative?*

*Education is a friend of mine*

*Custom is a friend of his*

*My tools are pencils, books, rulers*
His tools are leaves, stone, magic

Modern world is mine

Old world is his

Oh, my people

Who will you choose

Me the revolutionary

Or him, the preserver?

The decision is yours.

-Kaltaku Kalsef, Vanuatu Poet

Prior research suggests that there are differences between national American Samoan and U.S. values within the context of education in American Samoa. There is evidence in the educational literature that there are U.S. and Samoan culture differences coexisting in the American Samoan education organization. In the “Politics of Bureaucracy,” Guy Peters called for more “informed empirical analysis of the potential and probable effects of culture on the relationship between superiors and subordinates in an organization and the cultural basis for the performance of workers” (1995, p. 82).

Four major differences in American Samoa and U.S. national culture values are repeatedly stated in the literature: (a) collectivism versus individualism, (b) matai (chief) hierarchical leadership versus democratic participatory leadership, (c) didactic versus constructivist pedagogy, and (d) corporal student discipline versus “positive” student discipline (F. A. Galea’i, 1991; S. P. Galea’i, 1980; Holmes, 1974, 1987; Holmes & Holmes, 1992; Reid, 1986; Sanchez, 1955; Satele-Moaaliitele, 2000; Tavana, 1994;
In the 1998 report, *Expanding Teacher Education Opportunities in American Samoa*, Kosaki and Kosaki wrote,

> An obvious theme, which runs through the history of education in American Samoa, is the tension or conflict between the traditional or formal American educational system and Samoan culture. Study findings underscore the fact that American education has not adapted itself to blend well with Samoan culture. The American system of education has always been the given while Samoan culture has been the variable. Consequently, it has been Samoan culture, which has been expected to change. It is this inflexibility that is causing conflict within the Samoan communal structure resulting in educational inability to produce desired effect and a feeling of nativism among the Samoan people. (1998, p. 5)

Reid (1986) similarly found that

> With the exception of the Barstow Era, the development of teacher education in American Samoa has been primarily directed toward training the Samoan teachers to become change agents in the Americanization process of students. The culture of the school advocates values which are in direct conflict with the traditional values of the teachers themselves and the students. (p. 40)

A study by Tinitali (2002) revealed

> Themes that established how colonial characteristics of the past have impacted and created an educational system in American Samoa that historically and
currently moved away form the traditional Pacific ways and toward closer alignment with the educational system of the West. (p. 10)

F. A. Galea’i noted:

Whether we like it or not, whether it is for good or for worse, the American educational system has come to American Samoa to stay. Sure enough, its advent since eighty years ago brought with it a lot of changes to the Samoan culture. When it first arrived, changes were slow and imperceptive. Now, the changes are so rapid and ostentatious . . . Curriculum specialists in Samoa need to acquire a thorough cultural foundation. They must be able, not only to identify, but also to feel the difficulties faced by the Samoan students in the classrooms. These students are easily frustrated because the materials they are given to learn are basically within the realm of an American outlook and overlooking the Samoan upbringing with their cultural, language, value perspectives. (1980, pp. 42-45)

Father and Son

He comes home now

His mind filled with

The wisdom of the Palagi

Your son has done well at school

And now you are proud, and showed

Him off to friends for their congratulations

For you had wanted it all this way!

But
Suddenly he speaks
And you don’t want to hear him
He dresses and you don’t want to see him.
He tries to explain himself
But you say he’s just a trying-to-be-smart-little-cheek
Who’s had too much education.
-Ruperake Petaia (Samoan Poet)

Reproduction of Dominant Culture Through Education

Colonial schools function to transmit the culture and values of the dominant colonizing nation to the colonized. Carnoy wrote,

Far from acting as a liberator, Western formal education came to most countries as part of imperialist domination. It was consistent with imperialism: the economic and political control of the peoples in one country by the dominant class of another. The imperial powers attempted through schooling, to train the colonized for roles that suited the colonizer. (1974, p. 3)

The goal of colonial schooling is to change the traditional structure and practice of the colonized culture until it aligns with Western capitalist cultural values. Kelly and Altbach (1978) summarized the characteristics of colonial education:

1. The history of the colonized is seldom taught in schools
2. The colonizers decide the curriculum without input from the colonized
3. Missionaries often control policy; moral education was integrated with practical subjects like reading, writing and math
4. Schools were designed to meet the societal restructuring needs of the colonizer
5. The language of instruction was the same as the language of the colonizer
6. The colonizers often establish residential schools apart from the community
7. Schooling is detached from the native culture

With the exception of residential schools, all of the characteristics outlined by Kelly and Altbach (1978) are relevant to the history and practice of schooling in American Samoa. From the review of literature and history of education in American Samoa, it is apparent that formal education in American Samoa has existed and continues to exist within the confines of U.S. colonial domination. When American Samoa, formally named Eastern Samoa, was ceded to the United States as a territory, the hybridization of the territory’s name, American-Samoa, serves as an allegory for all of the political, economic and cultural changes that would follow throughout 100 years of United States’ colonization. Missionaries, naval administrators, foundations, and political and economic structures from the United States have controlled the decisions regarding curriculum and instruction in American Samoa.

On the surface, it might appear that American Samoa has obtained greater independence in the governance of educational policy in that an American Samoan Department of Education has been established and is largely administrated by indigenous American Samoan educators. However, there are two factors that function to maintain U.S. control over educational policy making in American Samoa: federal funding and indigenous educational elites are products of the United States educational system. All
American Samoa Department of Education decisions that require federal funding must receive the approval of the United States Federal Department of Education. Given that over 70% of funding (Table 5) for American Samoan public education comes from the United States, there is little room for American Samoan independence. A recent example was the pressures placed upon American Samoa to document Highly Qualified Teacher status because of the No Child Left Behind (2001) U.S. legislation. American Samoa Department of Education has the power to suggest the Praxis II passing score for the territory, based on the performance of teachers on the first round of Praxis II tests in 2006. However, the United States Federal Department of Education will ultimately accept or reject the American Samoa Department of Education’s recommendations for passing Praxis II scores and for the structure of the American Samoa HOUSSSE system as well. There are frequent video television conferences (VTC) between the American Samoa Director of Education and the U.S. Federal Department of Education in order for American Samoan educational administrators to be given U.S. approval. The buck stops with the United States Federal Department of Education and the need for U.S. funding drives all education decision-making in American Samoa. Further, the indigenous American Samoan educational elite who hold positions of administrative power are all graduates of U.S. institutions. The American Samoan educators who tend to be successful within the system are those who have adopted the beliefs and values of the U.S. educational system. Smith noted,

Colonial education was also used as a mechanism for creating new indigenous elites . . . Schooling helped identify talented students who were then groomed for
more advanced education . . . Their elite status came about through the alignment of their cultural and economic interests with those of the colonizing group rather than with those of their own society. (1999, p. 64)

The experience of colonization of the educational system is certainly not unique to American Samoa. Much can be learned through research and literature on the experience of colonization in other nations. The history and struggle of Maori people in New Zealand (Bishop & Glynn, 1998; Smith, 1999), Nigerian people (Michael & Michael, 1998), Canadian and American Inuit (Clark, 2004; Perley, 1993), and Native Americans (Mihe suah & Wilson, 2004), carry similar themes of assimilation and resistance.

For many indigenous peoples the major agency for imposing this positional superiority over knowledge, language and culture was colonial education. Colonial education came in two basic forms: missionary or religions schooling followed later by public and secular schooling. Numerous accounts across nations now attest to the critical role played by schools in assimilating colonized peoples, and in the systematic, frequently brutal, forms of denial of indigenous languages, knowledges and cultures. (Smith, 1999, p. 64)

Denzin and Lincoln (2005) described the emerging branch of qualitative research devoted to indigenous case studies. This study is devoted to representing the perceptions of indigenous American Samoan educators; it is time to let their voice be heard.
Indigenous Resistance

Critical pedagogical theorists question the assimilation of dominant educational theory and practice by a subordinate or indigenous cultural group. Resistance and counter-hegemony are increasingly being recognized as legitimate options of response against educational colonization in critical pedagogy publications. For example, indigenous Maori researcher, Smith (1999) advocated for indigenous people to continue developing their own cultural knowledge and to create and recreate new cultural traditions. Other criticalists believe that Western curriculum must be critically re-examined by local instructors and implemented into the local education system in a way that does not destroy the native culture and language through forces of colonization (Aronowitz & Giroux, 1993; Cushner, 1998; Freire, 1970, 1973, 1998; Giroux, 1983, 1992; McLaren, 1995, 2003; Reid, 1986; Teasdale & Teasdale, 1992; Tinitali, 2002). Tinitali appealed to various institutions and instructors that impact the Pacific to recognize their role in providing curricula that provides for protection of and implementation of the faaSamoa, the Samoan way. “An important factor to remember is that money driven programs must be used appropriately to enhance indigenous progress or these programs can overtake the faaSamoa thereby becoming the American Way” (p. 124). The United Nations Educational, Scientific and Cultural Organization (UNESCO) published a book, *Voices in a Seashell: Education, Culture and Identity*, with the core recommendation that “each culture must own and control all aspects of the education of its people” (Teasdale & Teasdale, 1992, p. 4). UNESCO makes the following general recommendations for education and cultural development:
1. That education is life.

2. That everyone has the right to knowledge of, participation in and enrichment by her or his own culture.

3. That values education is an integral part of education for cultural development.

4. That in multicultural societies the vision is for partnership in all aspects of life; that the path to this partnership is through education for the equitable sharing of all aspects of national life.

5. That all cultural groups must take responsibility in and be accountable for their own strategies, resources and outcomes in terms of cultural development.

6. That the elders identified by each group must be recognized as cultural and national “treasures” and be accorded all the rights and respect their wisdom deserves. (Teasdale & Teasdale, 2002, p. 8)

There appears to be a tug-of-war between assimilation and resistance theories in teacher education in general and in the American Samoan teacher education system specifically. On one side is the American Samoan Department of Education pulling for the assimilation of U.S. educational theory and practice and the subsequent continuation of huge amounts of U.S. funding. On the other side, are a few indigenous American Samoan scholars pulling for increased Samoan control over educational curriculum and decision-making (Reid, 1986; Satele-Moaaliitele, 2000; Tinitali, 2002). On which side of the philosophical tug-of-war American Samoan teachers would gather is relatively unknown —their voice has seldom been recorded. The purpose of this study is to represent the
perceptions of American Samoan educators’ experiences in the teacher education program and to discern ways in which assimilation or resistance of the dominant U.S. institution’s theory and practice are being acted out in American Samoan classrooms.

Indigenous American Samoan Teachers’ Perspectives of the Cohort Program in American Samoa

The perceptions of indigenous American Samoan program participants about the American Samoan teacher education program are seldom found in literature; Samoan culture places a high value on oral, not written, transmission of knowledge. For the past 100 years, U.S. administrators of the Samoan education system have not researched or documented the perceptions of indigenous American Samoan educators in the literature. Throughout the history of teacher education in American Samoan, 1904-2007, only once, in the 1982 Task Force Report, have American Samoan educators been surveyed about their perspectives regarding educational program needs. “No records nor reports indicate any effort by the American Samoan Department of Education to elicit teacher perceptions and ideas regarding teacher training since the first teacher training school was established in American Samoa” (Reid, 1986, p. 39).

However, a recent issue of *Educational Perspectives: The Journal of the College of Education/University of Hawai‘i at Manoa* (2006) was entirely designated to teaching and teacher education in American Samoa. In this journal, five indigenous American Samoan educators shared their perspectives of their experiences in the undergraduate and graduate University of Hawaii teacher education program in American Samoa (W. Greene, Ropeti, Ino, Ah-Sue, & Sappa, 2006; Tauiliili, 2006). All five of these
indigenous American Samoan educators testify that the cohort program had a profound impact on their beliefs and practices as teachers. In the article, “Beliefs and Practices of Samoan Teachers: From BEd Cohort Program to Master’s Degree,” four indigenous American Samoan teachers described specific changes that they have experienced through the cohort program (W. Greene et al.). In the article, “The Cohort Program in American Samoa: A Teacher’s Perspective,” Tauiliili described the paradigm shift that he experienced as “a movement from a traditional teacher-centered approach to a constructivist, student-centered approach” (2006, p. 14). In Educational Perspectives, (2006) indigenous American Samoan educators, W. Greene et al. and Tauiliili, summarized the shift in their teaching philosophies as a change from being teacher-centered to student centered.

Traditional Samoan Teaching

Before describing the impact that the cohort program has had on American Samoan teachers, it is important to summarize references in the literature about traditional teaching in American Samoa. What is written about traditional Samoan teaching?

There is a difference between the formal learning that occurs in westernized classrooms and the informal learning of non-western tribal societies (Shore, 1977; Smith, 1999). Informal learning happens within the context of real-life situations. The purpose of informal learning is for members of the society to learn essential survival and social knowledge and skills.
Informal Samoan teaching and learning. Haleck’s (1996) review of literature concluded that informal teaching in Samoan culture occurs through multiple parenting, older siblings, and observance of community rituals (Hirsch, 1955; Holmes, 1974; Mead, 1930; Ritchie & Ritchie, 1979; Sutter, 1980). Samoan children have the opportunity to learn from many adults since they are raised in extended aiga (families) within insular village communities. Sutter (1980) observed that Samoan informal teaching is based on giving students feedback on their behavior; feedback is not given in the form of praise, but rather through ridicule and chastisement. Samoan historian, Salu Hunkin Reid, added, “The concept of teaching was not foreign to the Samoan people. Skilled craftsmen and craftswomen in the village taught their eager apprentices while making or building necessary utensils or structures used in village/family functions” (1986, p. 21).

Formal Samoan teaching and learning. Formal education began in American Samoa with the arrival of the missionaries. Reid (1986) pointed out that formal traditional Samoan teaching has been profoundly influenced by the arrival of missionaries in 1830 and Naval school administration beginning in 1904. Strict religious discipline, navy militancy, and the Samoan cultural values of usita’s (obedience) and talia o pulega (deference) reinforced the concept of authoritarian classroom management in American Samoan schools. Historic Samoan discipline of Samoan children who dared to disobey authority included punishment by any adult in the extended family, with harsh objects such as belts, brooms, or sticks, without any explanation given by the adult for their severe punishment tactics (Haleck, 1996; Holmes, 1974; Ritchie & Ritchie, 1979; Sutter, 1980). Further studies on Samoan teaching and learning (Ember, 1962; Schoeffel, 1978;
Shore, 1982; Torrance & Johnson, 1962) concurred that the “highly structured, authoritarian, adult-dominated Samoan society expects, and conditions, its children to conform to rules, respectfully defer to authority and to compete aggressively for future-time status through obedience and service to the extended family and village” (Haleck, 1996, p. 53).

Samoans consider it an art to relay historic descriptions in a vivid, story-telling manner. Samoan author, Sia Figiel, shared this narrative of her formal traditional Samoan school experience.

I didn’t want to tell Mrs. Samasoni. Mrs. Samasoni was our teacher. We called her a bad wind . . . a bad wind who blew and blew around you until you were sometimes suffocated. Afi, the boldest and strongest girl in Standard Four B, was transferred to our class because she had pulled Miss Cunningham’s hair. She fainted when Mrs. Samasoi whispered something in her ear. When she regained consciousness she was beaten on the legs with the metric ruler and sent home with a three-week suspension note . . . Mrs. Samasoni was tall and thin, and had long arms and big eyes. Dog teeth lived in her mouth, next to a sea-urchin tongue. We, the students of Standard Four C, agreed that she looked like an underfed cow. She was the hungriest cow in the whole of Falelua Primary School. She drank children-tears, ate boy-humiliation and devoured a girl’s pain. When Lisa came to school one day with painted fingernails, she was made to stand in front of the class with a razor. She was supposed to scratch off the paint with the razor, but she cut her fingers accidentally. She cried-cried and the blood ran out of her flesh
onto the white in her shirt. And Mrs. Amasoni told her that that’s what happened to cheeky Samoan girls who wanted to be afikasis. “You are Samoan,” she hissed. “And you should act like a Samoan girl.” In spite of her cut fingers, Lisa was on detention after school that same day. She had to weed fifty vaofefe palagi from the back of Form Two. Vaofefe palagi grew there, wild like eels. Liars and mouth jumpers or guku oso, too (those who dared to defend themselves), paid a high and painful price in Mrs. Samasoni’s class. When Iona didn’t bring his Maths homework to school and forgot also to bring a hand-broom for Samoan Day, Mrs. Samasoni’s sea-urchin attacked him after morning assembly. Although Iona tried to explain to Mrs. Samasoni that he did do his homework, but that his older sister, Fau, used his exercise book to start the fire for the evening meal, Mrs. Samasni still reacted with venom. “How dare your mouth jump back at me? How dare? You are a disgrace to my class,” she hissed at him, “a disgraceful boy who will get an F on his end of the year report card and will be forced to repeat Standard Four C!” Upon hearing this Iona tried to swallow his tears before they formed, but the large glass marbles were already rolling down to the mat where he was standing. We all saw this and felt afraid for him. It was during such times that all the students of Standard Four C came together as if in a ‘ula pua or a ‘ula teuila. Our sorrow or fear were like flowers in the morning dew. We sewed our sorrows and fear into ‘ula and offered it to the victim for consolation. Mrs. Samasoni was aware of this. She saw it and was proud. She was proud of the fact that she could produce such a beautiful ‘ula from such low-life creatures as ourselves. To see
how far the ‘ula could sustain itself, without withering away or breaking, Mrs. Samasoni released the tongues of the hibiscus branches onto Iona. The tongues of the hibiscus wrapped themselves around Iona’s legs, biting and sucking. Blood-buds bloomed there, too. Wild around his skinny legs. Whenever Mrs. Samasoni entered the classroom we all had to stand up, hands on our sides or sometime hands folded . . . When Mrs. Samasoni was absent (and this was rare) we rejoiced. When she was sick we rejoiced some more. (Figiel, 1999, pp. 166-169)

In Figiel’s narrative, traditional Samoan teachers were teacher-centered, harsh disciplinarians who used ridicule, sarcasm, and corporal punishment to manage their students. Other American Samoan teachers share similar vignettes that corroborate Figiel’s description of the traditional Samoan teacher. Siamaua Ropeti shared that she grew up going to school where teachers were always yelling at students. Ropeti wrote,

I always had a lot of excuses; none of those excuses had to do with me, the teacher. I didn’t see myself as the one responsible for the daily learning that goes on in the classroom. I was the “giver of knowledge,” and every student should show me courtesy . . . I was always right and the students were always wrong. I thought like this because I was older and I was the teacher. I grew up going to school where teachers were always yelling at students. I was yelled at every day of the week for such small things as breaking a crayon, for not doing my hair correctly, or for going to the bathroom too often. I got so scared sometimes that I wouldn’t dare open my mouth to answer the teacher when he or she asked a question. I would rather play dumb than risk being yelled at if I said the wrong
thing. When I became a teacher, I started to do the same things to my students.
(W. Greene, et al., 2006, p. 29)

Lisa Vaivao Ino added,

I recall back in the eighth grade when my teacher asked what it was that I wanted to be when I grew up . . . I told my eighth grade teacher, straight up, that I wanted to be a teacher when I grew up. He said something that I would never forget. It was harsh and painful. “You’ll never be a teacher with that slow, uneducated brain of yours.” I felt like all my dreams had been scattered down a thousand mile tunnel to a place where I could never reach them again. (W. Greene et al., 2006, p. 30)

Ino (W. Greene et al., 2006) also described the teacher-centered, authoritarian aspects of her pre-cohort teaching philosophy. Ino wrote, “Management was straight-forward: ‘You do what I tell you, or else.’ I wasn’t educated on how to control the students. It all seemed very easy to blame them for anything that went wrong” (p. 31).

Certainly, it would be incorrect to generalize that all traditional Samoan teachers fit the above profiles. Yet, at the December 2006 University of Hawaii Cohort Thirteen graduation ceremony, both the Governor of American Samoa and the presiding Graduation Minister both made pleas that teachers would use “hands-on strategies to teach students, not hands-on students to discipline students” because of recent and current charges against American Samoan teachers for the use of extreme corporal punishment in American Samoan classrooms (Governor Togiola T. A. Tulafono, personal communication, December 16, 2006).
Samoan Teachers’ Perceptions of the Impact of the Cohort Program on Teaching

The purpose of Tauiliili’s (2006) article is to discuss the impact that the University of Hawaii cohort program has had on teachers and their practice. Tauiliili described the impact that the University of Hawaii cohort program has had on classroom instruction in the areas of classroom environment, classroom management, lesson planning, reflection, instructional practices, and changes in affect. Tauiliili further outlined cohort impact on community in the areas of parental involvement, community projects, and grant writing. Finally, Tauiliili summarized the impact that cohort program has had on schools in the areas of collaboration, mentoring, and staff development. Tauiliili’s perceptions of the impact that the University of Hawaii cohort program has had on the classroom environment, community, and school are summarized in detail. It is important to reconstruct Tauiliili’s article in detail because it is one of the few literature resources that document indigenous American Samoan educators’ perceptions of the NCATE-accredited university program in American Samoa. Narratives from four other indigenous graduate teachers as recorded in the article, “Beliefs and Practices of Samoan Teachers: BEd Cohort Program to Master’s Degree” (W. Greene et al., 2006) are weaved into Tauiliili’s (2006) categories below.

**Impact on Classroom Instruction**

*Classroom learning environment.* Tauiliili (2006) believed that participation in the cohort program has impacted the physical arrangement of the classroom. Desks are no longer organized in straight rows. Cohort teachers tend to arrange desks to accommodate flexible grouping of students in clusters. “The arrangement of desks has also left room for
enrichment areas such as library centers, game centers, learning centers, listening centers, technology centers, and research centers” (p. 15).

The organization of bulletin boards differs between traditional Samoan and Samoan cohort teachers. Traditional bulletin boards, as often dictated by the school principal, are divided into content areas and used to display key terms from textbook chapters. Cohort teachers’ bulletin boards tend to display integrated themes and student work samples.

Items in content area sections had little to do with each other and usually had been created by the teacher without any student input. Recently, there has been a shift to create integrated bulletin boards that help teachers make connections across the curriculum . . . There boards are also used interactively within lessons to help give children some input into the content and manner of each display. (Tauiliili, 2006, p. 15)

Lisa Vaivao Ino shared her post-cohort philosophy about the learning environment. Ino wrote,

I learned to believe that children should be taught in a way that developed their natural desire, curiosity, and hunger for knowledge. Children should learn in classrooms where they are nurtured and loved by their teachers. Teachers and students can thrive together in an environment filled with talk. I learned to believe that the classroom should be an inviting and enriching place were students are motivated with a desire to learn . . . The physical environment and daily routine
should encourage children to actively participate in and take responsibility for their own learning. (W. Greene et al., 2006, p. 33)

Classroom management. Samoan teachers face challenges of managing students in overcrowded classrooms. In the more populated public schools, there may be over forty students for one teacher to manage. “The average teacher-student ratio in the public schools in approximately 28 to 1” (Tauiliili, 2006, p. 15). Tauiliili reported that there has been a steady decline in the use of corporal punishment and various negative forms of punishment in cohort teachers’ classrooms. Instead, cohort teachers attempt to use more positive methods of classroom management. Cohort graduate, Denise Ah Sue, wrote, “Students should be encouraged to become lifelong learners. The teacher’s role in this endeavor is to be a facilitator and not a dictator” (W. Greene et al., 2006, p. 32). The change in management philosophy has brought about real change in how cohort teachers interact with their students. Ropeti wrote,

Students must feel safe and welcome in the classroom. They should feel as though they belong in an inviting environment established by the teacher because that is where they will stay for the duration of their learning experience. When students are comfortable, they will learn . . . Students tend to misbehave when they’re bored or left with nothing to do. Teachers should always encourage students to work cooperatively. We live in a world that requires people to work together. It is essential, therefore, that students learn this skill at a young age. (W. Greene et al., 2006, p. 29)

Cohort graduate teacher, Faleula Sappa, added,
I used to write kids’ names on the board if they misbehaved. I learned that if I focused on misbehavior instead of good behavior, misbehavior is what I would get from my students. I started giving praise more often and rewarding those who listened. This went a long way in changing the behavior of my students. It takes a lot more patience to teach this way, but it works . . . I try to build their self-esteem by praising them when they do what’s right. I want them to know there is nothing they cannot do. Some of my pupils may have weaknesses or shy away from participation, but I try to focus on their positive attributes. (W. Greene et al., 2006, pp. 32-33)

Some cohort teachers even use democratic management methods such as classroom meetings and classroom behavior covenant making to share decision-making power with their students. Both the changes in the physical environment and classroom management can be linked to the cohort focus on teacher candidates gaining proficiency in the University of Hawaii teaching standard number two, “The Teacher Creates and Maintains a Safe and Positive Learning Environment” (Table 2).

Lesson planning. Cohort teachers are taught to use the Understanding by Design (Wiggins & McTighe, 2005) detailed lesson plan format throughout their university coursework. Each lesson is based on the principles of backward-design where standards and assessments are aligned with teaching objectives and learning strategies. Ino (W. Greene et al., 2006) believed that detailed lesson planning has helped her to think about how to make learning relevant to students’ lives. She wrote, “I have learned to plan activities that offer rich literary, math, social studies, and science experiences” (p. 31).
Cohort teachers have commented that they have gained a better understanding of how to plan lessons that focus on the learner and that keep students engaged in meaningful tasks. They also report that the process of lesson planning helps them identify specific target concepts and skills that they want students to learn. (Tauiliili, 2006, p. 16)

In addition to the program requirement of writing numerous individual lesson plans, cohort teachers are required to plan at least five thematic unit plans that integrate several subject area standards. These unit plans often involve sequenced student projects and culminating events. Cohort teachers often invite parents, administrators, and community members to attend the unit plan culminating events to display student work and provide students an opportunity to show what they know. During the student teaching semester, cohort teachers create a fully integrated unit for their four-week solo teaching period (Tauiliili, 2006).

**Reflection.** Cohort teachers are required to write reflective journals throughout their field experiences. These journals are requirements of cohort coordinators and course instructors. University of Hawaii teaching standard number 9-2 states, “The teacher reflects on practices and monitors own teaching activities and strategies, making adjustments to meet learner needs.” Cohort teachers place journal entries in cohort portfolios as documentation that they are meeting the university standard of reflecting teacher professionalism.

Cohort teachers frequently comment on how valuable it is for them to reflect on the new experiences and strategies that they are implementing in the classroom.
They have found that it is a way to make critical decisions in their work and determine which strategies are effective in their local setting. (Tauiliili, 2006, p. 16)

*Instructional practices.* Tauiliili (2006) summarized traditional teaching, as practiced in American Samoa, as teacher-centered. In this system, teachers are “givers of knowledge” who lecture in a quiet classroom where students sit passively doing silent seatwork. Cohort classrooms are a contrast to this traditional way of teaching in that cohort teachers are more likely to be student-centered. Ropeti (W. Greene et al., 2006) shared her views on the role of teachers:

> I no longer see myself as the “Giver of Knowledge.” Rather, I see myself as a “facilitator of learning.” I try to make learning fun and interesting in my classroom because every one of my students is important. My beliefs as a teacher are always changing because time changes and people change. One change I will never make, however, is to go back to my old ways of teaching. (p. 30)

Cohort teachers describe themselves as facilitators, coaches, and co-learners (Tauiliili, 2006). The multiple roles of a teacher contribute to their view that teaching is a profession rather than just a job.

Cohort teachers are encouraged to keep students actively engaged with hands-on learning tasks, group-oriented projects, lessons that utilize a variety of learning modalities, and activities that require students to use critical thinking skills. Many of the classrooms that I have visited are active learning places that are bustling with lively discussions and student interactions. (Tauiliili, 2006, p. 16)
Cohort teachers learn to write lesson plans that are designed to facilitate meaningful learning opportunities and that utilize active learning strategies as a means of documenting proficiency in University of Hawaii teaching standards numbers six and seven (Table 2).

After spending a lot of time learning about strategies and methods of helping students, it is extremely difficult to go back to the old, traditional way of teaching. For example, when I have students read a piece of literature, I instinctively think of using reading strategies I learned in the cohort program that develop comprehension—ones that are fun, interesting, and make meaningful connections to real life situations. (W. Greene et al., 2006, pp. 29-30)

Denise Ah Sue added,

It is through the cohort program that my understanding of pedagogy started to develop. I began to learn some of the current teaching strategies and methodologies in different content areas. I developed an understanding of new teaching ideas such as inquiry learning, constructivism, and integrated curriculum. These ideas made their way into my classroom. (W. Greene et al., 2006, p. 32)

Changes in affect. American Samoan teachers are generally hired and given the responsibilities of teaching a classroom of students with very little or no training. Consequently, when teachers enter the cohort program, they often exhibit low levels of confidence as teachers and as university students. Tauiliili noted, “One of the most conspicuous affective changes of the cohort program has been on the attitudes of cohort
teachers” (2006, p. 16). Cohort graduates tend to exit the program with a greater sense of confidence and pride in their teaching knowledge and skills.

Impact on the Community

*Parental involvement.* The University of Hawaii teacher standard number 10 encourages American Samoan teacher candidates to foster parent and school community relationships (Table 2). Cohort teachers are required to intentionally and actively involve parents in the education of their children. “Parents often comment on how much they value the time and effort that teachers put into these projects” (Tauiliili, 2006, p. 16).

*Community projects.* Cohort teachers are encouraged to integrate community service into their individual lesson plans and unit plans. During the student teaching semester, a formal community service project has been forged with a local community organization in which cohort teacher candidates volunteer hours to work with students with exceptionalities. “Community service projects that children and their cohort teachers conduct are often connected directly to the curriculum” (Tauiliili, 2006, p. 17).

Impact on Schools

*Collaboration, mentoring and staff development.* Given the fact that cohort teachers are in-service teacher candidates as they participate in cohort courses and fieldwork, special collaboration is needed between the school administrators, university faculty, and cohort teacher candidates. During the student teaching semester, Samoan cohort teachers are released from their regular classroom assignments and are paired with former graduates of the cohort program who serves as mentor teachers. Cohort coordinators make frequent visits to school principals to communicate cohort
expectations and to ask for approval for modifications to the regular curriculum such as
the teaching of unit plans. Tauiliili wrote,

Cohort teachers are expected to exhibit a high degree of professionalism in their
teaching duties and act as teacher leaders in working with the community. These
relationships often mature and provide an opening for cohort students and
graduates to develop special responsibilities in their school – for example, to act
as mentors of new teachers, presenters in staff development workshops, and
potential school administrators. (2006, p. 17)

All of the veteran teachers in American Samoan public schools are expected to serve on
various school curriculum committees and assist with coordinating professional
development workshops. “Cohort students and graduates are increasingly filling these
roles and helping to facilitate workshops, presentations, and seminars at the school level”
(Tauiliili, 2006, p. 17). Cohort teachers are often eager to share new strategies with their
colleagues and feel that they have gained the presentation skills that are necessary to lead
staff development workshops.

Summary

The literature review reveals that there has been little documentation of American
Samoan educators’ perceptions on teacher education throughout the history of teacher
education in American Samoa. The literature also documents unique economic, political,
and cultural influences on the American Samoa teacher education locale. Multicultural
education researchers strongly recommend culturally relevant pedagogy when developing
and implementing education programs. Critical pedagogical researchers unmask unequal
power relationships in education and strive to empower subordinate groups to resist
dominant or colonial education theory and practice. As stated in Chapter 1, the purpose of
this study is to investigate and document indigenous American Samoan educators’
perceptions of their experiences as participants in the NCATE-accredited teacher
education program in American Samoa. The experience of indigenous American Samoan
educators will be viewed through a critical pedagogy lens to discern ways in which the
dominant theories and practices of the standardized university teacher education program
are assimilated or resisted in American Samoan classrooms.
CHAPTER III

METHODS

Chapter 3 describes the stages of critical qualitative ethnographic research methodology used in this study of indigenous American Samoan educators’ perceptions of their experiences as participants in the teacher education program in American Samoa. The terms critical ethnography and critical qualitative research are used interchangeably in the literature and are interchanged throughout this text also. The conceptual framework, research design, selection of participants, data collection and analysis procedures, and limitations and delimitations are discussed in this chapter.

Acknowledgement is given to Phil Francis Carspecken’s (1996) Critical Ethnography in Educational Research: A Theoretical and Practical Guide as the primary methodological framework for this critical qualitative ethnographic study. Carspecken’s recommended methodology was modified by the researcher for this study in order to prioritize interview data over participant observation data. Indigenous storytelling holds a greater value than ethnographic field observation by the Samoan people, particularly after the publication of controversial field notes on Samoan culture by Mead (1928) and Freeman (1983). The researcher attempted to align research methodology with Samoan cultural values about ways of knowing.
Conceptual Framework: Critical Ethnography

Critical ethnography (Carspecken, 1996) is the conceptual framework that guides the qualitative research methodology used in this study. Indigenous research methodology (Bishop, 2005; Kawakami et al., in press; Smith, 1999, 2005), and participatory action research (Eddy & Partridge, 1987; Kemmis & McTaggart, 2000) are two distinct branches of critical ethnographic research that informally influence the research methodology of this study. In the book, Doing Critical Ethnography, Thomas (1993) defined critical ethnography research methodology as an examination of “culture, knowledge, and action” (p. 2) through reflections. The purpose is to enable the researcher to think and feel more deeply, to see beyond the obvious. It requires the researcher to question the role of power, hidden agendas, and assumptions, and to garner the perspective of the oppressed, repressed, or constrained. In particular, it “deepens and sharpens ethical commitments by forcing us to develop and act upon value commitments in the context of political agendas” (Thomas, p. 3).

Critical qualitative methodology consists of two components—critical and qualitative—both of which are necessary to the research. The study is critical in that the research value orientations align with the basic beliefs of the critical theory paradigm position (Lincoln & Guba, 2003). Criticalists want to know about oppression and effect change. “Conventional ethnography describes what is; critical ethnography asks what could be” (Thomas, 1993, p. 4). Critical ethnography is concerned with the exposure of oppression and inequality in society in order to emancipate individuals and groups towards collective empowerment (Cohen, Manion, & Morrison, 2000, p. 153). “Most
ethnographic cultural critiques have studied ruling groups and ruling ideologies and/or sentiments and struggles of various oppressed peoples” (Foley & Valenzuela, 2005, p. 217). Similarly, the findings in this study represent indigenous American Samoan program participants’ perceptions of how standardized U.S. teacher education program theory and practice are assimilated or resisted in American Samoan classrooms. Carspecken stated that, “The act of conducting research will always be value driven, but the validity claims of the researcher must meet certain standards to avoid bias” (1996, p. 8). Good critical qualitative research findings need not be biased by the value orientations of the researcher although these orientations serve as the impetus for choosing specific studies. “Value orientations provide the reasons why people conduct their studies” (Carspecken, p. 6). The value orientations of the researcher influence decisions such as what the researcher chooses to study, how the researcher will collect and analyze data, and which theoretical research camp the researcher will align. In this study, the recursive and reflective stages of critical ethnographical methodology combined with an intentional focus on voicing participants’ perspectives, in their own words, helps to avoid researcher value orientation bias (Carspecken & Apple, 1992). Member checks, peer debriefing, indigenous transcript coding, and comparisons of emergent interview themes with literature findings are specific strategies used in this study to minimize researcher bias and therefore, accurately represent the perceptions of indigenous American Samoan educators.

The study is qualitative because it satisfies the five features of qualitative research: naturalistic, descriptive data, concern for dialectical process, inductive, and
participant perspective meaning (Bogdan & Biklen, 1998). The study is naturalistic or ethnographic in that the research is contextualized in a specific site at a particular point in history, from the unique perspective of program participants. The researcher lived and worked in American Samoa for over two years to become familiar with the social routines of American Samoan teacher candidates. During this time, the researcher formulated questions that could not be answered by ethnographic observation alone. Thick descriptive data about the social routines and the participants’ subjective experiences emerged through intensive recording, transcribing, and coding of in-depth interviews. The study demonstrated concern for dialectical processes through member-checks, peer debriefing, and bicultural transcript coding. The study was inductive in that theory emerged as data was gathered through Carspecken’s (1996) five-stage reflexive research process. All ontological truth claims emerging through this study were validated through the consent or agreement given by the participants. The chapter continues with a description of the critical qualitative research design used to study indigenous American Samoan educators’ perceptions of their experiences in the NCATE-accredited teacher education program in American Samoa.

Research Design

*Five Stages of Critical Ethnography Data Collection and Analysis*

In critical ethnography, the research methodology moves in stages from describing a situation, to understanding the situation, to questioning or problematizing the situation, and to changing the situation (Cohen et al., 2000, p. 154). Carspecken and Apple (1992, pp. 512-514) and Carspecken (1996, pp. 41-42) identified five recursive
stages in critical ethnographic research methodology, that were applied at various levels to this study:

Stage 1: Compiling the primary record through collection of monological data

Stage 2: Preliminary reconstructive analysis

Stage 3: Dialogical data collection

Stage 4: Discovering system relations

Stage 5: Using system relations to explain findings.

Because of the holistic nature of critical qualitative ethnographic methodology, the research design, data collection, and data analysis methodological categories are synthesized into five emergent research stages.

Stage 1: Compiling the primary record through collection of monological data.

Stage one can be described as the participant observer stage. At this stage, the researcher collects field notes about social actions and routines at the research site. This is considered monological data (Carspecken, 1996) in that it is only the researcher’s notes that are consulted by the researcher. A thick primary record of the American Samoan teacher candidates’ social actions and routines emerged through 15 two-hour intensive field observations of the fourth and eighth grade classrooms at the University Summer Professional Development Laboratory School site. The researcher’s informal journalistic record, compiled through an extended period of over two years in American Samoa, served as a background source of information about the research locale and the larger social system conditions surrounding American Samoa teacher education.
Lincoln and Guba (1985) suggested that validity checks at this stage include: (a) using a flexible observation schedule in order to minimize biases, (b) remain in the situation for a long time in order to overcome the Hawthorne effect, (c) use peer-debriefing, and (d) use respondent validation. These validity recommendations were observed in this study in the following ways. First, the researcher visited the observation site daily but was flexible in determining which time blocks would be used for intensive or informal note taking. Second, the researcher remained in the field locale as a participant observer for over two years and conducted field observations in the university lab school site for approximately sixty hours to avoid the Hawthorne effect—temporary changes in behavior or performance of people while being observed by a researcher. Third, peer-debriefing and respondent validation checks were used during in-depth interviewing and transcript analysis. Graduate level American Samoan teachers were selected to validate the coding of interview transcripts. As recommended by Carspecken (1996), respondents were asked to code unmarked copies of their interview transcripts using the same key for themes used by the researcher. The researcher then compared respondents’ coding of transcripts to the researcher’s coding of transcripts to validate that the themes identified by the researcher were valid. Carspecken believed that asking respondents to code transcripts provides a more objective validity check than asking respondents to confirm that the researcher’s coded transcripts are valid. In addition, peer debriefing occurred through continued dialogue with a graduate level Samoan colleague about the emergent findings of this study. The Samoan peer-debriefer read and validated each chapter of the dissertation.
Three additional categories of criteria for objective validity in critical ethnography (Carspecken, 1996) include: (a) that the act is comprehensible, socially legitimate, and appropriate; (b) that the actor has a particular identity and particular intentions or feelings when the actions take place; and (c) that objective, contextual factors are acknowledged. These validity criteria were satisfied in this study in the following ways: First, the study has received approval by a formal Kent State Dissertation Committee, the Kent State University Human Research Board, and the American Samoan Government Institution Research Board. Second, the researcher has clearly shared her identity and voiced her value orientations in Chapter 1. The researcher has spent an extended period of time as a teacher educator in American Samoan, and the criticalist value orientations of the researcher have been clearly stated. Third, American Samoan teacher education was contextualized in this study through the researcher’s (a) primary record, obtained through 15 intensive visits to the university teacher education site; (b) the informal journalistic field notes, created by spending two years in the field; (c) interviewing protocol and analysis; and (d) the constructions of a historical genealogy. Additionally, the researcher conducted a careful review of literature about the larger American Samoan social systems (cultural, political, economic) that are intertwined with American Samoan teacher education.

Field observation procedure. The researcher was as unobtrusive as possible while observing participants’ social interactions and routines. Indigenous American Samoan teacher candidates are accustomed to having cohort coordinators observe their classes; therefore, it was not unusual for the researcher to be present in the summer laboratory.
classrooms as an observer. In order to avoid the Hawthorne researcher presence effect, observations took place in the fourth and eighth grade classrooms since these were the classrooms in which the researcher’s teacher candidates were assigned to conduct their ITE 315 summer field teaching experiences. The researcher sat in the back of the classrooms, silently using a laptop computer to record intensive field notes. The length of university laboratory field observations was between 1 to 2 hours each session.

During the field observations, the “priority observation” method was used to record social actions and routines (Carspecken, 1996, pp. 48-49). This observation technique involves focusing on one person, called the first priority, and recording an in-depth description of everything that person does and says for 5-10 minutes. The actions of other people who interact with this person are the second priority and all other events that occur are the third priority. However, if a critical incident occurs (a disruption from the apparent usual routine), priority observation is momentarily stopped in order to write about the critical incident. The priority focus is shifted to a new person or group of persons (i.e., students in the classroom) every 5-10 minutes. The persons who were observed in the field setting included the mentor teacher, the teacher candidate primarily responsible for teaching the lesson of the day, the other teacher candidates who are assisting in the classroom, and the students.

*Thick Description of the Field Observation Research Site*

The social actions and routines of American Samoan teacher education program participants were intensely observed and scripted daily for three consecutive weeks during the University Summer Professional Development Laboratory School. Given that
the laboratory school seeks to exemplify the university teacher education program’s construct of ideal teacher education, it was a logical time to collect participant observer field notes on American Samoan teacher candidates’ social actions and routines as teacher education program participants. These notes helped the researcher formulate interview questions and gain an introductory understanding of teacher education in American Samoa. The researcher opted not to use the field notes as data for analysis in this study in respect for the indigenous participants’ right to use their own words and storytelling tradition to describe their perceptions of their experiences in the teacher education program. The background introduction of the study continues with a description of the field observation research site and surrounding locale.

*University Laboratory School: Background Information*

The University Summer Professional Development Laboratory School began in 1995 with the goal of modeling ideal pedagogical theory and practice in simulated elementary laboratory school classrooms. Haleck (2006) described the purpose of the university laboratory school.

First established in 1995, under the direction of Dr. Anthony Picard, the purpose of the Summer Professional Development School is to provide guided mentoring of cohort students in an elementary classroom setting. Because our cohort students are practicing teachers, they do not have the opportunity to work in a mentor teacher’s classroom during the regular school year. The Summer Professional Development School provides this opportunity. A second purpose of this Professional Development School is to provide a forum where teachers can
blend theory from their methods courses with practice in the classroom. Students are registered for a 1-credit field experience course (ITE 315), which requires 40 hours of experience in a field setting. The range of student experiences will vary widely, depending on the university courses that they are taking, expectations of their cohort coordinators, and the strengths and talents of their mentor teachers…The specific goals and objectives of the summer school experience are defined by each cohort coordinator as they look at the perceived needs of their cohort students and the courses their students are taking. (P.A. Haleck, personal communication, July 3, 2006)

All current American Samoan university teacher candidates log 40 hours teaching or observing lessons in the lab school from 8:00 a.m. to 12:00 p.m. to fulfill the ITE 315 practicum field experience requirement during the 2006 Summer II semester. In addition, teacher candidates attend afternoon university methods courses, where university faculty members model pedagogical theory and practice for teacher candidates to implement in the elementary laboratory school. The summer laboratory conditions are controlled by university faculty. Faculty select exemplary mentor teachers, a principal, flexible schedules, integrated curricular themes, and teaching materials in order to create a simulation of what current ideal university teaching pedagogy is believed to be. The participant observation data collection stage of this study of American Samoan educators’ perceptions of their experiences with the university teacher education program took place during the 2006 University Summer Professional Development Laboratory School. The
researcher focused her field observations on the social actions and routines of American Samoan teacher candidates in the fourth and eight grade classroom.

The 2006 University Summer Professional Development Laboratory School operated at the Manulele Elementary School campus on the western side of the island of Tutuila, American Samoa. Manulele Elementary School is typical of all Samoan public elementary schools. There are two types of classrooms: (a) classrooms shaped liked traditional Samoan meeting houses (fales), and (b) classrooms in two-story buildings, designed like modern U.S. schools on the mainland. The 2006 University Summer Professional Development Laboratory School utilized all classrooms on both floors of the two-story building in addition to several classroom fales. The school cafeteria served the dual purpose of a university ITE 477 fine arts classroom for a visiting off-island professor and also provided daily lunches or snacks to students and teachers. An additional four classrooms were used by university faculty to offer on-site required teacher education courses such as educational foundations, educational psychology, math, literacy, science, music, multicultural education, and health.

It takes effort, either by bus, on foot or by car, to get to the school campus. The school is located down a long and winding side road rigged with six substantial, but unpainted ash fault speed bumps. It is a long walk to the school from the main bus stop off of the main road. There is only one main road, Highway 001, in American Samoa. Aside from Highway 001, no other roads in American Samoa have names or signs. There is no use for Map Quest in American Samoa because there are no house numbers or street names because addresses are not necessary for rural mail delivery. All mail is delivered
several times a week, when planes or container boats arrive to one of two United States’ Territory Post Offices on the island. To find a public school campus in American Samoa, you must rely on visual landmarks such as clusters of coconut trees, large mango trees, bus stops, red shipping containers, or Asian convenience stores.

Most American Samoan teacher candidates do not own vehicles and find their way to school on the colorful and bass-stereo-amplified Samoan Aiga buses. The standard Aiga bus fare is only a quarter; American Samoan students are often seen wearing the quarters in the curve of their ear throughout the school day. For those who drive, there is a dirt parking lot on one side of campus designated for faculty parking and a grass patch on the opposite side of campus designated as a parking lot for teacher candidates.

The school is painted a bright yellow-orange color. Coconut trees and tropical foliage decorate the grounds of the Manulele Elementary School campus. There are generally 3 to 10 mangy stray dogs in view that live on the school campus. Buildings are scattered across the campus with no connecting walkways. It rains almost on a daily basis in American Samoa and when it rains, it pours. People simply get very wet and continue with daily business until they are dry again. There is one restroom located in the center of campus that is separated for use by male and female gender; toilet tissue must be carried to and from the school restrooms. There is a snack shop, organized by the public school principal, as a fundraiser, that sells cold sandwiches, salty snacks, candy, and drinks throughout the entire school day. There is a school computer lab but the equipment is frustratingly slow and outdated. A computer mouse is a common theft item in Samoan
public schools, so students and teacher candidates are not permitted to use the computer lab without faculty supervision. One of the classroom fales has been assigned as the summer lab school office. The photocopier in the office does not work and there is no other office equipment. University faculty, mentor teachers, and teacher candidates need to transport VHS, DVD, CD, television, computers, and projector equipment to and from class each day, if the equipment is to be used at all.

There are no computers, televisions, or public announcement systems in any of the American Samoan public school classrooms. This is an interesting fact because in the Kennedy era, each American Samoan had cable and Educational Television equipment (Reid, 1986). The educational technology pendulum has swung in American Samoa. Some of the classrooms have functioning ceiling fans to relieve the South Pacific daily heat; the average temperature in American Samoa is a consistent 88-95 degrees Fahrenheit daily throughout the year.

University faculty selected the mentor teachers for the summer laboratory school classrooms. The mentors at the University Summer Professional Development Lab School are graduates of the American Samoan teacher education program and are considered to be good teachers by the university teacher educators. These mentor teachers are paid a modest stipend for their six weeks of service to the lab school.

The mentor teachers met with university faculty before the summer lab school began to plan the curricular themes and coordinate teacher candidates’ field experience schedules and teaching requirements. University faculty interacted with the mentor teachers and teacher candidates each day that the summer lab school was in session. In
addition, the mentor teachers had weekly teachers’ meetings with the 2006 summer lab school principal in order to collaboratively make decisions and solve problems that arose.

The principal of the laboratory school was also a member of the university teaching faculty. During the school year, the principal worked as a university field supervisor and cohort coordinator assistant. The principal was also enrolled as a graduate student and was in the process of completing courses toward a master degree in education. The principal attended weekly university faculty meetings and provided a powerful communication link between the university faculty and the mentor teachers throughout the summer lab school session.

The students who attended the University Summer Professional Development Laboratory School represent the population of American Samoan community students. At the end of the public school year in May 2006, letters were sent home with the students, inviting them to register and participate in the University Summer Laboratory School Program. Attendance tended to be quite sporadic in the voluntary summer lab school program with class sizes varying from approximately 15-35 students. There were more girls than boys in each grade level summer lab school classroom. Students in grades one through eight were registered for summer lab school classes on a “first come, first served” basis. Although students routinely wear school uniforms during the school year, they dressed more casually for the summer lab school classes. Students wore the whole array of shorts, capris, jeans, athletic pants, t-shirts and dresses. However, Samoan students dress modestly when compared to their U.S. counterparts. All students wore sandals to school and were barefoot in the classrooms; sandals were removed outside of
the classroom and neatly line the outer school walls. The 2006 summer lab school students shared a Samoan cultural heritage and spoke English as their second language. The students attended class Monday through Friday, from 8:00 a.m. to noon, for a total of six weeks.

All teacher candidates currently enrolled in the university teacher education cohort program were required to participate in the summer lab school. There were four cohorts of teacher candidates enrolled in the university teacher education program: Cohort XIII, Cohort XIV, Cohort XV, and Cohort XVI. The four cohorts ranged in size from 13 to 24 teacher candidates. Teacher candidates experience a high dropout rate of up to 50% during the teacher education program. Cohorts generally begin with 25 to 28 members. Each cohort is responsible to assist with two grade levels of students. For the 2006 summer lab school, grade levels were assigned to cohorts as follows:

Cohort XVIII: Grade 3 and Grade 7
Cohort XIV: Grade 2 and Grade 6
Cohort XV: Grade 4 and Grade 8
Cohort XVI: Grade 1 and Grade 5

The professional development program goal is to have four teachers, plus the mentor teacher, present in the classrooms at all time. In this scenario, two teacher candidates are primarily responsible to teach for one week and two teacher candidates assist and observe the teaching sequence in preparation for the following week when it is their turn to teach. Hence, summer laboratory teacher candidates benefit from observing university faculty
teach methods courses, peers teach classroom lessons, and American Samoan mentor teachers teach classroom lessons.

The 2006 University Summer Professional Development Laboratory School was organized into two flexible teaching blocks by the university faculty with Block I meeting from 8:00 a.m. to 10:00 a.m. and Block II meeting from 10:30 a.m. to 12:00 p.m. Haleck (2006) elaborated on the underlying philosophy and structure of the laboratory school:

The underlying philosophy of the Summer Professional Development School is to model learning in an interdisciplinary, thematic and student-centered format. The summer school is organized around an overall theme, with each grade level applying that theme in its own unique way. Subject area focuses are most often a function of the combination of those professional core courses that a specific cohort group is taking during the two summer sessions. The summer school schedule is broken into blocks where teachers can explore a theme in an interdisciplinary manner rather than dividing the instructional day by subject areas. The focus of teaching is on student and teacher needs and interests rather than on a prescribed set of materials. No textbooks are used in the school. Instead, the focus is on supporting learning through the use of tradebooks. (P. A. Haleck, personal communication, July 3, 2006)

As recommended, each cohort that participated in the 2006 University Professional Development Lab School focused on the subject area content that aligned with the methods courses teacher candidates were taking in the concurrent summer
semester. For example, Cohort XV teacher candidates concentrated on teaching integrated science, language arts, and theatre whereas Cohort XVI teacher candidates concentrated on teaching integrated math, language arts, and music. Each summer lab school week was organized around a unifying curriculum theme, *A Time to Remember*, with topics such as “You,” “Family,” “Village,” and “Island Community.”

There were four full-time university faculty cohort coordinators, the program supervisor and two field assistants who comprised the core faculty team. Of these faculty members, four are Samoan and three are Caucasian. In addition to the faculty team that is based in American Samoa, there were six university faculty members who came to American Samoa for 3-5 weeks to teach summer courses to American Samoan teacher candidates. American Samoan-based faculty members participated in weekly faculty meetings throughout the year, including the summer sessions. Off-island faculty members did not attend American Samoan faculty meetings. Generally, off-island faculty members prepared their course syllabi in advance and were independent in teaching their courses and assessing American Samoa teacher candidates.

*Stage 2: Preliminary Reconstructive Analysis*. During this stage of critical ethnography, the researcher attempts to identify the value systems that are guiding the taken-for-granted components of meaning that participants have about their situation (Cohen et al., 2000). In short, this is the stage of coding the data for emergent themes that are not usually articulated by the participants themselves. Carspecken (1996) listed six criteria that might be used for ensuring validity at Critical Ethnography Stage 2:

1. Use interviews with the subjects themselves
2. Conduct member checks on the reconstruction in order to equalize power relations
3. Use peer debriefing to check biases or absences in reconstructions
4. Employ prolonged engagement to heighten the researcher’s capacity to assume the insider’s perspective
5. Use “strip analysis”—checking themes and segments of extracted data with the primary data, for consistency
6. Use negative case analysis

The criteria for validity for Stage 2 of this exploratory critical ethnography of American Samoan educators’ perceptions of their experiences while enrolled in a U.S.-based university teacher education program was satisfied by intentionally employing Carspecken’s (1996) recursive strategies as outlined above. First, 21 face-to-face interviews with Samoan undergraduate and graduate teachers were conducted, recorded, and transcribed. Second, three graduate level Samoan teachers conducted member checks for transcript coding validity. These respondents independently coded 6 of the 20 interview transcripts. The researcher then compared the respondents’ codes with the researcher’s codes and determined that there was congruence between the themes that were identified by both the researcher and the respondents. Third, the researcher met with a graduate Samoan teacher on a weekly basis to check potential biases or gaps in the reconstruction. The peer debriefing meetings were reciprocal bicultural dialogues between an indigenous Samoan master-level researcher completing a qualitative thesis and a Palagi doctoral-level researcher completing a qualitative dissertation about
American Samoan education. Fourth, the criteria of prolonged engagement in the field was satisfied through the two years that the researcher spent as a participant observer and teacher educator in American Samoa. Fifth, strips of transcript data were analyzed for negative case contradictions to further test if the researcher’s reconstructive analysis validly represented indigenous American Samoan educators’ perceptions of their experience as participants in the teacher education program in American Samoa.

Stage 3: Dialogical Data Collection. In this stage, participants are given the opportunity to have a voice, to democratize the research, by discussing questions generated in Stages 1 and 2 directly with the researcher. Descriptive data about the subjective experiences of American Samoan teacher candidates as participants in the NCATE-accredited teacher education program emerged through in-depth interviews with 21 indigenous American Samoan educators. Semi-structured interviews were facilitated for three sample populations: (a) current indigenous American Samoan teacher candidates ($n = 9$), (b) current indigenous American Samoan teacher education program graduates ($n = 8$), and (c) current indigenous American Samoan teacher educators in American Samoan ($n = 4$). A total of 21 indigenous American Samoan educators participated in in-depth interviews as a key component of the data collection process of this study.

Interview procedure. Face-to-face interviews were conducted with individuals and each interview was audio taped. The interviews occurred in naturalistic settings such as the American Samoan college or public school classrooms. Participants read and signed consent forms before participating in the interview process.
There are three distinct features to a qualitative interview: (a) types of questions, (b) interviewer responses, and (c) data analysis of interview transcripts (Carspecken, 1996). For this study, the types of questions used were semi-structured which are considered to be ideal for qualitative interviewing (Carspecken; Carspecken & Apple, 1992; Denzin & Lincoln, 2003; Fife, 2005; Fontana & Frey, 2003; Spradley, 1979; Thomas, 1993; Vidich & Lyman, 2003). Carspecken (1996) specifically recommended formulating two to five leadoff questions to begin the interview that encourage the participant to describe a concrete event. Accordingly, the following are examples of “typical day” (Spradley, 1979) and actual event semi-structured interview questions used in this study:

1. Tell me about a typical day in the university lab school classroom. Start from the beginning of the school day and take me through all your activities. Pretend you are taking a video of your day and give me all of the details; I am interested in everything.

2. Now, tell me about a typical day in your American Samoan Department of Education classroom. Use the same detail as before.

3. Can you think of an actual event that happened in the university lab school classroom that is different from what usually happens in your ASDOE classroom?

4. I am interested in instructional strategies and methods of teaching. Tell me about new strategies you tried or observed in the university lab school.
5. Describe any teaching strategies or teaching skills that you learned in cohort that you routinely use in your classroom.

6. Describe any teaching strategies or teaching skills that you learned in cohort that you never use in your classroom.

7. Give examples of any adaptations that you have made to any of the cohort teaching strategies of teaching skills to make them more effective for your Samoan students?

8. Do you sometimes use cohort and sometimes use Samoan teaching strategies? Can you think of examples when U.S. and Samoan teaching strategies coexist side-by-side in your classroom?

9. Do you experience any pressures or tensions as a participant in the teacher education program? If yes, please describe these pressures or tensions.

10. Describe ways that you, personally, have changed because of the cohort program?

11. Imagine a perfect American Samoan teacher education program. What would it look like?

12. Is there anything else you would like to say about the teacher education program?

Second, the researcher intentionally utilized responses that would reduce bias during the qualitative interview. Leading or biasing of participants’ answers was minimized by using interviewer responses that encouraged participants to freely speak without giving too much direction. Interviewer responses such as bland encouragement,
low-inference paraphrasing, non-leading leads, and active listening were intentionally
used to allow natural responses from the participants.

Bland responses are one-word utterances and/or facial expressions that can be
often used throughout the interview to indicate researcher interest in the participant’s
opinions. Low-inference paraphrasing involves simple restatements of the information
the participants’ share to check for understanding and to let the participant know that the
researcher was carefully listening to them. Non-leading leads are questions, instead of
restatements, that provide variety during the interview. An example of non-leading lead
questions is, “Can you say more about that?” Active listening interviewer responses add
the element of feelings or emotions to participant’s words. An example of an active
listening response is, “You seem proud of what you did. Why is that?” Active listening
responses are effective toward the middle and end of the interview as an encouragement
for the participant to disclose more about their feelings and values about a topic.

Transcript analysis. Analysis of interview transcripts followed the guidelines of
qualitative coding procedures congruent with critical ethnographic reconstructive analysis
(Carspecken, 1996) and ethnographic domain analysis (Spradley, 1979). The researcher
decided to merge reconstructive analysis (Carspecken, 1996) with classic ethnographic
domain analysis (Spradley, 1979) to intentionally emphasize Samoan cultural nuances.
Domain analysis (Spradley, 1979) of interview transcripts was used to help the researcher
identify themes within the context of Samoan culture.

Domain analysis is a systematic procedure for identifying semantic relationships
and folk domains in a culture (Spradley, 1979). Semantic relationships usually lie beneath
the surface of language and allow members of a culture to refer to all of the subtleties of meaning connected to its folk terminology. “Semantic relationships provide the ethnographer with one of the best clues to the structure of meaning in another culture” (Spradley, 1979, p. 112). Oswald Werner has suggested that most semantic relationships discovered in cultures to date can be reduced to three types:

1. Taxonomy of inclusion (an oak is a kind of tree)
2. Attribution (an oak has acorns)
3. Sequence (an oak goes through the stages of acorn, seedling, sapling, and mature tree). (Spradley, 1979, p. 109)

As an ethnographer new to Samoan culture, it was beneficial for the researcher to begin transcript analysis at the basic level of cultural domain analysis before engaging in Carspecken’s (1996) reflexive levels of reconstructive analysis. The researcher used the three basic types of semantic relationships, created domain analysis worksheets for each semantic relationship and then coded terms from the transcripts into the three semantic relationship categories to uncover cultural domains embedded in the sentences spoken by the informants. Domain analysis, like reconstructive analysis, is a recursive process that simultaneously deepens understanding while generating further questions. In this study, domain analysis of interview transcripts helped the researcher open the doorway into the system of meaning of Samoan culture. Reconstructive analysis of interview transcripts (Carspecken) then enabled the researcher to represent the subjective experiences and normative-evaluative judgments of indigenous participants’ perceptions of their experiences in a teacher education program.
Microsoft Word was the software used to organize all coding categories. The use of more sophisticated qualitative data analysis software would not have been appropriate in this study due to the low level of English proficiency and dialect of the indigenous American Samoan informants; therefore, the researcher manually coded and organized each transcript. Member checks and peer debriefing further assisted in validating the accuracy of the coding categories and reconstructive analysis. Carspecken suggested the following validity checks for Stage 3:

1) Consistency checks on interviews that have been recorded in Stage 2
2) Repeated interviews with participants
3) Matching field observations with what participants say is happening or has happened
4) Avoiding leading questions at interviews
5) Respondent validation
6) Asking participants to use their own terms in describing naturalistic contexts and to explain these terms. (pp. 164-165)

Validity checks were performed in this study by utilizing all of the above recommendations throughout the recursive research cycle. Carspecken has suggested that participants be given their clean transcript copies to review as part of the respondent validation process. Accordingly, graduate American Samoan educators—who understood qualitative coding methods—reviewed and coded six transcripts for emergent themes. The participants’ emergent themes were compared to the researcher’s findings as a further consistency check.
As mentioned above, respondents’ statements were initially coded into three types of semantic categories using domain analysis: inclusion, attribution, and sequence. During the second round of analysis, unmarked transcripts were coded by the researcher and indigenous American Samoan educators to reveal objective and subjective themes related to participants’ experience in the teacher education program. Overarching themes that emerged during reconstructive analysis included perceptions of (a) differences between the NCATE-accredited teacher education program and the American Samoan Department of Education, (b) assimilation of NCATE-accredited teacher education program theory and practice, (c) ignoring NCATE-accredited teacher education program theory and practice, (d) Samoatization of NCATE-accredited teacher education program theory and practice, (e) co-existence of NCATE-accredited teacher education program and ASDOE theory and practice, (f) stresses experienced in the program, (g) growth experienced in the program, and (h) indigenous recommendations for the teacher education program in American Samoa. Respondent statements were further analyzed at the normative-evaluative level to unmask indigenous value judgments about the goodness or badness of their experiences. Repeated interviews and member checks further clarified the objective, subjective, and normative-evaluative perceptions of American Samoan educators about their perceptions of their experiences in teacher education.

The researcher formally and informally repeated interviews with participants to check validity of interpretations. In addition, the researcher collaborated with a graduate-level Samoan researcher to formally conduct six repeated interviews with participants. Given the Samoan value of respect towards authority and Palagi educators, it was
important to check if respondents would share the same perceptions of their experience in the teacher education program with a fellow Samoan researcher. Stages 1-3 of this study utilized a literature review, two years in the field, and in-depth interviews with 21 indigenous Samoan individuals—who represented the different education sectors of undergraduate teachers, graduate teachers, and teacher educators—to triangulate descriptive data about indigenous American Samoan educators’ perceptions of their experiences as participants in the NCATE-accredited teacher education program in American Samoa.

Stage 4: Discovering System Relations. Cohen et al. (2000) wrote that this stage “relates the group being studied to other factors that impinge on that group” (p. 155). The data collected in this study was contextually related to the American Samoan political, educational, economic, and religious history of U.S. colonization through an extensive literature review. Peer debriefing with the researcher’s critical colleagues and respondent validation, as described above, were additional steps used to compare and validate current American Samoan teacher participants’ experiences to the themes found in the literature. For example, the changes in teachers as a result of participation in the teacher education program identified in the literature by Tauiliili (2006) were used as a validity check with changes reported by interview respondents. Thus, Carspecken’s (1996) three criteria for Stage 4 validity checks: (a) maintaining the validity requirements of the earlier stages; (b) seeking a match between the researcher’s analysis and the commentaries that are provided by the participants and other researchers; and (c) using peer debriefers and respondent validation were actualized in this study.
Stage 5: Using System Relations to Explain Findings. The final stage of critical ethnography seeks to “examine and explain the findings in light of macro-social theories” (Carspecken, 1996, p. 202). Cohen et al. (2000, p. 155) described this stage as a “matching exercise” to connect critical ethnographic research findings to a social theory.

In this study, American Samoan educators’ perceptions of their experiences in the university teacher education program were compared and contrasted to critical ethnography theory. According to Cohen et al.,

In critical ethnography the cultures and groups being studied are located in contexts of power and interests. It is the job of the researcher to have these contexts exposed, their legitimacy interrogated, and the value base of the research itself exposed. (2000, p. 153)

In this particular critical ethnography, the American Samoan teacher education program is historically situated within the context of one hundred years of U.S. political, economic, religious, and educational colonization.

In summary, the research design for this study was a holistic critical ethnography design that utilized extended time in the field and in-depth interviews with indigenous American Samoan educators to represent subjective participant experiences. Further, artifact analysis was used to create a description of the social systems affecting the actions and experiences of indigenous American Samoan participants in the NCATE-accredited teacher education program in American Samoa. Indigenous respondents’ interview transcripts provided the primary data for reconstructive analysis (Carspecken, 1996; Carspecken & Apple, 1992) and domain analysis (Spradley, 1979). The final
written report is, therefore, a representation of indigenous American Samoan educators’ perspectives of their experiences as participants in the NCATE-accredited teacher education program in American Samoa.

Advantages of a Critical Ethnographic Methodology

*Valid Representation of Participants’ Perceptions*

Norman Denzin, a leader of postmodern ethnographic methodology, advised that, “ethnographers first immerse themselves in the lives of their subjects and, after achieving a deep understanding of these through rigorous effort, produce a contextualized reproduction and interpretation of the stories told by the subjects” (Denzin & Lincoln, 2003, p. 94). Similarly, Carspecken (1996) wrote, “To construct a sound critical epistemology, we must understand holistic modes of human experience and their relationships to communicative structures” (p. 19). From these quotes, it is apparent that critical ethnographic research methodologists recommend the holistic use of both field observation and interview approaches.

The primary advantage of the critical ethnographic research approach is the holistic capacity to address all three categories foundational to quality educational research: (a) social actions and routines, (b) subjective experience, and (c) conditions affecting social actions and experience. Field-observation-only approaches are limited to descriptive data about social actions or routines. An example of the potential limitation to this approach is apparent in the controversy regarding anger and aggression in Samoan culture. Mead (1928) and Freeman (1983) concluded starkly contradictory findings on the prevalence and meaning of aggression in Samoan social routines based upon their
participant observations of Samoan culture. White and Lutz (1992) believed that these contradictory research findings were made because neither Mead nor Freeman gave “serious attention to Samoan formulations of experience” (p. 24). An Indigenous American Samoan submitted the following letter to the editor of *Newsweek* in response to a review of Freeman’s book:

> Neither Margaret Mead nor Derek Freeman represented our ancient land, its customs or its way of life. Both anthropologists missed the subtlety of behavior in a Samoan . . . My country is not perfect, but it is neither the permissive society of Margaret Mead nor the polluted populace of Derek Freeman. (Holmes, 1987, p. 137)

Similarly, interview-only approaches are limited to obtaining descriptive data about the subjective experiences of the participants. The combination of extended time in the field and in-depth interviews increases the validity of a critical ethnographic study.

*Democratic Research Process*

Another advantage of the critical ethnographic research approach is that it strives to make a research project democratic. Critical epistemology assumes that unequal power distorts knowledge and truth claims. The use of *observations of* participants combined with *dialog with* participants’ attempts to achieve a democratic dialectic of “meaning horizons” (Carspecken, 1996). The value of democratic educational research processes is apparent in the writings of John Dewey (1902, 1938). Maxine Greene, in *The Dialectic of Freedom* (1988), further encouraged researchers to pursue knowledge and truth—not in solitude from ivory towers, but in dialogue with others. Seth Kreisberg (1992) similarly
argued for the use of a democratic process approach to educational research methodology that could be pursued by a community of learners rather than a solo curricular expert. Attempts to equalize power relationships between researcher and participants are facilitated in this study through in-depth interviews, member-checks, and peer debriefing as outlined in critical ethnographic methodology.

Disadvantage of Critical Ethnographic Methodology

The disadvantage to the critical ethnographic approach is the rigorous amount of time and work required to conduct, in essence, two types of studies. A considerable additional amount of time is spent collecting data through both intensive field observations and in-depth interviews. Similarly, additional time is required to transcribe and analyze the descriptive data field observations and interview transcriptions.

Population, Sample and Sampling Technique

Participants in this study were all selected from the indigenous American Samoan educator population. Participants’ ages ranged from 22-65 years. Table 8 displays the attributes of the 21 interview participants. Both males and females were represented in the indigenous American Samoan educator population, with the majority of participants being female. There was almost equal representation of undergraduate and graduate teachers.

All current teacher candidates participated in the university teacher education summer lab school program. However, the intensive field observations were focused on the fourth and eighth grade summer laboratory classroom population. The researcher purposively chose the fourth and eighth grade classrooms as the observation sites because
Table 8

*Attributes of Interview Participants*

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Number of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>7</td>
</tr>
<tr>
<td>Female</td>
<td>14</td>
</tr>
<tr>
<td>Undergraduate Teacher</td>
<td>9</td>
</tr>
<tr>
<td>Graduate Teacher</td>
<td>8</td>
</tr>
<tr>
<td>Teacher Educator</td>
<td>4</td>
</tr>
</tbody>
</table>

It reduced the Hawthorne effect since cohort teachers assigned to teach in these two classrooms are already accustomed to the researcher’s presence in their classrooms.

These classrooms also represented both the upper and lower spectrums of the elementary lab school classroom field experiences. The populations of participants in the lab school were selected through both random and purposive selection techniques; the 25 indigenous American Samoan teacher candidates in Cohort XV were randomly assigned to these classrooms by their cohort coordinator and the university faculty team. The indigenous American Samoan mentor teachers were purposively assigned to these classrooms by the lab school principal and university faculty team. The lab school principal was purposively chosen by the program director and American Samoan fourth and eighth grade students were selected by the principal of the lab school on a first come, first served basis. These participants were observed to learn about the social actions and
routines experienced by indigenous American Samoan educators as participants in what
the university faculty believe to be an ideal NCATE teacher education program setting.

In-Depth Interview Population Sample and Sampling Technique

All members of the in-depth interview population are indigenous American
Samoan educators living and working on the main island, Tutuila, American Samoa.
Participants in this study were invited to voluntarily participate in semi-structured
individual interviews. The researcher learned that American Samoan educators would
generally say "yes" to participating in the interview but then would not attend the
interview if they were uncomfortable with the idea of being formally interviewed. The
researcher respected this resistance strategy toward the interview and did not ask
potential informants to reschedule an interview if the first interview appointment was
ignored.

In sum, criteria for inclusion in the sample population included having an
American Samoan cultural heritage, current or past participation in the NCATE-
accredited university teacher education program, and availability and consent to
participate in the interviews during the Fall 2006 semester. A total of 21 participants for
the in-depth interviews were purposively selected based on the criteria stated.

Limitations and Delimitations

The study is limited to the following scope:

1. American Samoan perceptions of their experiences were reconstructed within
   the narrow sector of teacher education in American Samoa and are not
generalizable to the perceptions of the whole American Samoan population.
2. American Samoan educators’ social actions and experiences were and are *dynamically* being influenced by cultural, economic, and political systems. Thus, this study can only capture a portrait of American Samoan educators’ perceptions in the year 2006 but should not be generalized into the past or into the future.

3. The field observations and interviews were conducted with American Samoan educators on the island of Tutuila, American Samoa; the data obtained from the interviews is not generalizable to Samoans residing in other geographic locations.

4. Critical ethnographic research design, like each research paradigm, has unique limitations.
   a. Critical qualitative research design claims to truth and validity were limited to consent and recognition by participants.
   b. There are no dependent or independent *causal* variable relationships inherent in the research data. The study has produced descriptive data findings.
   c. Claims of truth are limited to the ability of the researcher and participants to democratically-equalize power relationships since power distorts truth (Carspecken, 1996).
   d. Critical qualitative research findings are limited by what Patti Lather terms, *cathartic validity*, the degree to which a researcher allows himself/herself to change and grow through fieldwork.
CHAPTER IV

FINDINGS

Emergent Themes: Participants’ Perceptions

The themes that emerged through reconstructive and domain analyses of indigenous American Samoan educators’ interviews are reported in this chapter. Themes are reported in the order of most important to least important, based upon the aggregate frequencies of informants who perceived the theme to be relevant to teacher education in American Samoa. The top ranking themes, themes that were reported by a majority of the American Samoan educators, are discussed and illustrated with transcript excerpts. All of the themes that emerged through the interview analyses, even those themes that were identified by only one indigenous American Samoan teacher candidate, are displayed in table format. As stated in Chapter 1, the purpose of this study is to represent indigenous American Samoan educators’ perceptions of their experiences as participants in the NCATE-accredited teacher education program in American Samoa; therefore, each subjective experience of each participant merits reporting. Likewise, findings speak for themselves, speak for the American Samoan educators, with little interpretation or embellishment given by the researcher, in order to validly represent indigenous American Samoan educators’ perceptions. Correspondingly, findings are reported by illustrating emergent themes by using the actual words of respondents and linking together similar transcript passages. Truth or validity claims for these findings have been established
through (a) indigenous American Samoan member checks of the coding analyses of interview transcripts, (b) peer debriefings, and (c) alignment of the interview themes with two years of participant observation in the field and literature review themes.

Compare and Contrast: Perceived Attributes of ASDOE and NCATE Teacher Education Program Theory and Practice

One finding of this study is that American Samoan educators categorized the American Samoa Department of Education (ASDOE) and the NCATE-accredited teacher education program into two separate, and often opposing, categories. How do American Samoan educators describe ASDOE teaching? What are the attributes of the NCATE-accredited university teacher education program from the perspective of American Samoan educators? It is necessary to clearly define the perceived attributes of ASDOE and university teaching before reporting findings about ways that American Samoan educators’ perceive that they have either assimilated or resisted the NCATE-accredited teacher education program theory and practice.

The data indicates that indigenous American Samoan educators generally perceive that the American Samoan Department of Education adopts and perpetuates a teacher-centered philosophy in contrast to the university teacher education program’s student-centered teaching philosophy. Respondents described ASDOE teaching as “just a job” whereas university cohort teaching was described as a “profession.” American Samoan perceptions of the attributes of ASDOE (Table 9) and NCATE-accredited university teacher education program teaching philosophies (Table 10) are compared and contrasted.
Perceived Attributes of American Samoan Department of Education

Using attribute domain and reconstructive analysis, 20 themes emerged as attributes of ASDOE teaching in American Samoan educators’ interview transcripts. American Samoan educators’ perceptions about characteristics of ASDOE teaching are displayed in Table 9. The attributes are ranked in order of those receiving the most frequent mention to those receiving the least frequent mention during indigenous American Samoan informant interviews. American Samoan educators’ perceive ASDOE teaching, as regulated by the U.S. Federal Department of Education, to be extremely authoritarian, where top-down management decisions are not to be questioned at the district, school, or classroom levels. Teachers feel ill equipped to instruct students because they are placed into classrooms with little training, materials, or support. Therefore, ASDOE Samoan teachers tend to teach as they were taught, directly through the use of textbook reading and lectures. Some American Samoan educators interpret this didactic manner of teaching as boring, lazy, and teacher-centered. Without exception, the American Samoan Department of Education policy is that educators are expected to use English as the language of instruction in Samoan classrooms. Further, off-task student behavior is dealt with in an authoritative manner including yelling, screaming, and beating of students with sticks. Teachers perceive that they have little choice or freedom as employees working within the Department of Education public school system. American Samoan educators teach without any contracts.
Table 9

**Perceived American Samoa Department of Education Teaching Attributes**

<table>
<thead>
<tr>
<th>Perceived Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training for teachers prior to placement in classrooms</td>
</tr>
<tr>
<td>American Samoa Department of Education Dictates Teacher Placement and Behavior/No</td>
</tr>
<tr>
<td>Teacher Voice or Choice</td>
</tr>
<tr>
<td>Strict Disciplinarians including Corporal Punishment of Students</td>
</tr>
<tr>
<td>Teach from the Textbook</td>
</tr>
<tr>
<td>Didactic or Lecture Teaching Strategy Utilized</td>
</tr>
<tr>
<td>Teach as Taught</td>
</tr>
<tr>
<td>Students Memorize but do not Comprehend</td>
</tr>
<tr>
<td>Teachers are Lazy</td>
</tr>
<tr>
<td>Instruction must be in English</td>
</tr>
<tr>
<td>No Instructional Materials Supplied</td>
</tr>
<tr>
<td>Teacher-Centered Philosophy</td>
</tr>
<tr>
<td>Boring</td>
</tr>
<tr>
<td>Much Testing of Students</td>
</tr>
<tr>
<td>Rigid 7-Period Schedule</td>
</tr>
<tr>
<td>Scripted Lessons for Teachers</td>
</tr>
<tr>
<td>Frequent Student Recitations</td>
</tr>
<tr>
<td>Slow Process of Change</td>
</tr>
<tr>
<td>Misuse of Educational Funds</td>
</tr>
<tr>
<td>Principal Supports Cohort Teaching Strategies</td>
</tr>
<tr>
<td>Wasted Instructional Time</td>
</tr>
</tbody>
</table>
Perceived Attributes of the NCATE-Accredited Teacher Education Program

Attribute domain and reconstructive analysis exposed 20 themes perceived to be attributes of the standardized teacher education program in American Samoan educators’ interview transcripts. American Samoan educators’ perceptions about characteristics of the NCATE-accredited teacher education program are displayed in Table 10. The attributes are positioned in order of those receiving the most frequent mention to those receiving the least frequent mention during indigenous American Samoan interviews.

The top ranked responses indicate that American Samoan educators’ perceive the university teacher education program to provide (a) many hands-on instructional strategies, (b) a student-centered philosophy, (c) democratic management strategies, (d) teaming or collaborative decision-making, and (e) integration of learning objectives with students’ interest, Samoan “real-life” scenarios, and interdisciplinary subject areas. Table 10 displays the complete listing of perceived attributes of the NCATE-accredited teacher education program. The last 10 attributes were mentioned by only a few Samoan informants and yet, they remain valid indigenous perceptions of attributes of the teacher education program. In summary, American Samoan teacher educators perceive that the university teacher education program provides training, support, professional freedom, respect for the Samoan culture, and a practical structure for earning an on-island bachelor degree.
Table 10

*Perceived NCATE-Accredited University Teacher Education Program Attributes*

<table>
<thead>
<tr>
<th>Perceived Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many Hands-On Strategies</td>
</tr>
<tr>
<td>Student-Centered</td>
</tr>
<tr>
<td>Democratic or Positive Management Strategies</td>
</tr>
<tr>
<td>Teaming/Collaboration</td>
</tr>
<tr>
<td>Integration of Objectives to Real Life, Student Interest and Other Subject Areas</td>
</tr>
<tr>
<td>Mentor Support</td>
</tr>
<tr>
<td>Professional Freedom and Choices for Teachers</td>
</tr>
<tr>
<td>Native Samoan Language Encouraged to Enhance Student Comprehension</td>
</tr>
<tr>
<td>Detailed Lesson Planning</td>
</tr>
<tr>
<td>Provides Many Learning Experiences/Training is Provided</td>
</tr>
<tr>
<td>Heterogeneous Cooperative Grouping of Students</td>
</tr>
<tr>
<td>Stimulating and Inviting Physical Learning Environment</td>
</tr>
<tr>
<td>Standards-Based</td>
</tr>
<tr>
<td>Inservice (Work-School) Structure and Schedule</td>
</tr>
<tr>
<td>Free Tuition</td>
</tr>
<tr>
<td>Smaller Class Size at the University Lab School</td>
</tr>
<tr>
<td>Gain Experience in Both the Lower (K-3) and Upper (4-8) Levels</td>
</tr>
<tr>
<td>More On-Task Learning Time in the Classroom</td>
</tr>
<tr>
<td>Portfolio Assessment</td>
</tr>
</tbody>
</table>
Critical Theory Themes

One significant finding in this study was that indigenous American Samoan educators’ levels of critical resistance increased in direct proportion to their level of education; graduate level participants were more critically resistant than undergraduate level participants. Examples of graduate level indigenous American Samoan educators’ development of critical resistance during the university teacher education program are listed to illustrate the finding. The following excerpts are responses to how they have changed as a result of participation in the teacher education program:

I: I think when I started taking graduate courses I think um it’s funny I was I told teacher people I know the Palagis [white people] come and they tell us to look at our culture and we never thought of it that way and that opened my mind because a Palagi taught me when I took a course and said you ask yourself as a Samoan you know question these things I started thinking about them as a Samoan you know is that what you value is that what you believe and do you take that as a sign and then you know I started thinking that you know it took a Palagi to tell me that and I started from there. I think about those things and when the ideas teach us a lot about how things are working in the education courses I always think about myself as a Samoan and then I say you know I say I’m sorry about you know but with the strategies you know it’s part of a reflection as a picture and it’s another way of how you can look at it if it’s not working then maybe our culture is not, it’s not valued that but that’s how I started. It took an outsider to teach me (9-82).
I: I think we were so into how to make the most of the program and we say that whatever they say is the best way that we overlooked how myself as a Samoan would react to it (9-48).

I: I used it in my cohort, I did not, um thought it was just a miracle of life and then you know suddenly after that in the masters courses, talking to a lot of other teachers, after the class, they had mixed emotions of about how really effective it was. It helped me kind of evaluate whether this was really something that was effective at face value or there were times that you needed to adjust it and so I think that was something that I think I was like o.k. I’m gonna not jump whole heartedly and teach it as a course, or teach it as some big package that teachers need to use but use it more, you know, cautiously (6-20).

I: Then I was thinking of how it is culturally appropriate and I was putting it in my notes I was putting down this is culturally appropriate then when it was my turn I said o.k. so nice hearing these things so now lets reflect back on it why are they working and why are we having problems . . . it just clicked yeah we never really looked at it that way you know if it’s still a problem, then lets look at the culture is that how we treat and manage, think of your own selves (9-54).

I: I think in the cohort program there’s more, “Here’s the model . . . do what I say” kind of thing at first and I think, I think what happens to a lot of teachers is
they, they evolve from that and I guess for me I didn’t evolve from that until my masters program (6-24).

I: But I was in the program, I just went along like what was taught and encourage me to practice in the classroom and I never thought um Samoa now I’m on the other side I question things like when they do something, what is the local how would you have a Samoan look at it and like today (9-80).

I: The one thing about the program was it helped me, it helped, it actually helped me define the profession (7-62).

I: I was more like I’ll just take what they tell me to do you know because my up bringing was like respect authority, now I question authority, which I don’t like sometimes. But, urgh I feel you know but then the program taught me to stand up for what you think is right and most of the time I still look back to my up bringing. Oh, when it really get to me then oh, I can’t take this you know then I speak up and um the program taught me to really think about what you’re saying so that what you relate is clear and relevant to what you want so if you advocate to what you make sure you know what you’re talking about so, um that really helped me and I became an advocator of what I believe is better for the students and I always look at the students (9-84).

From the graduate level teachers’ transcripts, it is apparent that they perceive the graduate program as the means to developing critical reflective abilities in their teaching
practice. The confessions, “It took an outsider to teach me that” (9-82), “I’m gonna not jump whole heartedly and teach it as a course, or teach it as some big package that teachers need to use, but use it more, you know, cautiously” (6-20), and “Now I question authority, which I don’t like sometimes” (9-84) are poignant because the confessions depict the cultural conflicts that these indigenous American Samoan graduate educators are grappling with as they experience a paradigmatic shift in their thinking.

In contrast, undergraduate American Samoan educators—just entering the teacher education program—tended to assimilate teaching strategies learned through the NCATE-accredited teacher education program like sponges absorb water. The university teaching theories, and particularly, teaching strategies were readily assimilated by the undergraduate American Samoan teacher candidates, almost without question.

I: Actually no [I wouldn’t change anything in the cohort program]. It’s just a fine program. I really like it, the program is great I don’t see why there should be a change (3-86).

I: If I ever become the Administrator, I wish, um there’s nothing I would change from the cohort program. I just wanted to um encourage other teachers who think that cohort program is too much for them. I would encourage them to take classes for, from, the cohort program (4-42).

I: Change? Nothing, well um, just um extend it a little, and like it’s really it’s a treat not only to the teachers but to the students . . . they’re learning in a very fun way and they’re learning, yeah, so to me nothing. So far with when I was a
student and when now I became a teacher, I saw a lot of, a lot of, great things that, you know, we didn’t have but they [cohort teachers] did which was so, nothing, I wouldn’t take out or change anything (11-30).

I: I haven’t, actually I haven’t, I haven’t a learned about a strategy that I would never use yet. It’s been, maybe because I’m just like a new teacher, very inexperienced (3-38).

I: No [changes to the cohort program]. I think I, I’m using everything. I never ignore anything in the cohort. Yeah, I’m still using every, all different strategies that I learned from the cohort. I never ignore any one of them cuz I know that I need those things so I can become an expert teacher (4-8).

Only the respondents who had reached a graduate level of teacher education program participation or who had lived and studied in the United States exhibited resistance to the theory and practice of the NCATE teacher education program in American Samoa in their interview transcripts. Themes about *what* was assimilated from the NCATE teacher education program by indigenous American Samoan educators and *why* American Samoan educators’ perceived the need to assimilate theory and practice from the NCATE teacher education program into their American Samoan schooling practice are now discussed.
Assimilation

*American Samoan Educators’ Perceptions: What is Assimilated*

*Student-centered teaching philosophy.* The most significant theme that emerged through analyses of American Samoan educators’ interview transcripts is that they perceive that they had assimilated a new student-centered teaching philosophy as a result of their experience in the NCATE teacher education program. This paradigmatic shift is significant because it influenced corresponding assimilation of student-centered teaching strategies. The following transcript excerpts demonstrate the indigenous American Samoan educators’ perceptions of a new student-centered teaching philosophy.

I: One of the things that I learned in cohort is teaching is not about the teacher (6-50).

I: I became an advocator… having the courage to make a change knowing the um decision that will benefit the students (9-84).

I: The DOE, they’re saying you have to go by the curriculum, and, but for me, as I’ve entered through cohort and I’ve learned, you know, it’s not the curriculum. You have to base what you have to teach the students based on what the students um need (13-14).

I: The cohort program changed me a lot . . . I got to experience more of how to handle students, how to teach them, how to deliver good lessons and how to, you know, a students didn’t have like different learning abilities, you know, to learn
about their backgrounds. So, you know, the lessons that you or objectives that you want to teach, that you want your students to master, you have to know exactly the activity or the lesson to give to your students. That’s how I learned everything from the cohort program. To teach a very good lesson and to make sure that the students will be able to master the lesson and they will know, learn more from the lesson, instead of just teaching. There’s like no meaning to it (4-34).

I: After the cohort program, you know, all that changed, you know, it doesn’t have to be just you, it just has to be me, the teacher. It doesn’t have to be my final say on everything, you know. That’s what in terms of everything about the profession about being in the profession, being a professional, and that’s something that I learned also from cohort (7-36).

I: Its just the way that I’ve changed how the way I look at my students . . . “How come you didn’t do this when we were here, and how come you didn’t do that and you didn’t decorate the room like this when we were here” . . . you know I feel for them and I really wish that, um, I just wish that I can turn back time, you know, and give them everything that I have learned . . . I’m hoping that I can be put in the eighth grade next year so I can give, so that my first um kids can get the teacher they deserve [informant begins to cry] (2-44).

American Samoan educators perceive that they have adopted the university teacher education program’s student-centered philosophy as their own personal teaching
philosophy. Several respondents shed tears while describing their transformation from a teacher-centered to a student-centered philosophy.

This paradigmatic shift in American Samoan educators’ teaching philosophy from teacher-centered to student-centered further influences all other areas of their teaching practice. Consequently, it is not surprising that American Samoan educators perceive that they have also assimilated teaching practices such as the implementation of constructivist hands-on instructional strategies, democratic classroom management style, stimulating physical learning environment in the classroom, cooperative student grouping, detailed lesson planning, and parental involvement. Domain and reconstructive analysis revealed 10 themes within the category of what is assimilated. Table 11 displays the perceived themes of what has been learned or assimilated from the NCATE-accredited teacher education program into teachers’ daily practice in Samoan public school classrooms.

The emergent themes that identify what aspects of the teacher education program are assimilated by teachers, from the perception of American Samoan educators, are ranked from responses that received the highest frequency to responses that received the lowest frequency. All findings in this study are consistently reported in this fashion. The assimilation and implementation of hands-on strategies, democratic classroom management and stimulating physical learning environments were cited by all education levels of American Samoan educators. The American Samoan educators shared the following perceptions about the assimilation of NCATE- accredited teacher education program strategies.
Table 11

*Perceptions of What Has Been Assimilated*

<table>
<thead>
<tr>
<th>Perceived Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Centered Philosophy</td>
</tr>
<tr>
<td>Hands-On Strategies/Constructivism</td>
</tr>
<tr>
<td>Democratic Classroom Management</td>
</tr>
<tr>
<td>Physical Classroom Learning Environment</td>
</tr>
<tr>
<td>Detailed Lesson Planning</td>
</tr>
<tr>
<td>Bilingual Samoan and English Instruction</td>
</tr>
<tr>
<td>Cooperative Grouping of Students</td>
</tr>
<tr>
<td>Technology Integration</td>
</tr>
<tr>
<td>Parent Partnerships</td>
</tr>
<tr>
<td>Objective Integration</td>
</tr>
<tr>
<td>Special Education Regulations</td>
</tr>
</tbody>
</table>

I: The management and the different strategies that um the different teachers were using. I learned a lot of that from lab school cuz when I first started teaching, I never had a, I never had teaching experiences before and I, I was blind. I didn’t even know what to do if the chairs and when I first went in . . . The different um strategies and the different management and planning as well, I learned um it really helped me a lot (8-2).
I: No, I think I, I’m using everything. I never ignore anything in the cohort. Yeah, I’m still using every all different strategies that I learned from the cohort. I never ignore any one of them cuz I know that I need those things so I can become an expert teacher (4-8).

I: Before I became a I joined the cohort program, I didn’t know anything cuz to be honest, this is like my second year in the teaching profession. The first year, I struggled a lot. I didn’t know anything. I didn’t know how to teach the students and the way I was taught when I was a student, that was the same way I was teaching, like all you do is just talk in front of the board. And then when I joined the cohort, it’s a new different story and I learned a lot of new strategies. New ideas and how to deal with the students and one of the other things I learned, I used to use a (laughs) stick before, you know, when I grew up, that's how I was disciplined. Now, when I join the cohort, (laughs) this will be the last time for me to use it (13-62).

I: I have centers. I have bulletin boards that are centers um so I have a lot in charts so each week we have an activity (7-16).

I: Learning centers and um their [cohort teachers] creativity and their bulletin boards and their costumes um, what they didn’t do before the program. But now, after the program, it’s how creative they are and um arranging their classrooms, fixing up their classrooms’ settings, bulletin boards, learning centers um, they use
some strategies that they did in the program. Like for reading, like whatever game or activity that they learned in the program (1-9).

I: Counting and screaming and I think that grew on me, too cuz I started counting and screaming. I started following the teachers, the veteran teachers. That didn’t work either! By doing lab school, I’ve seen that when we use different strategies the students are focused and they don’t waste time (3-14).

I: I think it’s instilled in me from the cohort. It’s the lesson plan, so it taught me how useful it is so that when I’m absent the person that comes in can pick up. Not only that, but I don’t know, it’s just a habit that I got from the cohort . . . I know how to integrate social studies with health, with art, it just pops up, you know. I’m still using it today um, before I went to cohort, I was just an old fashioned teacher . . . I’m still using it today even though I know nobody’s gonna come and observe me and or judge me or even evaluate me. It’s just something I’m so used to it I can’t stop (11-4).

I: I was totally new I mean different person . . . from the experiences I got from um the lab school, not just the lab school but also the courses that I took for the cohort, I gained some knowledge on how to manage my students and those are the things or strategies that I implement now in my classroom (4-2).

It is noteworthy to highlight the fact that the things that tend to be assimilated from the teacher education program are things perceived to be consistent with a progressive,
student-centered teaching philosophy. The American Samoan teachers were learning what was intended in the NCATE-accredited teacher education program.

*Bilingual Samoan and English Languages of Instruction*

Another noteworthy point is that the U.S. standardized teacher education program paradoxically encourages bilingual Samoan and English instruction whereas the American Samoan Department of Education prohibits the use of Samoan as a language of instruction. American Samoan educators readily assimilate the use of bilingual instruction because they perceive that this helps their Samoan first language speakers comprehend learning objectives. The university teacher education program sidesteps the English language instruction policy by saying that, certainly, English is the language of instruction, but Samoan is the language used to check and reinforce students’ comprehension. Again, the NCATE-accredited university program emphasis is on student achievement rather than implementing ASDOE curricular regulations.

I: I teach bilingual, both English and Samoan, and I found that, you know, I’ll sticking to that, my kids have learned a lot (2-14).

I: Some of the language [English] it was hard to, I have to use both language to explain things to them (10-12).

*American Samoan Educators’ Perceptions: Why are NCATE-Accredited Teacher Education Program Theory and Practice Assimilated*

Unmasking the American Samoan educators’ perceptions about why they assimilate NCATE teacher education program theory and practice is at least as important,
from a critical theory standpoint, as unmasking what is assimilated. Without this consideration, it may be that American Samoan educators are coerced into making external changes in practice without an authentic internal motivation to do so. Eight unique themes emerged, through transcript analyses, to unmask why indigenous American Samoan teachers might assimilate new teaching theory and resultant practices.

“We’re cohort Geeks. Honest with our jobs now.” The majority of informants reported that they have developed a new pride and satisfaction in their teaching since the assimilation of NCATE theory and practice; the new meaning and sense of purpose to teaching is the perceived motivation to assimilate a student-centered teaching philosophy and constructivist instructional strategies (Table 10). In particular, American Samoan teachers have moved from perceiving teaching as a job, to perceiving teacher as a profession. Using the words of one respondent, “Before, I know I was teaching but I wasn’t really honest with the job, a, I was cheating sometimes. But now I’m in cohort, I get to work myself a lot and I’ve been honest with my job now” (8-26). American Samoan educators shared these statements about why NCATE teacher education program theory and practice are assimilated in their Samoan public school classrooms:

I: The one thing about the program was it helped me, it helped, it actually helped me define the profession. It actually helped me, it showed me what actually what teaching was, what it is and what it will continue to be if I actually accept being a teacher. So, defining the whole profession of teaching and um showing me how profound an experience it is to teach that was the greatest thing about cohort. Because going in blankly, like I was going in when I was first started, it wasn’t so
much as it like just going to a usual job, you know, just to perform the job and that’s it. But going through cohort, it actually, you know, it gave me a sense of value, it gave what I did, I mean it gave the profession a sense of worthiness or value to the profession (7-62).

I: You know, the more I learned the more I liked it and that was it. I didn’t care about psychology anymore. I mean I still like to learn about it, but that’s where I determined this is it, teaching is what I’ve been looking for (10-32).

I: I’ve been changing things in my room and I’ve been doing my work a lot when I go home. There’s a lot of things to do at home, but I make my time for my school stuff and lesson planning, too. I’ve been honest . . . I was, I’m very proud of it because now I tend to change a lot of things in myself. My lesson plans were update and my work were never late. I do every. I changed lessons in the classroom, my, I clean up. I, there’s a lot of changes and I’m proud (8-26).

I: I learned how to write better. I learned to learn how to sacrifice time to do work, homework. I learned how to um act better. I learned how to read more, which is spend time reading, um. I also learned to talk more to other teachers and to me that was a big um kind of a way to reflect on it with everything that’s going on um, a lot more interaction with teachers about teaching versus before, it was interaction about what you doing after school (6-28).
I: Now you learn something, are you willing to make changes? Willing to stand up for what’s right? And are you gonna be that courageous person that um be different from the rest (9-108)?

I: I know I wasn’t doing the job right and the kids, maybe the kids were not doing o.k. too, um. Maybe I was lacking experience of teaching before then, but now I’ve got a lot of experience from the cohort and I learned, and I know that I should be change, too. The kids should be learning and I should have done a better job since I’m in cohort now (8-30).

I: How much I love my job now . . . but I stopped smoking and I don’t go out anymore, I’d rather sit at home and talk to my cohort friends and then, you know, we’ll just talk about things like what has been happening in their classrooms and they like to listen to what happens in my classroom and, you know, as if we’re just cohort geeks (2-42).

I: But teaching is more than a job. That’s what I learned from cohort (3-70).

The list of eight themes about why American Samoan educators perceive that they have assimilated new teaching ideology and strategies is displayed in Table 12. The top three responses were reported by a large majority of the American Samoan educators and are further described and illustrated. The responses ranked first and third, feeling an urgent need for training and perceiving a new sense of pride and satisfaction in their teaching, are closely linked. Before their experience in the cohort
Table 12

*American Samoan Educators’ Perceptions of Why Assimilation*

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Pride and Satisfaction in My Work</td>
</tr>
<tr>
<td>Works for My Students</td>
</tr>
<tr>
<td>Urgent Need for Training Inservice Teachers</td>
</tr>
<tr>
<td>Fear of Getting Kicked Out of the Program</td>
</tr>
<tr>
<td>Allowed More Integration of the Samoan Culture</td>
</tr>
<tr>
<td>Cohort Reputation and Competition</td>
</tr>
<tr>
<td>Western Culture is the Future for Samoan Students’ Economic Success</td>
</tr>
<tr>
<td>Please Samoan Parents by being Successful</td>
</tr>
</tbody>
</table>

program, indigenous American Samoan teachers perceived teaching as just another government job. The excerpts, from the narratives above, confirm that Samoan teachers perceived a professional transformation through their experience in the university teacher education program. In addition to having gained a new sense of pride and satisfaction in their work, Samoan educators also perceived that an important reason for assimilating the university teaching theory and practice was that *it worked* when they tried it out in their Samoan classrooms with their Samoan students.

*It works for my students.* The paradigm change from a teacher-centered to a student-centered philosophy is further supported by the fact that the majority of American Samoan educators perceive student achievement as an important gage of whether
teaching theory or practice should be assimilated or not. American Samoan teachers’ narratives reveal themes of student engagement, student enjoyment, and student achievement. For example, American Samoan educators shared these responses:

I: I don’t think that there’s anything that I’ve learned that has not been useful . . . I’ve seen how my kids loved it (2-12).

I: Because I lack the activities and strategies in class, so the one thing that I guess that really caught my attention when we used in cohort was a using the art gallery . . . hands on activities . . . but it fascinated them [students] and I thought that was terrific (10-2).

I: Giving the Samoan teachers the chance to, be the, just to learn more experiences in helping the Samoan students, to teach them the right way and what for them to learn for their future (8-48).

I: Using the trade books and doing read alouds that was something that was non-existent and so the introduction of read alouds and trade books and having reading time to me that was one thing that was effective . . . I know it carries on, but the bottom line is kids love it, and the teachers know that kids love to read (6-10).

I: I didn’t think that reflection would work in elementary, but it did! It was just me cuz I was like, is this too much for them? But I went ahead and tried it. It wasn’t too much for them, they had like and they’d go back and like huh, no I wasn’t. You know they [students] were surprised (10-12).
I: So, you know, the lessons that you or objectives that you want to teach, that you want your students to master, you have to know exactly the activity or the lesson to give to your students. That’s how I learned everything from the cohort program (4-34).

Resistance

Three perceived ways to resist NCATE-accredited university teacher education program theory and practice materialized through transcript analyses in this study. Narrative transcript excerpts and data in Tables 13 through 15 illustrate that American Samoan educators perceived that portions of the university teacher education program were resisted in the following ways: (a) university theory and practice was completely ignored by American Samoan educators, (b) university theory and practice co-existed alongside traditional Samoan teaching in American Samoan classrooms, and (c) university theory and practice was Samoatized or transformed into something new and unique by American Samoan educators.

Ignored

The first subcategory of resistance to emerge included narratives about what types of things were ignored either during or after the NCATE-accredited university teacher education program. The second subcategory to materialize focused on why American Samoan educators ignored things in the teacher education program. The third subcategory to appear revealed themes about how American Samoan educators ignored the university teacher education program theory and practice.
Perceptions of What American Samoan Educators Ignored

American Samoan educators shared their perceptions about things that were learned in the university teacher education program that were completely ignored after graduation from the program. The nine themes that materialized are displayed in Table 13.

Positive discipline strategies. As illustrated in Table 13, American Samoan educators perceived positive reinforcement discipline strategies to be the university pedagogical practice to be most likely ignored. The majority of respondents commented on positive reinforcement as something that is not used in Samoan classrooms after graduation from the program.

I: We overlooked how it is through our culture, like a reward, I would never use rewards because I was never brought up that way, and when I was asked to do something, I better do it because there are no strings attached, no McDonalds or money or soda attached to it, it was all done because I had to do it and, and behind that is the, it was for my own benefit of being responsible and knowing my own responsibility and doing this within the family and the culture . . . I think how a Samoan looks at it. I think back at our homes, do we discipline, do we mange our children like that at home? And then, that was, it just clicked, yeah, we never really looked at it that way. You know if it’s still a problem, then let’s look at the culture is. That how we treat and manage. Think of your own selves cuz when I was growing up, my mom and dad never said, “Freeze, look at me” (9-34).
Table 13

*Perceptions of What American Samoan Educators Ignored*

<table>
<thead>
<tr>
<th>Perceptions</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Discipline</td>
<td></td>
</tr>
<tr>
<td>Deadlines and Schedules</td>
<td></td>
</tr>
<tr>
<td>Special Education Regulations</td>
<td></td>
</tr>
<tr>
<td>United States Funding Designations</td>
<td></td>
</tr>
<tr>
<td>Maintaining an Inviting Physical Learning Environment</td>
<td></td>
</tr>
<tr>
<td>Hands-On Instructional Strategies</td>
<td></td>
</tr>
<tr>
<td>Team Teaching</td>
<td></td>
</tr>
<tr>
<td>Technology Integration</td>
<td></td>
</tr>
<tr>
<td>Hawaiian Teaching Standards</td>
<td></td>
</tr>
</tbody>
</table>

I: I just kind of grew out of it, was writing the rules in a positive way rather than saying, “No doing this. No doing that! Tried to write it in a positive way (10-14).

I: I think I’ll still knock their head and, you know, just to get their attention, but to hit them like I used to before, oh no (8-16).

I: They [Samoan teachers] had mixed emotions of about how really effective it was it helped me kind of evaluate whether this was really something that was effective (6-20).

It is important to note that approximately half of the American Samoan teachers reported that there was *nothing* that they would ignore from the NCATE-accredited
university teacher education program. Consequently, many of the responses are reports about what respondents observed in the behaviors of other American Samoan graduates. The respondents tattled on backsliding cohort graduates who they perceived were missing deadlines, not obeying special education regulations, abusing education dollars and equipment, teaching while sitting at their desks, and not keeping their classrooms decorated with current learning objectives or displays of student work. Respondents expressed frustration with their colleagues for “falling back” and being bad examples of the cohort teacher education program. Other themes, like team teaching and technology integration, were reported to be ignored because the American Samoan Department of Education did not allow it, or would not provide materials for it, in American Samoan classrooms.

Perceptions of Why American Samoan Educators Ignore

As a teacher-researcher, it was of particular interest to learn why indigenous American Samoan educators might ignore things that were taught in the NCATE-accredited university teacher education program. Why don’t American Samoan educators continue to teach as they did when they were participating in the cohort program? Reasons for why American Samoan educators might ignore university pedagogical theory and practice are shown in Table 14.

The number one reason why American Samoan educators ignore university teacher education theory and practice is because the American Samoa Department of Education does not allow the pedagogy learned in cohort to continue in Samoan public school classrooms. Samoan principals and Department of Education teacher evaluation
Table 14

Perceptions of Why American Samoan Educators Ignore

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>External Monitoring: The American Samoan Department of Education Does Not Allow It</td>
</tr>
<tr>
<td>Predominant Teacher-Centered Philosophy</td>
</tr>
<tr>
<td>Contextual Limitations:</td>
</tr>
<tr>
<td>Class Size and Expense</td>
</tr>
<tr>
<td>Conflicts with Samoan Cultural Values</td>
</tr>
<tr>
<td>Lost Respect for the Teacher Education Coordinator</td>
</tr>
<tr>
<td>Prioritize Communal Responsibilities: Faalavelaves</td>
</tr>
<tr>
<td>Teachers Don’t Know How to Do It</td>
</tr>
<tr>
<td>Not Effective with Samoan Students</td>
</tr>
<tr>
<td>Resort Back to Teaching Like Taught</td>
</tr>
<tr>
<td>External Monitoring: Observations Stop</td>
</tr>
<tr>
<td>Teachers Forget What They Learned</td>
</tr>
<tr>
<td>Reputation: “Don’t Want to Appear as a Smartass”</td>
</tr>
</tbody>
</table>

committees continue to perform observations of Samoan teachers. Samoan teachers are expected to conform to distinct instructions on how, when and what to teach or they are reprimanded by their Department of Education supervisors. There appears to be a conflict between American Samoa Department of Education (Table 9) and NCATE-accredited university teacher education program (Table 10) teaching standards; American Samoan
educators get caught in the middle of this conflict. Narrative exemplars from American Samoan educators’ transcripts describe this conflict.

*External monitoring: The ASDOE does not allow it.*

I: But then, it’s kinda hard when you have the people who are monitoring the program telling you, “Oh you can’t do this. You can’t do that.” So, it’s like whatever you learn at cohort doesn’t apply here now. Their [ASDOE] program is a set program, scripted, and then I remember I did use a strategy where we kinda deviated from the script and a specialist for the part they were reading, got for their reading, for she was there, and she got the lesson, and she said, “You are not allowed to deviate from the script and you are supposed to do the whole script and everything you have can be added after the lesson (1-15).

I: Because, like protocols, and turn DOE rules, that we must follow (7-44).

I: Because of the introduction of the direct instruction now, and um more of the expectations, they [DOE] would have like a teacher should be teaching, you know, deliver the instruction [Didactic lecturing expected] (9-14).

I: So I want to like use strategies like where they can create like say for instance a book um or make a poem or the sounds that they learned, but you can’t do that in the program [ASDOE] (1-17).

I: The schools are principal driven, you know, and DOE driven, centralized and when you limit the choices for teachers, then they just, you know, raise their hats
and say, “O.k. I’ll just do what you tell me to do” . . . some of the schools, co-
planning is still dictating what the DOE wants them to do. And all part of the
same routines, the same pace, and not have any kind of self-expression or any
kind (6-2).

I: I don’t have them [Samoan students] use the computer lab because we’re not
allowed to use the computer lab [by the DOE] (7-10).

I: When they [cohort teachers] go back, that’s a big obstacle for them to deal with
the administrators and what the DOE expects. So they [DOE Administrators]
come in the classroom and see the students making noises and they think that’s
not supposed to be, but it’s constructive knowledge but they don’t like it, and how
they teach the lesson, and how they say you should teach more than the students
[Didactic instruction is expected] (9-12).

The top four ranked reasons why American Samoan educators might ignore NCATE
teacher pedagogy are closely intertwined. The predominant hierarchical context in which
teachers must work, the normative teacher-centered philosophy, pressures from
Department of Education administrators and the Samoan cultural values of respect and
obedience to those in authority overlap and reinforce the status quo in American Samoa
public schools (Table 14). American Samoan educators’ statements illustrate the
combined pressures placed on teachers to conform. Exemplar narrative responses about
why teacher education strategies or philosophies are perceived by participants to be
ignored are categorized and displayed below.
Predominant teacher-centered philosophy.

I: They [slacking cohort graduate teachers] don’t have as much love [for students] (2-62).

I: I guess some of them are just lazy or they just don’t feel like doing it because they’re not in the program anymore (14-60).

I: The reason why [they stop using strategies] is because they’re just here for the money (15-44).

I: Because of the introduction of the direct instruction now and um more of the expectations they would have, like a teacher should be teaching, you know, deliver the instruction (9-14).

I: They [traditional Samoan teachers] think like they have more years of service so they just kind of, those years that they’ve been teaching, they get paid like more than the Bachelors so they think that’s enough for them (4-44).

I: It’s just like I think Samoan children they’re, they’re good at memorizing, memorizing but not learning, actually learning. They’re good at memorizing and I think our culture is just taught us that. The students just seem to like, they just memorize things like, “Oh, I remember doing this” and that’s about it. And I’m like, what did you learn from it? And then, they’ll just, they shrug their shoulders. That’s just what we learned. (3-46).
I: But they [traditional Samoan teachers] hardly ever, they’re not driven to teach the right skills. They’re not driven to teach um artistic needs (6-6).

I: She [slacking cohort graduate] just gets bored and she’s content whether she just, “O.K. This is the everyday thing. This is what I’ll do.” Straight out of the book (3-70).

*Class size and expense.*

I: The class size and maybe pairing off [team teaching] you know, those are just things that, you know, you don’t do in the regular schools, you don’t (2-2).

I: I have five students that are like having have a hard time reading comprehending, those are the ones that I need to work with like one on one, at all times, but I can’t so that, I have thirty-two students and I can’t just leave out the other students just to be with these students (14-2).

I: That (hands-on strategy) was the most expensive thing that I’ve done and I don’t know when I’ll be doing that again unless I have a class size of ten students (2-4).

I: Prices for teaching supplies and those things are just out of my range (2-38).

I: I know it’s really hard being a cohort member but just as long as they understand that once they’re in the cohort program and everything else, you have
to fork out a lot of money for presentations and lesson supplies. You know it’s hard. (4-42).

I: I didn’t have a computer (10-22).

Conflicts with Samoan cultural values.

I: Routine, you know, the routines in the classrooms that does not correlate with the routine at home and with the culture and this different routines that’s going on, when you come put your shoes away, you know, put your bag up and, you know, but at home it’s totally different (9-40).

I: Rewards, [positive] reinforcements, buying candy . . . we overlooked how it is through our culture, like a reward, I would never use rewards because I was never brought up that way and when I was asked to do something, I better do it because there are no strings attached, no McDonalds, or money or soda attached to it, it was all done because I had to do it and, and behind that is the it was for my own benefit of being responsible and knowing my own responsibility and doing this within the family and the culture (9-30).

I: They [parents] would laugh about it because it’s just it shows something that’s normal to us Samoans (2-28).

I: We don’t pay attention to schedules because of what we do, you know, in the home. We don’t time what’s going on it’s just the focus is completing what
you’re supposed to complete, whether it’s you gonna eat breakfast, you’re gonna eat lunch, you’re gotta eat dinner, so there wasn’t a break up of like a forty-five minute period. Ignore that [schedule] no set rule of like this is, what it’s not, like the itinerary that you have to follow (9-44).

I: Then I was thinking of how it is culturally appropriate and I was putting it in my notes I was putting down this is culturally appropriate then when it was my turn I said, “O.k. So nice hearing these things so now lets reflect back on it why are they working and why are we having problems… I think how a Samoan looks at it at a give me five I think back at our homes, do we discipline? Do we manage our children like that at home? And then that was it just clicked, yeah we never really looked at it that way you know if it’s still a problem, then let’s look at the culture is that how we treat and manage think of your own selves cos when I was growing up, my mom and dad never said, “Freeze, look at me!” (9-54).

Lost respect for the teacher education coordinator.

I: The feeling of like haven’t I done enough [couldn’t please the coordinator]. It was hurtful [cohort coordinator’s behavior] . . . I wasn’t brought up that way (9-88).

I: Too many different formats for every single instructors (11-22).

I: She [coordinator] just blocks me out and I felt bad and how she was so unprofessional (9-98).
Prioritize communal responsibilities.

I: The other half of teachers who were in the system along time knew what to do but they just didn’t do it because they didn’t want to. They had other things, non-work related (1-49).

I: We’re tied up with this thing that we have to be committed to the faasamoa. It’s how you free yourself from the commitments that you have as a musician at church, as a community helper, and everything. Those who move away and concentrate will succeed. Those who will go along and do those extra tasks will not pass, so to me, it’s the obligations that we have to let go. You gotta weigh yourself and see what needs to be done (15-52).

I: It was so hard for me um to get through the program because I had a lot of responsibilities . . . I had to do some you know, three faalavelaves, you know, Samoan like culture a lot of faalavelaves sometimes if we have a lot of faalavelaves in our family (4-30).

I: A lot of work with the cohort and at the same I had problems, my family problems, like when they get to collide together, that’s when I get stressed out (14-26).
I: When they have their family, their kids, and nobody is taking care of those children or they have different responsibilities or somebody like you know a members for their church organization (4-44).

I: Family obligations [not enough time] (10-22).

I: I don’t do centers anymore . . . I don’t have the time and the energy to decorate every year, different centers and yeah (11-18).

Teachers don’t know how to do it.

I: One reason is half the teachers didn’t understand what process (1-49).

I: There’s a lot of things that are in the cohort that you just didn’t learn [not enough time] (8-36).

I: I really have to re-read it again to understand it but with the American Samoa standards it’s really, they use easy words that we can relate to (11-14).

I: I didn’t use all the strategies. I think I just used the ones that I felt comfortable with it, if I don’t really know how to do this strategy then I didn’t use it very often. I just use the ones that I know that I have an idea of how to do it (13-8).

I: It’s because a lot of teachers are under trained (6-6).

I: I had to go find out from some other teacher and it was kind of embarrassing to me to go and ask people for help (14-32).
I: I don’t do it because I feel weird (laughs) cos I’m not used to it (8-12).

*Not effective with Samoan learners.*

I: They had mixed emotions of about how really effective it was, it helped me kind of evaluate whether this was really something that was effective (6-20).

I: Their first language is Samoan so I have to speak Samoan all the time but then I’m trying to put that aside because knowing that the fact that everything we do in class is through English (14-8).

I: I didn’t think that reflection would work in elementary [for students] (10-12).

I: Some of my reading strategies I don’t use anymore . . . if you try too often, they [students] don’t like it you know like when you eat so many times you kind of give up so that’s when I just don’t carry it when I see it’s not working (10-20).

I: I had a problem trying to teach that [strategy] to students but, yeah. (14-54).

I: My students don’t speak, no they don’t speak English at home. There nothing but Samoan like “alu e fai le mea lale” go do the chores. So it’s only when they come into the classroom they use English and they don’t understand it (15-20).

*Resort back to teaching like taught.*
I: It’s how I was raised and how we’ve grown and because I’ve been public schooled (2-24).

I: Yeah. I believe that because it’s what I was bought up to and I’ve been in school for twenty years now and I still know my language and I still know my culture because when I go home, that’s what I do with my parents, it’s and it’s supposed to be the same for all the students (14-38).

I: I still look back to my upbringing (9-84).

I: I think I’ll still knock their head and you know just to get their attention but to hit them like I used to before, oh no. (8-16).

I: Because we were always taught in that way (9-106).

*External monitoring: Observations stop.*

I: You feel it’s no longer a must because they are not gonna be observed by their co-ordinator or their mentors so like um they don’t care anymore. I hate to use that word “don’t care” but it’s reality since they got their degree, so they don’t feel like they have to um, apply any activities, hands-ons um activities. Its sad to say that but I feel that that’s what’s going on because the teachers feel like they don’t have to anymore cos they got their degree (1-7).

I: No. I don’t have to worry about, you know, our principal and vice principal don’t hardly comes in and check it (10-4).
Teachers forget what they learned.

I: I hear a lot of stories that they [cohort graduates] do fall back, but I know that during cohort they do take in a lot of information. I don’t know, they just forget (12-55).

I: (laughs) Yeah, I forget some of it (14-58).

Reputation: “Don’t Want to Appear as a Smartass.”

I: But I don’t wanna seem like a smart ass (2-40).

I: I didn’t have the guts to tell my teacher, “Oh this is not nice. I don’t agree with this.” (11-26).

I: There were before even going into cohort, I’ve heard so many negative, it was always the negative [about cohort teacher education theory and practice] and I guess that’s just the common, that’s just the hobby for us Samoan, just spread the negatives (7-62).

From these narrative exemplars, it can be summarized that, through external monitoring, the ASDOE expects teachers to deliver didactic lectures and follow the curriculum directly. Samoan teachers are expected to be teaching the same subjects, at the same time of the day, and be on the “same page” of the textbook by each grade level. This teacher-centered philosophy is consistent with Samoan cultural hierarchical values and the traditional way that the teachers had been taught. This is the general practice in
American Samoa, but there are Department of Education administrators who are exceptions to the general rule. Negative strip analysis resulted in one respondent specifically identifying her principal as being open and supportive of the new cohort strategies (Table 9).

Perceptions of How American Samoan Educators Ignore

Four clear categories were unmasked during transcript analyses to describe how American Samoan educators ignore NCATE pedagogy and other education regulations handed down to American Samoan from the United States Federal Department of Education. In general, American Samoan educators will not refuse a request directly because of the Samoan cultural value of obedience to those perceived to be in a position of higher authority. Therefore, American Samoans use the following four methods to ignore things that they are uncomfortable doing: (a) stall or procrastinate, (b) deny knowledge or understanding of the regulation, (c) ignore by just not completing the task, and (d) parents do not give consent or support when needed. The themes describing how American Samoan educators ignore policy are listed, in order of high to low frequency, in Table 15. The most frequently reported means for how to ignore policy is to “Give consent but then just not do it.”

Narrative exemplars help to further describe the phenomenon of how American Samoan educators sidestep U.S. education policy and regulations.

I: That can be getting the assessment reports late, or that can be trying to contact the parents, getting them in to come, but they never show up, or that can be the teacher not following up, or not giving out letters, just not doing the IEP (1-37).
Table 15

*Perceptions of How American Samoan Educators Ignore*

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ignore: “Just Don’t do It”</td>
</tr>
<tr>
<td>Stall or Procrastinate</td>
</tr>
<tr>
<td>Parents Do Not Support</td>
</tr>
<tr>
<td>Deny</td>
</tr>
</tbody>
</table>

I: I didn’t attend that read well workshop because I have read well students, and trophies, so for the last two years, I think I’m experienced with read well, so much. It’s just a drill (3-28).

I: [Receiving SPED materials for students] Slowly, I mean very slow [stall tactic] (1-31).

I: We have a brand new cohort teacher, that just graduated, and that classroom is not up to cohort standard at all (2-62).

I: [Deny tactic] Our director said he didn’t know [About the policy] (1-33).

I: They [Samoan parents] would laugh about it because it’s just, it shows something that’s normal and a, you know, that you would expect (2-28).
I: Even the parents here, they came to me and say, “Oh, you’re allowed to hit them or do whatever you.” But I don’t, for here (8-8).

I: These are the same strategies that we’re using, that we’re learning in cohort, and they’re no, they’re just not applying them (3-42).

I: Um not doing the IP is another area which is not. Doing the students three-year evaluation cuz every three-year they are supposed to be evaluated. Sometimes, I see people wait five years, six years, so you know, those are areas that we are not compliance with, and just sometimes, when IEPS don’t have certain signatures in the office or the parents don’t sign. So are areas that are not compliance (1-37).

Perceptions of Co-Existing Teaching Theory and Practice

It has been demonstrated above that American Samoan educators resist certain aspects of NCATE-accredited teacher education theory and practice. In addition to this ignoring-resistance-strategy, transcript domain and reconstructive analyses make public the fact that American Samoan educators also demonstrate a co-existing-resistance-strategy, whereby traditional Samoan and university teacher education pedagogy are both practiced in parallel. American Samoan educators have learned to wear two hats; often these hats are juggled depending on who is watching them perform. Five themes describing co-existing educational theory and practice strategies that are balanced by American Samoan educators are displayed in Table 16. The themes are ranked according to the frequency of responses with the most frequently mentioned themes being positioned first.
Table 16

Perceptions of Co-Existing Teaching Theory and Practice

<table>
<thead>
<tr>
<th>NCATE-Accredited</th>
<th>American Samoa</th>
</tr>
</thead>
<tbody>
<tr>
<td>University Teacher</td>
<td>Department of Education</td>
</tr>
<tr>
<td>Education Program</td>
<td>Attribute</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Constructivist</th>
<th>Didactic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic Classroom Management</td>
<td></td>
<td>Authoritative Classroom Management</td>
</tr>
<tr>
<td>Bilingual English and Samoan Languages of Instruction</td>
<td></td>
<td>English Language of Instruction</td>
</tr>
<tr>
<td>Detailed Lesson Plan</td>
<td></td>
<td>Condensed Lesson Plan</td>
</tr>
<tr>
<td>Role: Teacher Professionalism</td>
<td></td>
<td>Role: Samoan Communal Member</td>
</tr>
</tbody>
</table>

**Constructivist versus didactic teaching.** The philosophical balancing act between constructivist and didactic pedagogy was named by each respondent in this study as a means of trying to please two masters. The contrast between constructivist and didactic pedagogy often demands a dualistic teaching style for American Samoan educators who work for the ASDOE during the day and take NCATE teacher education courses at night. American Samoan educators describe these two pedagogical paradigms:

I: Um, I like the cohort program, but it’s so hard to um use the strategies that you learned in the cohort program with the curriculum that the DOE is using (1-67).

I: We can write out the [ASDOE] plan and follow the curriculum but we just do our own [Student-Centered] teaching anyway (3-8)
I: [It is stressful] Following the, the UH standards, cohort standards and ASDOE standards. As a teacher, what I’ve seen, even with veteran teachers, I think they’re just following the DOE standards (3-42).

I: Make the DOE system better, and what is required, and um not sacrifice, you know. in a way. Trying to find that parallels, find good teaching in what the DOE is asking to do and at the same time teach teachers how to be flexible and adjustable. But teach teachers to coexist with the culture and understand what, you know, how they can implement things within the system (6-66).

I: Well, I think there are clashes with the cohort when we are asking them um to do things that are not part of the curriculum in the DOE. And it’s not necessarily and I, and I, the majority, more than fifty percent of the time, the things that we ask them to do are better than what the DOE is doing. Um, I guess in those cases we need to a little bit more kind of lobbying with the DOE to get certain changes done (6-68).

I: It’s a whole different process with the DOE and also the cohort (1-14).

I: I change around social studies where it didn’t like flow with what they [ASDOE curriculum] had and they [ASDOE] didn’t want that. “You have to do it this way, after this lesson, is this lesson, then this lesson.” You know, you had to go in order. But um, in cohort you did um integration (12-45).
It is interesting to highlight the American Samoan educators’ sentiment in their narratives on constructivist versus didactic teaching. Throughout the transcripts, American Samoan educators depict the ASDOE as “the bad cop” and the NCATE-accredited university teacher education program as “the good cop.” Both institutions are viewed as having power over the teachers; however, the democratic, constructivist conceptual framework of the university teacher education program offers a new professional freedom that the American Samoan educators tend to embrace.

*Classroom management.* There is a similar great divide between democratic and authoritative classroom management philosophies that coexist in American Samoan cohort classrooms. In this case, American Samoan teachers express a strong tendency to hold on to the traditional Samoan authoritative classroom management style. American Samoan educators confess that they frequently, almost habitually, opt for the authoritative classroom management style when teaching American Samoan students. Individual personalities, beliefs, and values certainly influence and differentiate teachers’ management styles. However, narrative examples express the general struggle perceived with classroom management in American Samoa.

I: I’m kinda like in-between the change because I still have that tone of voice that I give my kids. I mean, and then, even especially the whole school when it comes time for lunch time, and well I have to control over eight hundred kids, you know, and that’s well, lunch time is four hundred, you know, that’s when the Samoan teacher kicks in, and then but, when it’s in the classroom, you know, my students have told me time and time again that I have the, the rumor that’s going around in
school is that I’m the mean teacher and they don’t see that in my classroom, and so, of course they don’t see it in the classroom. They [the students at lunch] really think that I have a, that I’m mean in the classroom, but my students know different (2-24).

I: I don’t usually hit the kids because a lot of kids, and here in Pago, there’s a lot of people around and I don’t want to do that. But back then, when I’m used to the kids and I know all of them and I’m related to most of them, so that’s maybe, that’s one thing why I teach like that, a I hit them and cuz I related to most of the kids (8-8).

I: We positively need reinforcement, but you learned that sometimes it would coexist beside maybe the Samoan discipline strategy (6-43).

I: A teacher cannot commit to this perfect strategy because, you know, teachers a human, too. And they get affected when kids are out of line and um they get emotional and they don’t know how to react every time and they cannot always be this perfect model. I think I’ll admit, and I think a lot of teachers admit, that there are times when it [democratic management] really works, but it wasn’t the one size for all strategy and I think that was what we realized, and so we realized that there, well, I realized that if I used it there were, it was really effective when I used it, but I knew that there were times when if I needed to um, you know, like yell at a students but reprimand a student and say, “O.K. you know what, this is
something, or give the kids a good lecture, you know, the old, you know, then it’s something that and but that never fit under the cohort program (6-44).

I: I yell a lot at my kids. I use a lot of that at my at home, too. Back in Manua, I use a lot of that, too because the Samoan kids are kind of wild and it’s hard to get their attention to you, unless you hit them, or knock them on the head. It’s the way I feel. I should, the Samoan kids should be treated cuz they are very hard headed and if you don’t do that, most of the kids won’t pay their attention to you, if you don’t do that to them. If you just tell them, like the new management that I learned here, you just tell them like, “O.K.” (laughs) or whatever you try to control, they will never listen. So, unless you do something to them, then they’ll be um, give their attention, and plus the parents, the Samoan parents, most of them understand (8-8).

_Bilingual English and Samoan instruction._ The third significant dualism that American Samoan teachers balance is the language of instruction that is used in American Samoan classrooms. It is the official American Samoan Department of Education policy that instruction in American Samoan will be delivered in the English language. This policy came into being as an attempt to raise American Samoan students’ English proficiency scores, Test of English as a Foreign Language (TOEFL) scores, and SAT scores; the continued receipt of U.S. Federal Department of Education grant money is dependent on student achievement data score improvement. The American Samoa Department of Education also seeks to empower American Samoan students to pass off-
island university admission test scores. Certainly, the NCATE-accredited university teacher education program also supports improved English language proficiency in American Samoa. Although it is an unwritten policy, the teacher education program also is supportive of strategies, such as bilingual instruction, that aid student comprehension and sustain the local native culture. American Samoan educators’ interview transcripts, and field observations reveal the constant use of bilingual English and Samoan bilingual instruction, whenever ASDOE administrators are not present in the classroom. American Samoan educators describe the use of bilingual instruction in the following transcription quotes.

I: Most of the language instructions in English. I use Samoan as supplemental um ways to facilitate like and making connections, um clarifying some ideas, and I use Samoan to change the things that I encourage teachers to do (9-68).

I: 9-70 I just say, “Now English is the language of instruction, but you know there’s no stopping us when we see that they need that [Samoan Language] so when I taught summer lab, I did that lower management, like how you do it, so the most things in Samoan. Then, that’s where I say, “You know, we’ve got to balance it”(9-70).

I: I changed it to um I well, not really changed it change it, but I kind of did a re-mix so that I could use some words so that, you know, it’s a bilingual thing (11-18).
I: Adapting it [curriculum] and just giving it to the students. I think the most a successful thing for me is like to translate it into Samoan (13-12).

I: There is no reason why we can’t use it in the Samoan language, the same concepts of how the skill develops writing or reading or comprehension, that some of the things are parallel to strategies and skills like we’d allow it. Why aren’t there any Samoan picture books (6-50)?

I: The language [in the textbooks] it was hard, too. I have to use both language to explain things to them (10-12).

I: I use more English in lesson planning rather than Samoan and I enjoy using English stuff rather than using Samoan. I don’t want to be like that. I don’t want future teachers to be like that. I want them to be fluent in both languages (10-44).

*Samoatized.* The fourth and final resistance strategy perceived to be used by American Samoan educators is the adaptation or Samoatization of NCATE-accredited university teacher education theory and practice into something uniquely Samoan. Domain and reconstructive analyses depict ten themes of perceived ways that American Samoan educators Samoatize their teaching practice (Table 17). In particular, American Samoan educators believe that they instinctually integrate Samoan culture, history, and geography into the U.S. curriculum. The cohort program has taught them to try to make connections between learning objectives and their students’ interests and prior knowledge. Consequently, American Samoan teachers integrate the Samoan way of life,
including the arts, dance, music, and food as attention getters or links to American Samoa Department of Education academic standards. Similarly, American Samoan educators integrate the oral story-telling tradition as a Samoan cultural means of helping Samoan students comprehend textbook material. Also, the Samoan cultural value of communalism influences both classroom teaching of Samoan students and the ways that the teacher education program cohorts are organized and governed. For example, Samoan cohorts of teachers adopt a unique communal slogan, compose a cohort theme song, design and tailor cohort uniforms, and elect cohort matai, or officers, that help to govern cohort decision-making. In the classroom, communalism is depicted through student and teacher school uniforms, corporate morning and mealtime prayers, unison singing, and chanting, and regimented student behavior. The 10 perceived Samoatization innovations are positioned in Table 17 in descending order from most frequently to least frequently talked about topics by indigenous American Samoan educators during in-depth interviews.

American Samoan teachers’ narratives further describe Samoatization of U.S. curriculum and instruction.

I: My students have really learned a lot about Samoa, as well, because like this week we’ve been doing a story in reading, tall folk tales from Asia, and so I integrated that into the Samoan way, where as get folk tales from Samoa and they have not heard. and of course the “Turtle and Shark” [Samoan legend]. They do, they know about the turtle and shark, but they don’t know the story behind it. So,
Table 17

*Perceptions of Samoatization of University Teaching Theory and Practice*

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integration of Samoan Culture, History and Geography into the Curriculum</td>
</tr>
<tr>
<td>Communal Support and Respect</td>
</tr>
<tr>
<td>Oral Story-Telling</td>
</tr>
<tr>
<td>Resourceful and Creative</td>
</tr>
<tr>
<td>Adapt U.S. Textbooks to the Ability Levels of Samoan Students</td>
</tr>
<tr>
<td>Unique Samoan Humor</td>
</tr>
<tr>
<td>Adaptations for Large Class Sizes</td>
</tr>
<tr>
<td>Loud Volume of Classroom Noise</td>
</tr>
<tr>
<td>Teaching Dualism: NCATE and ASDOE</td>
</tr>
<tr>
<td>Inservice Teacher Education Program</td>
</tr>
</tbody>
</table>

and then, I also read them my folk tale that I had done for class [NCATE-accredited university teacher education program literacy assignment] (2-52).

I: So I do it as a story telling just so instead of reading it from the book . . . it’s kind of boring to read, so I just, I twist it around, uh I don’t twist it, as in I just twist it, and make it into a story, like I do it, well in Samoan, we call it fagogo. So, I do it in that sense, I do it as a fagogo for the kids cuz they love listening to stories, so I do it as a story telling (7-10).
I: The read aloud, the classroom libraries, because in reality, in Samoa, oh, they don’t have classroom libraries and the students are not read allowed to. They’re already, you know, story telling. So that was the message. So read aloud was sort of like a combination of the two (9-38).

I: To be educated, to learn it orally, cuz that’s how the Samoan culture is, um, you learn from ancestors orally cuz we have um a oral culture (13-58).

I: Parents had pictures of schooling, the actual fale, like the setting. So I asked where does the, well the little girl said that was the dad that was in the class. I said. “Wow! I wonder where your dad got the picture, these are nice!” And so, I, then we looked at um then I had to explain the whole area of the history of education to them. So that part um, some of my students actually brought in clothes that cuz we were talking about the history of what they wore. How they then the environment, they brought in so many like, some of like the old tools the parents used, but the old color books, the ones that worn out, and cracked that was very good cuz um I guess, it’s cuz actually it all depends on um on the lesson and what we use to teach, but in all the lessons that I teach, I always try to connect it to Samoa cuz it makes it more easier (7-22).

I: Social studies is a big thing, you know, because it’s like we emphasize the we [language of the U.S. textbook] and the we is not Samoan. So, in terms when we go into the textbook and there’s like we do the science. “O.k. in the United States,
they do that,” o.k., like I shift their thinking, that it’s, you know, that I don’t want them to feel that it’s them inside the text book, it’s them that they’re talking about, so that’s how they are but o.k. I’m here in Samoa then I make that connection so for a examples . . . but I didn’t like the language, the we language, it’s not pertaining to us but most of my lessons, I start out locally, like talking about the ecosystem and then I say, “ O.K. Then I build from here and um mostly in science I just take the idea and teach it in our own setting (9-62).

I: They [Samoan teachers] always use singing, dancing, so whatever strategies, you can break up in groups and you always dancing and singing um even like the, I see um the food, you always see Samoan food, the decorations you see are Samoan. The clothes, if you break them up into groups and you see they wear puletasi or the kind a tapa designs. So I feel that our culture is still strong enough that I don’t feel um what’s the word, threatened, that it would be that any factor from the cohort will hinder our culture (1-61).

I: Um some for our DOE, they don’t provide enough materials for our students, so I kind of like use um whatever materials that are available . . . everything that is related to the culture, I use them in the classroom so it will be a big help to expand their learning (4-12).

I: Samoan language, language, customs and just the whole concept of respect and that is one major, in the years that I’ve taught and I mean while I was in school,
you know, there was a sense of respect . . . I think preserving just the customs and the value that’s the Samoan culture teaches, you know, that like the sense of value of respecting, respecting others, respecting elders, respecting others just if you learn how to respect yourself (7-50).

NCATE-Accredited University Teacher Education Program Evaluations

This study has made public American Samoan educators’ perceptions of attributes of the NCATE-accredited teacher education program and attributes of tradition Samoan teaching. This study has also made public the ways that American Samoan educators assimilate, ignore, balance co-existing pedagogy, and Samoatize U.S. based teacher education program theory and practice. This critical ethnography has also unmasked American Samoan educators perceptions of how the NCATE-accredited university teacher education has affected them. In particular, analyses of the transcripts have revealed themes of perceived (a) stresses experienced in the university teacher education program, (b) personal and professional changes experienced as a result of participation in the university teacher education program, and (c) recommendations for how to improve the university teacher education program. These three evaluative aspects of the NCATE-accredited university teacher education program, as perceived by American Samoan educators, are displayed and discussed. American Samoan educators have the opportunity to confidentially evaluate each course with pencil and paper written evaluations; however, it is a historically uncommon practice for American Samoan educators to have the opportunity to voice their over-all evaluations of the teacher education program on their island.
**Stresses and Tensions Experienced in the NCATE-Accredited University Teacher Education Program**

American Samoan educators unanimously voiced “workload” as a factor that caused stress and tension for participants in the university teacher education program (see Table 18). However, American Samoan educators did not complain that the university teacher education program, itself, required too much work. Rather, the stress and tension experienced during the NCATE-accredited university teacher education program years was a result of the inservice structure of the program, whereby teachers must balance a fulltime teaching schedule, university courses and Samoan communal responsibilities. This inservice model of teacher education was intentionally designed by the American Samoan Department of Education as a perceived necessary means to relieve the perpetual teacher shortage in American Samoan public school classrooms. There simply are not enough trained teachers in American Samoa to release teachers for two to three years of teacher training so an on-the-job training structure has been established. Whereas American Samoan teachers perceive this structure to be stressful, they also feel that it is ideal to be paid for teaching while simultaneously participating in the teacher education program and do not want to change the structure of the program from inservice to preservice.

I: I can’t think of a perfect, because this is as good, as I think, it gets where you’re able to work, get paid an go to school at the same time for free, so I can’t imagine anything where you can be a teacher, at the same time go to school. It’s kinda
Table 18

*Perception of Stress Experienced in the University Teacher Education Program*

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Workload: Inservice Teacher Education Program</td>
</tr>
<tr>
<td>Conflicts with University Coordinators</td>
</tr>
<tr>
<td>FaaSamoa: Communal Responsibilities</td>
</tr>
<tr>
<td>Conflicts between NCATE University and ASCOE Standards and Expectations</td>
</tr>
<tr>
<td>Financial Stress to Buy Presentation Materials</td>
</tr>
<tr>
<td>Did Not Understand How to do the University Assignments</td>
</tr>
<tr>
<td>No Computer</td>
</tr>
<tr>
<td>Financial Stress to Buy Textbooks</td>
</tr>
<tr>
<td>Transportation to Classes</td>
</tr>
<tr>
<td>Procrastination: Work Piles Up</td>
</tr>
<tr>
<td>Samoan Courses Perceived as More Difficult than Mainland Courses</td>
</tr>
<tr>
<td>Maintaining a Positive Public Reputation about the Cohort</td>
</tr>
<tr>
<td>Doesn’t Want to Teach at that Grade Level [NCATE teacher education program requires placements in both lower and upper elementary]</td>
</tr>
<tr>
<td>Field Observations</td>
</tr>
<tr>
<td>Strict University Teacher Education Attendance Policy</td>
</tr>
<tr>
<td>Group Projects: Perception of Unfair Work Division</td>
</tr>
<tr>
<td>Trying to Impress the Coordinator</td>
</tr>
</tbody>
</table>

hard whether they still call you teacher and you don’t have to work, it’s just kinda hard. So I think this is as good as it gets (1-55).
I: I think, you know, teachers have that time to do their homework, they never have time to do their homework! You’ve got, you know, you’ve got school, you’ve got just enough time to go to your class and after class you’re dead tired you haven’t eaten, you haven’t showered, you haven’t, you. What time do you have to do homework? It never happens . . . It’s hard, they don’t have time to do the work, they don’t have time to see the kids, they don’t have the time to breathe (6-60).

I: I just wanted to um, encourage other teachers who think that cohort program is too much for them. I would encourage them to take classes for from the cohort program cuz they will experience more of what they already know cuz they think they know so much, because they’ve been a teaching, a teacher forever, and for a long time, period of time, with the DOE, but they should take some courses from the cohort program. It’s good so they can expand their knowledge of teaching and there’s nothing I would change for the on the cohort program. I know it’s really hard being a cohort member but just as long as they understand that once they’re in the cohort program (4-12).

I: Yeah, um the cohort program was very hard, um because you have your workload and then you have your school load from the program, so it was very stressful, um a lot of pressure from both work and the program because you’re trying to do your work . . . When you’re doing the program, so it was a lot of stress um, plus you bring baggage from home which you try not to bring to work
and when you go home you try not to bring your load from work so it was kinda, a, it was very hard um. When I was in the program, it seemed like it was taking forever but when it finished I was like “wow that was fast.” So, but I feel that the part of my cohort colleagues was a lot of help. Um because apart from them, apart from my husband, my parents these really three people that supported me the most, a lot of prayers, pray a lot the Lord will help me through it, but it was a lot of stress, a lot of pressure (1-23).

I: What stressed me out were the late hours, late hour classes and not having a computer to do my work and I had, there’s this time, just once, like repeatedly, every time we had like homeworks which they didn’t have a computer lab until the following day and then we’d go home for an hour, shower, get ready and then come back. That was one thing that was really hard. Another thing was um leaving my kids a lot, not being able to see them, it was always I see them in the morning, like morning on Tuesday and then I won’t see them until what, cuz every time I get home they’re already asleep so I won’t be able to see them until the following day or til the other day. And another was transportation, um trying to get money for books because the pay we were getting, paying bill, and all that um I think that’s basically what I had a hard time. And another thing was I had a hard time with my coordinator as well (5-32).

I: They’re [cohort coordinators] like giving us more and more work so some of us, our new members, I remember we almost give up, gave up, during my cohort,
but it was our old members, us, that was telling each um everybody that not to
give up, you know, this was our last semester and we’ve been going through, you
know, ever since we’ve started and just don’t give up, just think about themselves,
their family, and the whole students. So, everybody made it. I know it’s really
hard and tough and just as long as you meet all the requirements. I think that’s
nice I mean, I’m saying I think it [the NCATE teacher education program] is nice.
I really like the program (4-52).

In addition to the stress of the inservice teacher education program workload,
American Samoa educators also narrated vignettes about how one particular university
cohort coordinator caused them to feel stressed during the program. It is important to
highlight the fact that, although there are five university coordinators concurrently
working in the teacher education program, there was only one specific cohort coordinator
who was blamed for perceived feelings of stress and tension. Examples from the
transcript narratives describe the types of conflicts that were experienced with a cohort
coordinator.

I: A the workload, um he workload, not meeting the expectation. I still remember
up my classroom library. Oh, I put a lot of work in that classroom library and then
[the coordinator] came. “Oh there it is?! Oh, that’s not a library!” I cried. I was so,
that just stuck with me, that was an educated experience for me. I felt like the
whole world fell on me and um you know the feeling like you’ve been there
already and there’s still this they expect of you, too?! And the feeling of like
haven’t I done enough?! And when I was student teaching, the coordinator came
and gave me a long talk about how I was doing but academically, I felt I was doing good. I was there. I did my work and it’s just that I was frustrated because when we were about to go student teaching, she introduced the topic, format of writing unit plan, so used to thematic way of doing. She said, “No, do it this way.” So I was kind of troubled with it so three times my unit was denied and then she came and gave me this talk and just told me and I was out there, second to the last, and I wasn’t doing what I was suppose to be doing. Oh, that was the key and I told her, you know, what I don’t an to do this anymore and I don’t care about the BEd I don’t care about anything. That’s what you think and it saddened me for a while and it became a conflict between me and her because ever since then, what ever she says, I don’t take it, and even though it’s something positive she’ll say to me, I don’t take it and then I’ll just go on. It was so hurtful and when she gave me that talk. She said it was like a a palagi thing, to me, that I have to tell you straight what I think, the only thing that’s stopping me from standing up to you and telling you in my own words, what I feel about you, is because I wasn’t brought up that way. Even if they something that will hurt you, just keep it inside get out of it and leave. So that’s why I didn’t stand up to her. But if I had my way, my educational way (laughs) I would have said something she wouldn’t even like to hear cuz I felt she put me down in that way because then she said something, a palagi way, no it’s a Samoan, but it’s just that you’re up there and I’m here that I give you that respect and, you know, her waits to talk to me and
then when it’s my turn, you know she just blocks me out and I felt bad and how she was so unprofessional (9-86).

I: Another thing was I had a hard time with my coordinator, as well. Like I left cohort before and then I went back into another cohort with the same coordinator. Had a hard time with her in the beginning um my first cohort that I went into but when I went into my next cohort, she was the same I mean it was the same coordinator . . . I think she wasn’t understanding. I think she wanted a lot, too much for us to achieve, and yet she wasn’t actually helping us out on it. There’d be times where we’d be given an assignment and then she’d give us the criteria of that certain assignment and that we didn’t really understand the criterias um another thing was that criterias, she’d give us the first criteria and then she’d edit her criteria and add on to it and the work just got too much for us. Another thing was her understanding, um there were certain, um we had to do a lot of things, we had to like if there was a holiday, we still had to come to class um, we had to do like um some sort of cohort kind of thing and, you know, we were told to meet at a certain place and she just wouldn’t listen to what others had to say. It was what she wanted, that was it. Another thing is, um hardly she came down to our level, understood what we were going through, and then probably she could share what she wanted, you know, a lot of sharing would have been nice . . . I don’t know but to me it felt more of like because she was our instructor/coordinator that we had to do everything if that was power authority and um everybody was just too
scared to say anything because it would mean, probably mean they might get
kicked out (5-34).

I: My coordinator, she was so, so tough on us. She was so tough with us. So
everybody was so down because we had different experience from our first
coordinator. So she was really like tough, you know, hard on us, giving us a lot of
work (4-52).

The American Samoan educators’ narratives express a frustration that the
university coordinator did not “come down to their level” or respect their opinions.
Respect also triggered feelings of stress in that American Samoan teachers tried to
simultaneously respect both their Samoan elders and their cohort coordinators. There
simply was not enough time in each day for American Samoan educators to meet the
demands of the NCATE-accredited university teacher education program and fulfill their
FaaSamoan communal responsibilities at home and in the church. One recurring example
was the added stress that program participants felt when they experienced a family death,
maintenance, health program or crisis of any kind. In Samoa, these types of family occasions
are termed Faalavelave and require extra duty and sacrifice from extended family
members.

I: Yeah the time is demanding and then you have your family (3-60).

I: A well to be honest with you, during my cohort, it was, it was so hard for me
um to get through the program because I had a lot of responsibilities. Um a lot of
responsibilities, um to my family, teacher, as a teacher, and also as a student in
the program. I had to do some, you know, three faalavelaves, you know, Samoan like culture, a lot of faalavelaves! Sometimes, if we have a lot of faalavelaves in our family, I’ll be like the first person or the last person to know what is going on in our family, cuz I never pay attention to um my parents, what’s going on with the family. I’m always in my room doing my homework, assignment, and prepare the lesson for the next day and also make sure all of my assignments are completed and it was so stressful. I never attend church anymore and attend any faalavelave I mean for my family (4-30).

I: Yeah the time is demanding and then you have your family (2-32).

I: At first, it was family. I go to school. I go to work and then after that, I take classes and when I go back home, I still have to cook for my family and do everything else, clean up, my husband’s really helpful but I have to do everything (8-24).

I: It stresses me out, you know, not having time with the pressures of responsibilities that I have in my home um my friends, socializing. I don’t socialize. I don’t hardly go to youth stuff, church stuff, the usual, you know. I had to a budget my time, it was also based on the cohort and it stresses me out. My friends started to, um you know, um the good thing was it paid back, it paid, you know, it paid back (11-24).
I: Just finding the time to do all those things after work with your family.
Sometimes it got to the point where we would go to labs to do our stuff because
doing it at home just didn’t work because you had so many obstacles at home. So
even if we had to stay up in the middle of the night it was good for us because we
just had to make changes at home and just to do it, we just dump everything in the
lab and just work and nobody bothers each other and then we take a break (10-
22).

Perceptions of Personal and Professional Growth

The goal of the NCATE-accredited university teacher education program, as
stated in the University of Hawaii College of Education Conceptual Framework, is to
develop teachers who are knowledgeable, effective, and caring. Do American Samoan
educators perceive that the teacher education program has met its goal? American
Samoan educators’ narratives have stated that participants in the teacher education
program have resisted aspects of the teacher education program by ignoring, adapting,
and balancing conflicting aspects of university and Samoan pedagogical principles.
Further, American Samoan educators have confessed that they have experienced stress
and tension as participants in the program. From the perspective of the indigenous
American Samoan educators, have the benefits of the teacher education program
outweighed the sacrifices? What do program participants perceive as transformative
personal and/or professional changes in their lives as a result of their teacher education?

The themes that emerged during interviews regarding perceived changes in
program participants are displayed in Table 19. These themes have been coded using
reconstructive (Carspecken, 1996) and attribute domain analysis (Spradley, 1979). The list of attributes perceived to have been gained through participation in the American Samoan teacher education program are positioned from most often stated to least often stated themes by program participants. As shown in Table 19, acquiring a different perspective was the change most often reported by American Samoan educators as a result of their participation in the teacher education program. Included within this overarching category, a different perspective, are the following two subcategories: (a) student-centered perspective and (b) professional dispositions development.

It is evident from the emergent themes that the university conceptual framework goal of developing caring teachers has been realized in that American Samoan educators overwhelmingly describe themselves as student-centered teachers who are more aware of and concerned with meeting their students’ needs as a result of their experience in the teacher education program. Similarly, the goal of developing teachers who are more knowledgeable is evident in the development of professional teacher dispositions articulated by the American Samoan educators. The third goal of the college of education conceptual framework, to be effective, cannot be fully measured without consideration of American Samoan students’ academic achievement and subjective experiences of schooling in cohort teachers’ classrooms; the perceptions and performance of American Samoan students is beyond the scope of this study.
Table 19

*Perceived Changes in American Samoan Educators as a Result of Participation in the NCATE-Accredited University Teacher Education Program*

<table>
<thead>
<tr>
<th>Perceived change</th>
<th>Description of change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Different perspective</td>
<td>Student-centered perspective</td>
</tr>
<tr>
<td>Developed professional dispositions</td>
<td>Self-efficacy</td>
</tr>
<tr>
<td></td>
<td>Converse with teacher colleagues about the profession</td>
</tr>
<tr>
<td></td>
<td>Public example (quit smoking and partying)</td>
</tr>
<tr>
<td></td>
<td>Positive attitude</td>
</tr>
<tr>
<td></td>
<td>More confident</td>
</tr>
<tr>
<td></td>
<td>Improved public speaking and communication skills</td>
</tr>
<tr>
<td></td>
<td>Manage time efficiently</td>
</tr>
<tr>
<td></td>
<td>Stay current with educational research</td>
</tr>
<tr>
<td></td>
<td>Read more</td>
</tr>
<tr>
<td></td>
<td>Write more</td>
</tr>
<tr>
<td></td>
<td>Courage to advocate changes</td>
</tr>
<tr>
<td>Change physical learning environment</td>
<td>Create thematic bulletin boards</td>
</tr>
<tr>
<td></td>
<td>Cooperative group desk arrangement</td>
</tr>
<tr>
<td></td>
<td>Create learning centers</td>
</tr>
<tr>
<td>Use more teaching strategies</td>
<td>Use democratic management</td>
</tr>
<tr>
<td>Classroom management</td>
<td>Use democratic management</td>
</tr>
<tr>
<td>Integrate technology</td>
<td></td>
</tr>
<tr>
<td>Write detailed lesson plans</td>
<td></td>
</tr>
<tr>
<td>Increase parental involvement</td>
<td></td>
</tr>
<tr>
<td>Receive a promotion in rank from the ASDOE</td>
<td></td>
</tr>
</tbody>
</table>
Student-Centered Perspective

The words used by American Samoan educators to describe their perceived changes from teacher-centered to student-centered perspective are included below:

I: I have to think about my students what kind of students I’m dealing with and I try to, that’s how I teach, you know . . . Well to me, that’s the very big issue at the DOE and first of all. What I’ve learned, it’s a whole different process with the DOE and also the cohort with what were learning and with the DOE, they’re saying you have to go by the curriculum and but for me, as I’ve entered through cohort and I’ve learned, you know, its not the curriculum. You have to base what you have to teach the students based on what the students um need (13-14).

I: Um how I deal and how I handle my students, because I, at first, I mean, I didn’t even know how to interact with my students. All I when I first started, all I did, I have the mentality from when I was in school, so I went accordingly to what I had experience when I was in school, but you know after, after the cohort program, you know, all that changed, you know. It doesn’t have to be just you, it just has to be me, the teacher, it doesn’t have to be my final say on everything, you know, that’s what in terms of everything about the profession about being in the profession, being a professional, and that’s something that I learned also (7-36).

I: I just wanna thank all the coordinators, and especially our perfect coordinator, for a teaching us and giving the Samoan teachers the chance to be, the just to
learn, more experiences in helping the Samoan students to teach them the right way and what for them to learn for their future, a just glad that I’m in the program and I just hope this program won’t stop and I wish and hope all the Samoan teachers, you know, take the chance to come and take the cohort. I really think, I strongly believe, that all the Samoan teachers should attend the cohort. It’s a perfect course for teachers cuz a lot of things that we need to learn are in the cohort. There’s a lot of people that you can get help from in the cohort, the coordinators are great, the maps were also great and there’s a lot of things that we can learn from the cohort rather than the DOE, they just put them in the classroom with all your books and everything and you’re on your own, but in the cohort, just like me, if I wasn’t in the cohort, by now I would be doing the same thing in Manua, just go into the classroom, teach the kids whatever it is, you know, just write a few things on the board and they [the students] are on their own without even knowing that they’re lost. I know the kids have failed because we have no experiences, we lack experiences and I just thought that I’m in the cohort, a lot of differences (8-48).

I: I became an advocator of what I believe is better for the students and I always look at the students and I think that the teacher worked with me and I made them understand the child, so and the program encouraged me to move forward, grow professionally, now it like when I wanna learn something, I go out and I find it, so you know, it changed me a lot (9-84).
I: Yeah well, I meant, just this year I think my best group of students has been, you know, this year and I don’t know if it’s just the way that I’ve changed how the way I look at my students (2-44).

I: Um I didn’t wanna make those kids, what’s the word, I didn’t wanna devalue my other students, especially the Tongan girl and the Filipino girl. I didn’t wanna, especially for me being a Samoan and always talking about Samoa, so I guess that I didn’t want them to think that gosh the teacher always favors her people and cuz the kids are just the same, just like her, it’s her culture, but I wanted to learn also about Filipino and the Tongans so I wanted that whole ethnic um multicultural in my classroom . . . Well that’s [the multicultural student perspective] the result of the cohort program (7-28).

I: I’ve always loved kids and I think I learned to love them even more after cohort and appreciate um that, that they also were teaching me in the means of learning as well. I think um not too sure if I recall everything, but I think um that they focus more on different learners or different types of student that we deal with in class (5-46).

I: My beliefs or philosophy now is really changed, even during the cohort my philosophy’s changed. A say um that students can learn our students can learn whatever background they’re from. Their learning ability, they, everybody can learn . . . it changed a lot, um well all the lesson that I’ve delivered and taught to
my students, it seems like a it changed how I teach them. Well before, I just a the room setting is like just have students face one side but as for now, I changed it to like a different groups, like the room setting, I can change them to as many times as I want and from grouping them, the students learned more from other students (4-38).

*Professional Dispositions Development*

Transcript narratives depict growth in teachers’ knowledge and understanding of what it means to be a professional educator. In the past several years, the NCATE university teacher education program has placed new emphasis on the development of professional dispositions (Table 7). Each semester, teacher candidates are evaluated as target, acceptable or unacceptable on seven areas of teaching dispositions: (a) professional and ethical conduct, (b) individual and cultural sensitivity, (c) effective work habits, (d) effective communication, (e) self reflection, (f) collaboration, and (g) life-long learning (Table 7). American Samoan educators share these words to describe the change in knowledge about the teaching profession. At least one American Samoan transcript quote will be used to illustrate growth in knowledge for each of the seven professional teaching dispositions.

*Disposition 1: Professional and ethical conduct.* Criteria for target level performance of this disposition is outlined in detail and displayed in Table 7. In particular, teacher candidates are expected to model integrity and ethical conduct. The following transcript citation illustrates new awareness of a teacher’s role as an ethical leader in the community and an openness to receiving feedback on teaching practices.
I: I don’t go out anymore and I don’t do things anymore. I just stay in this noisy place but then she was just saying that she doesn’t know how come I don’t go out anymore and how come you know things and then she asked how was work, how’s work and I was just the first thing that came out of my mouth was that you know Ah! How much I love my job now! But as for them that dread to going to work and stuff like that, when it comes to time for the weekend and they just wanna go and find some way to transfer that kinda dread and all that stuff, you know, so they go out and drink and they all go out and but I stopped smoking and I don’t go out anymore. I’d rather sit at home and talk to my cohort friends and then, you know, we’ll just talk about things like what has been happening in their classrooms and they like to listen to what happens in my classroom and, you know, as if we’re just cohort geeks (2-42).

Disposition 2: Individual and cultural sensitivity. The second desired disposition of the university teacher education program focuses on the teacher candidates’ ability to consistently respect and value diversity. Diversity might include culturally different backgrounds, ethnicity, differentiated learning styles, and diversity of beliefs. Quotes from American Samoan educators’ transcripts show that there was positive growth in this teaching dimension. American Samoan educators become more sensitive to individual learning modalities, individual interests, and multicultural issues that occur in American Samoan classrooms.

I: I think I became and advocation. Cohort has taught me to um think beyond and invite new ways to look at things, you know, not just one way of looking at things
and um having the courage to make a change, knowing the um that will benefit the students, especially who you’re working with, and it, you know, it made me look at the child, not the system, and not who I’m working with, not my principal, and I think that changed me because I was more like I’ll just take what they tell me to do you know because my up-bringing was like respect authority (9-84).

I: I guess in a way and I realized that I’m different and I’ve realized that other people are different and because that’s, um they talk to me and I realize we should not be the same. I think I try to reflect that on the way that I teach, it’s like you don’t have to follow every route, even though I might give you a checklist of things that you need to do, um I don’t expect you to do it all the same way (6-22).

I: I didn’t wanna devalue my other students, especially the Tongan girl and the Filipino girl. I didn’t wanna, especially for me being a Samoan and always talking about Samoa, so I guess that I didn’t want them to think that, gosh the teacher always favors her people and cuz the kids are just the same, just like her, it’s her culture, but I wanted to learn also about Filipino and the Tongans so I mean there’s practically Filipinos and Tongans here so I wanted that whole ethnic um multicultural in my classroom (7-28).

I: I, I saw a big change from before I went to the cohort and right after, I became more animated teacher you know I became a student myself, I got to wear a lot of different shoes, a lot of different hats, you know, what if I was a mean teacher,
what if I was an easy-going teacher, what if I was unfair, you know. I did all of that, I went through all that, those stages (coughs), and it really changed me, you know, now that I became a teacher in the cohort, you know, it really paid off look in, you know, I’m now I’m in, you know, the shoes where my coordinator was in, you know, I get to know how she felt when she was teaching us and I guess with all the change that was in me, when I became a teacher, it was easy for me to cooperate with my teacher, it was easy for me to relate to them [students]. I know their, I know exactly what they’re thinking. I know their fears I know what you know they think of me (11-26).

Disposition 3: Effective work habits. Punctuality, reliability, organization and high level of commitment to the teaching profession are examples of performance indicators that teacher candidates are on target with disposition number three, effective work habits. American Samoan educators often remarked on the transformation they experienced regarding areas like time management and organization. However, one respondent clearly documented that this disposition is not a value that is part of traditional Samoan society. Therefore, growth in this area is indicative of the assimilation of a U.S. western philosophy or effective work habits by American Samoan educators.

I: When you go into the classroom, organize; when you go out to the home, it’s unorganized . . . we don’t pay attention to schedules because of what we do, you know, in the home we don’t time what’s going on, it’s just the focus is completing what you’re supposed to complete, whether it’s you gonna eat breakfast, you gonna eat lunch, you gotta eat dinner, so there wasn’t a break up of like a forty-
five minute period. Like when you go to the plantation, you just go there, if you spend the whole day, you spend the whole day, if you don’t spend the whole day, you come back, and there was no set rule of like this is what. It’s not like the itinerary that you have to follow (9-48).

The following citations from American Samoan educators describe the development of westernized effective professional work habits, in their own words. American Samoan educators specifically comment on growth in organization, punctuality, planning and prioritization of responsibilities.

I: I make my time for my school stuff and lesson planning, too. I’ve been honest, when I was in Manua, before I get into cohort I write my lesson plans like once a month or twice and the principal would be yelling at me, so that I was just lazy doing all that. I almost quit. After five years, I almost said that oh this is not me. I don’t wanna work here, teaching is the hardest job and but when I was in cohort, I was, I’m very proud of it because now I tend to change a lot of things in myself. My lesson plans were update and my work were never late. I do every. I changed lessons in the classroom, my, I clean up. I there’s a lot of changes and I’m proud I stayed back (8-26).

I: It’s really gotten me more organized and then I’m organized everything. It was really useful (10-24).

I: Being in the cohort program actually had me prioritize everything in terms of the time, in terms of what – in life everything have to be prioritize. So for me as
an individual I guess prioritizing what was important and everything else from
responsibility to roles at home here at school and everywhere else that was
something that actually changed in terms of my own personal experience (7-36).

Disposition 4: Effective communication. The ability to communicate clearly, in an
open and respectful manner, is a benchmark of effective communication. The ability to
effectively communicate, especially effective oral communication ability, is valued by
both U.S. and Samoan cultures. In American Samoa, titles are awarded to “high-talking
chiefs” who have demonstrated proficiency in oral communication. Consequently,
American Samoan educators care deeply about their perceived growth as public speakers
and communicators. The transcript narratives display a new sense of pride and
confidence in American Samoan educators because of perceived growth in this
profession teaching disposition as a result of their participation in the cohort program.

I: Before, I couldn’t even stand up and present anything in a speech class. I stood
up there and laughed the whole entire time and I just couldn’t do it, and um
through the cohort, I’ve been able to, you know, stand up and face people and
audience and, you know, kind of, you know, actually concentrate on what I’m
doing rather than concentrating on the audience. It improved my speaking skills, it
improved my communication with others, you know, cuz like I used to have a
really, really bad attitude (10-34).

I: That’s why I had a good communication, open line communication with my
students because I was there. I stressed out that I didn’t have the guts to tell my
teacher, “Oh, this is not nice. I don’t agree with this.” This is another way um that’s one of the things that really changed me is to be open, you know, open line communication and it changed me up til now. I think I can see the same common thing with all my other sisters [in cohort] that they’re teaching how the same. I guess it’s just something that we learned along the road (11-42).

I: I was so shy because, um I never experienced to stand in front of everybody, all I did before, you know, when I was in High School well I got to stand in front of my class, but not really become a professional teacher, thinking that I might make something wrong or say something, but in the cohort program, it um I was like more open. I can communicate to whomever. I can talk to and share different even if I make mistake, I try my best and um I’ve learned more from my cohort members. Not only them but also the instructors who taught me during my cohort program, that’s what made me a new person (4-48).

I: Well I think another benefit that I learned is um being standard of standing in front of other people, um that’s one of the things I learned cuz we had a lot of presentations where you stand in front of people and it’s given me confidence. Right now I’m not scared of standing in front of people un like before when I stand in front of people (laughs), oh man, but now, you know, it’s like automatic. I’m not scared anymore or worried. I have confidence and I can speak up whenever I want to and that’s a big benefit for me. I’m not scared to stand in front of people and do a presentation anytime, you know, and I think anytime I would
have an opportunity, I would wanna take that opportunity and I get to socialize more with other teachers and professors. I think the cohort program has helped me a lot, it’s really helping me and I know it’s helping a lot of teachers (13-64).

I: I it has I think, I’m so scared to stand up in church sometimes but it was having to, it was like an assignment, I had to do, that made me, it helped me so much. I love presenting now it made it easier for me with . . . to stand up and present it now (12-31).

Disposition 5: Self-reflection. The NCATE-accredited university teacher education program places great emphasis on the development of reflective teaching practitioners. Cohort teacher candidates write numerous reflections about lesson plans, critical field incidences, and portfolio evidence. To be on target in the realm of self-reflection requires the ability to be insightful in examining a teacher’s social, emotional, and professional characteristics and consider how these characteristics impact others (Table 7). One American Samoan teacher candidate submitted an artistic free verse poem on the topic, “Reflections.” Colleagues were asked to snap their fingers three times whenever the poet spoke the word, reflection.

Reflections

Reflections! XXX Oh, Reflections. XXX

I hate you! You stink!

Why do I have to write you every week!

My mind feels empty
Trying to use different words relation to the same idea

Time after time, after time.

What I learned from teaching this lesson is...?

What should I have done was...?

My students’ reaction to the lesson was...?

Reflections! XXX Oh, reflections! XXX

I hate you! I love you! I need you!

Life a husband or a wife

Reflections! XXX Oh, reflections! XXX

Those darn reflections XXX.

Again and again.

-Lotulelei

I: Um I learned how to write better. I learned to learn how to sacrifice time to do work, homework. I learned how to um act better. I learned how to read more which is spend time reading, um I also learned to talk more to other teachers, and to me, that was a big um kind of a way to reflect on it with everything that’s going on um a lot more interaction with teachers about teaching versus before, it was interaction about what you doing after school but now it was more about what am I doing in the classroom (6-28).
I: I told teacher people I know, the palagis come and they tell us to look at our
culture and we never thought of it that way, and that opened my mind because a
palagi taught me. When I took a course and said, “You ask yourself, as a Samoan,
you know, question these things.” I started thinking about them as a Samoan, you
know, is that what you value? Is that what you believe and do you take that as a
sign? And then, you know, I started thinking that, you know, it took a palagi to
tell me that and I started from there. I think about those things and when the ideas
teach us a lot about how things are working in the education courses, I always
think about myself as a Samoan and then I say, you know, I say “I’m sorry about,
you know, but with the strategies, you know, it’s part of a reflection, as a picture,
and it’s another way of how you can look at it, if it’s not working then maybe our
culture is not, it’s not valued that.” But that’s how I started [reflection]. It took an
outsider to teach me (9-82).

Disposition 6: Collaboration. In addition to reflection, the NCATE-accredited
university teacher education values collaboration among teaching professionals.
Flexibility, problem solving, responsibility sharing, and participation in dialectical
inquiry are indicators of professional collaboration. Collaboration is encouraged between
teachers, administrators, parents, students, and community members.

I: I only have one Filipino and one Tongan. I ask um the kid that day the mom
came, then I asked the mom if she could just bring in, if she has video,
photographs or, and I also asked her if she can come in, just share a little bit and
then, the one problem, the mom said she didn’t wanna come was she was very weak in English, so I told her, “Well she has other older kids that’s a college master if she and her son, the one that’s in college, can come in and that would be really helpful.” If I know how to speak Filipino, I wouldn’t ask her to come in. I can translate for her but then so I’m still waiting on that mom like I wish (7-26).

I: Talking to a lot of other teachers after the class, they had mixed emotions of about how really effective it was. It helped me kind of evaluate whether this was really something that was effective at face value or there were times that you needed to adjust it and so I think that was something, that I think, I was like o.k. I’m gonna not jump whole heartedly and teach it as a course or teach it as some big package that teachers need to use, but use it more, you know, cautiously (6-20).

I: Gosh, it’s all worth it, you know, it's just all worth the headache, the pain, the crying and then when I come to think of it, yeah, you know, as the more I share the burden, I share what my files, my fears, and everything else with the other members of my group. The more the encouragement I got from them kind ease that pain and everything else but in terms of between tension between me and other members you know, it was working, was great (7-42).

Disposition 7: Life-long learning. The NCATE-accredited university teacher education program disposition rubric displays the statement “excitement about learning
needs to be authentically modeled by teachers for their students” (Table 7). Further, professional teachers are encouraged to actively seek opportunities for continuous professional growth. American Samoan educators voice dramatic transformations in their perceptions of learning and continued professional development as outcomes of their teacher education experience.

I: I changed, as I changed, um different methods that I use in the classroom. I changed in that I began reading up on what I was teaching, before I starting um I also changed professionally. I wasn’t too much of a don’t be like, professional development or staff development, any sort of development, any um workshops that were on, that we had to attend, or would like to attend, but I never was much of a person to attend it cuz I kind of felt like um I didn’t need to go there because maybe, there was, I felt o.k. they’re teaching the same thing. But after cohort, I’ve been more cooperative in joining different groups, um educational groups, attending workshops, um doing a lot of research, reading up on things (5-42).

I: I’m still using it today and all the students all the teachers are like, okay, you can still do that! All the other teachers are like, yeah they’re never too old to learn all these managements. So those are some of the things as a student I’m still using it today even though I nobody’s gonna come and observe me and or judge me or even evaluate me, it’s just something I’m so used to it. I can’t stop. I was just sharing with one of the teachers today about writing lesson plans and um now that um I’m not in the cohort anymore and we’re still writing some plan and the thing
is, I can't stop writing detailed plans it’s, you know, that that booklet [ASDOE lesson plan format] they have, the small boxes, I just can't stand that honestly. Even though I know I’m not, I don’t have to worry about, you know, our principal and vice principal don’t hardly comes in and check it, but it’s just that I don’t know, the cohort instilled in me, I can’t stop, I can’t stop it. It’s just that when I do the focusing I have to write all the things. I don’t know why I do it, it’s just, it’s something it just happens. I think it’s instilled in me from the cohort (11-4).

I: I always look at the students and I think that the teacher, worked with me, and I made them understand the child, so and the program encouraged me to move forward, grow professionally. Now, it like when I wanna learn something, I go out and I find it, so you know it changed me a lot (9-84).

I: before I went to cohort, I was just an old fashioned teacher it was just, “O.K. open your books.” And then, when I took the cohort, I’m quite thankful for the cohort, so the lesson plans, the activities, the methods, oh, the management. Oh my goodness, that’s a big thing (11-4).

I: I think the first thing is um knowing what teaching is all about, meaning what models are there to solve, and what strategies that are there I can use cuz I had all of these things. I had a lot of tools. I had all these information, but really knowing and understanding what they were all about and how they connected, then it comes to us, but at least it gave me the basic tools and I think for me, I don’t think
everybody has that same experience I think a lot of teachers get the whole evolution doing the program (6-26).

Recommendations for Improvement of the NCATE Teacher Education Program

American Samoan educators have voiced their opinions about perceived ways in which they assimilate or resist university educational theory and practice and have shared their subjective experiences of stress and growth as participants in the U.S. based American Samoa teacher education program. The last interview question posed to American Samoan educators was an invitation to imagine and describe an ideal American Samoan teacher education program. What aspects of the current NCATE-accredited university teacher education program would indigenous American Samoan educators keep or change if they were given the power to plan and govern the teacher education program on their island? The indigenous American Samoan recommendations for an ideal teacher education program in American Samoa are displayed in Table 20. The recommendations most often identified by respondents are ranked first. It is worth mentioning that approximately one-third of the respondents initially reported that they would change “nothing.” The response receiving the most frequent recommendation is to add courses in Samoan language and culture for teachers in the NCATE-accredited university teacher education program.

Recommendation 1: Add Samoan Language and Culture Courses

The majority of American Samoan educators, interviewed for this study, strongly recommended the addition of Samoan language and culture classes for teacher candidates in American Samoa. Currently, teacher candidates must complete one courses with an
### Table 20

**Participants’ Recommendations for Improvement to the NCATE-Accredited University Teacher Education Program**

<table>
<thead>
<tr>
<th>Recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Add courses in Samoan language and culture</td>
</tr>
<tr>
<td>Align university teacher education and ASDOE theory and practice</td>
</tr>
<tr>
<td>More consistency among cohort coordinators</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Establish a separate university teacher education program campus</td>
</tr>
<tr>
<td>Extend the program to include professional development workshops to program graduates</td>
</tr>
<tr>
<td>More off-island instructors</td>
</tr>
<tr>
<td>Schedule classes later in the evening to maximize time with family</td>
</tr>
<tr>
<td>Give even more strategies</td>
</tr>
<tr>
<td>Decrease reflections</td>
</tr>
<tr>
<td>Become more political active/advocate changes in the ASDOE</td>
</tr>
<tr>
<td>Add more literacy courses</td>
</tr>
<tr>
<td>Spend one summer on the main campus in Hawaii</td>
</tr>
<tr>
<td>More field trips</td>
</tr>
<tr>
<td>Provide transportation</td>
</tr>
<tr>
<td>Be more lenient with attendance policy</td>
</tr>
<tr>
<td>Promote cohort unity even more</td>
</tr>
<tr>
<td>Add community service projects/increase visibility in the community</td>
</tr>
<tr>
<td>Add more critical questioning</td>
</tr>
<tr>
<td>Establish a computer lab for cohort teachers</td>
</tr>
<tr>
<td>Initiate an elementary content area major for departmentalized Samoan schools</td>
</tr>
</tbody>
</table>
(H) or Hawaiian Focus designation in order to graduate. The Hawaiian Focus designation depicts an element of cultural sensitivity for teacher candidates who are enrolled in the Hawaiian teacher education program because they are most likely preparing to teach in Hawaiian public schools. However, it is inconsiderate of Samoan culture to insist that teacher candidates who are enrolled in the American Samoan extension campus complete a Hawaiian Focus course designation rather than complete an (S) or Samoan Focus course designation. American Samoan educators expressed the need for American Samoan teachers to be competent in the native Samoan language, the first language of the majority of students in American Samoan classrooms. Further, American Samoan educators expressed a need to teach Samoan history and culture; many reported that a Samoan chief or elder should be appointed to teach this course, using the Samoan oral tradition to transmit cultural knowledge and values. Excerpts from transcripts narrative describe American Samoan educators’ recommendation for adding a Samoan language and culture course.

I: I could probably say, what I would add for the program, I’d probably add a course in Samoan, definitely um, and help make it satisfy the Hawaiian requirements that they have um, that I would do (6-30).

I: We should focus more on that and include Samoan more because I want the teachers to feel that way because we were always taught in that way and then yeah, we want to develop the language and have to make it rich both in Samoan and English (9-106).
I: People might think the we’re Samoan, than they think that we know all Samoan (laughs), but to be honest with you, most of the teachers don’t know much about Samoan especially Samoan language cuz I took one of the, took courses from ASCC, that’s where I found out it’s not an easy (laughs) Samoan, the Samoan culture and the Samoan language, but I’ve learned something, but I think we definitely need Samoan (13-40)

I: I think there should be a day or part of the day in schooling, which is one day of the week, that will be spent on learning the culture, inviting um specialists, and create, you know, like the Samoan fale the faleoo and I think every school should have one (9-76).

I: I think, for starters, for teachers to be masters in their own language, cuz I myself is very bad in, I mean, I can speak the language but in terms of the actual, the Samoan way of, Samoan writing, that’s where I’m poor in, so I think the actual is the first, I mean, I don’t care about all this other test to have and all this other class we have to take but for me, if I were ooh, that’s a nice title. But if I were to be that, um I think, I would first have them [teacher candidates] take prerequisites for pass but then all tests in Samoan, or if the teacher is Tongan, have them pass the test on the Tongan language or any…or their own native because what for myself I have, I have the hardest time even teaching Samoa. I even have the hardest time teaching Samoan to my students, especially the exact,
the exact Samoan, the exact Samoan words for me. I can do it all. I can, I speak only fine, but in terms of the writing that’s where I’m bad um and that’s when even our instructor yesterday commented and she actually asked me how many sounds for the Samoan vowel, yeah um just five, but I was surprised that I learned twenty five sounds for each of the vowels, they had like twenty five sounds for five vowel so I was like shit, this is so bad, so I think that first language should be the first, you know, in that way once the teacher comes in to tackle the English language I think it would be fine for them because they’ve learned a few or some of the students from their native language (7-54).

I: Yeah, I think it will be useful um or how to teach Samoan or just something to talk about…I mean yeah, teaching learning something in like they address issues like, you know, they address Samoan issues and why and explain it or something like that (10-42).

I: But teachers are not really qualified or it a cuz I know our good Samoan, you don’t have to, to be educated to learn it orally cuz that’s how the Samoan culture is um, you learn from ancestors orally cuz we have um a oral culture. For me, I’m not really familiar, like standing in front of a Samoan matai (laughs) I’m not really good at that so I think it’s better to learn from an old chief who knows everything about Samoan culture and then it’s good to have Samoan courses, but then, you think, it’s better for one of the chiefs to come and talk about the culture and that would make it better for the students (13-58).
Recommendation 2: Align University Teacher Education and ASDOE Programs

The second most frequent recommendation for changes to the current NCATE-accredited American Samoan teacher education program is to try to better align the theory and real-life practice between the university and American Samoan Department of Education institutions. One of the major stresses experienced during teacher education program participation was reported by American Samoan educators to be the conflict in educational ideology and perceptions of best practice between the two major education institutions on the island. This lack of fit between what the university was teaching and what the ASDOE was practicing in American Samoan classrooms resulted in teachers being placed between a rock and a hard place. Consequently, American Samoan educators reported that they ignored, adapted, or balanced the two pedagogies in order to demonstrate respect to authority while still honoring their personal teaching philosophies.

I: Well, I think there are clashes with the cohort when we are asking them um to do things that are not part of the curriculum in the DOE. And it’s not necessarily and I, and I, the majority more than fifty percent of the time, the things that we ask them to do are better than what the DOE is doing um, I guess in those cases we need to a little bit more kind of lobbying with the DOE to get certain changes done. The other percent of the things that we do, that are probably just as good as what DOE does, or I think what we need to do with those, are we need to kind of blend in what we do with what DOE is required to do, I don’t know how but more get to actually what they were doing in the classroom, you know, challenging teachers to hide away from what he DOE is asking them to do and try to force
them to do something, um how can we take something that we’ve already acquired and help them make certain adjustments and in that way, when they go back to the classroom culture and the DOE culture they know how to make adjustments, teaching teachers to do that better (6-62).

I: I had to um get something approved by the principal and I what I wanted to do was kind of change around social studies, where it didn’t like flow with what they had, and they {DOE} didn’t want that. You have to do it this way, after this lesson, is this lesson, then this lesson, you know, you had to go in order but um in cohort you used integration (12-45).

I: We wanted to teach like whatever and um mostly what the teacher thinks is best for the child and what can help this child learn so they can create your own goals, objectives and activities that will, because when they go back into the classroom, they’re {teacher candidates] given something to teach and they’re expected to plan from there instead of planning from within and a whole constructive learning of the child (9-16).

Recommendation 3: More Consistency Among Cohort Coordinators

The third highest ranked recommendation is to work toward more consistency among cohort coordinators. There are currently five university cohort coordinators in the NCATE accredited American Samoan teacher education program. American Samoan educators perceive that there is disparity in the ways cohort coordinators facilitate cohort requirements and would like to reduce these administrative disparities. The reports in the
transcript narratives indicate the American Samoan educators perceive that some coordinators are more demanding than others. In particular, respondents generalize that off-island cohort coordinators and instructors are less strict and make them feel more comfortable than local Samoan coordinators.

I: You know, because what I’ve seen, I mean I know that there could be, I mean, what I see is that there’s tension between you guys as the cohort coordinators and that you know it kinda affects um the way that we’re, you know, how we see the other cohort members, also and, you know, I meant the other coordinators they’re wonderful teachers . . . So I know everyone has their own way of teaching and their own way of dealing with the cohort and stuff like that but, you know, I just wish that everyone would be able to access everything that we were able to (2-50).

I: My coordinator she was so, so tough on us. She was so tough with us. So everybody was so down because we had different experience from our first coordinator. Our first coordinator was, so she was really like tough, you know, hard on us, giving us a lot of work, and when our other coordinators took over, so everything like changed (4-52).

I: The first cohorts, I think we worked the hardest because um I realized that the later cohorts they didn’t have to work as hard as we did . . . to be honest, I do like having professors from off island and I don’t mind, I don’t care if any professor on island, off island, but I’ve realized working through cohort and sitting in
classes the um teachers here like people off island because they know the off island people don’t know their ways, you know, like their, their tricks or their excuses of getting a lot of things but they know because they kind of with the professor here (10-24).

I: Different formats every single instructors went through . . . we should have done integration, but our instructor our coordinator, she drilled us to do for each so that when we student teach, we can make the connection, so one of the things was getting used to all that lesson planning, the different formats changing when you’re used to this format, then our teacher give us the other instructor give us another format, then we went to another instructor, then we had to get used to so after, we have all these different formats (11-22).

I: Well I’m saying the ones that teach in cohort, the um that was one thing I thought when I was in cohort, I a, I would be like this, oh when teachers from off island come, here my grade isn’t like this, I wouldn’t get this grade and they wouldn’t be like particular and so strict. I cant think of the word right now but they’re [off-island instructors] so, they made me feel so comfortable. The off island instructors made you feel comfortable, they made it easier for me to answer, including the masters teacher, too. I don’t know I just really felt that way (12-37).
Recommendations for Preserving Samoan Culture

As reviewed in Chapter 2, the erosion or annihilation of subordinate culture due to pressures exerted by the colonizing group to assimilate its dominant culture is a key concern of critical pedagogical theorists. The education system in American Samoa has been under U.S. colonial control for over 100 years. Do indigenous American Samoan educators perceive U.S. based education to be a threat to the sustenance of traditional Samoan culture? Themes relating to the preservation of Samoan culture emerged through domain and reconstructive analysis of indigenous American Samoan educators’ interview transcripts. The respondents’ perceptions of how Samoan culture is or should be preserved in American Samoa are displayed in Table 21.

Table 21 shows that American Samoan educators perceive that Samoan culture will be preserved and perpetuated by indigenous American Samoans in the contexts of school, home and community institutions. The vast majority of American Samoan educators perceived that their Samoan heritage was strong enough to endure U.S. colonial pressures. However, American Samoan educators also confessed that there was a need for more Samoan language and culture courses in the present teacher education program; they perceived that their Samoan language skills were not up to par. In addition, Samoan educators perceived the need for reading materials in the Samoan language and corresponding funding that would be specifically earmarked for Samoan cultural initiatives. Exemplary narratives are included to describe American Samoan perceptions of Samoan cultural preservation in their own words.
Table 21

*American Samoan Educators’ Perceptions of Samoan Cultural Preservation*

<table>
<thead>
<tr>
<th>Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samoan teachers integrate Samoan culture and language</td>
</tr>
<tr>
<td>Home and community teach Samoan culture and language</td>
</tr>
<tr>
<td>Provide Samoan language and teacher education courses</td>
</tr>
<tr>
<td>Publish Samoan language reading materials</td>
</tr>
<tr>
<td>Fund Samoan cultural initiatives</td>
</tr>
<tr>
<td>Designate one school day each week for teaching Samoan culture and language</td>
</tr>
</tbody>
</table>

I: No, I don’t worry at all about the Samoan culture. I think our culture is strong enough that I don’t feel that any outside practice will hinder or have any effect on it because I feel that the culture will be in the classroom anyways, so I feel the teachers will, whatever strategies that they learned in the program that they bring in, will also be bonded with the culture. They use the culture to teach. So the strategy that they get, they also use this culture to teach to the students (1-59).

I: I think one issue with the whole reading material, if they’re not gonna create text books, at least create reading books, literature pieces and poem books for Samoan language and use that in the curriculum (6-56).

I: One teacher, who did a coconut lesson and I was able to change it and I did a unit on all the different use of the coconut, so the first day, we did a salu and we
look at how it’s been used. A the second day, a fan, and all these things um
jewelry, and it just added in, things just started popping on my mind, but just a
little lesson um you know teachers would plan then it lets in Samoan culture (11-46).

I: No, no, no um in terms of the curriculum, if it’s coming from America it’s okay
because well that’s what this is, how I see it, you know, most of the kids here,
most of the families here, they are not well off and some, most of the families,
they can only do so much in terms of the kids’ education, so if they get an
exposure, if the kids are exposed to off island or any other concepts that’s off
island through education then it’s okay. [financial benefits to western education].
For me, yeah it’s okay, but so long as we, I don’t think it’s the culture won’t loose
from it if all the teaching strategies and the curriculums come from off island. If I
as a Samoan teacher do my part, I can always connect it or you know integrate,
there’s always integration and the parents also, you know, push hard with the
culture at home and I don’t think the to loose the culture (7-48).

I: Um like now – no, there was no one I never learned tapa or siva, these are the
things that you pick up after school, at your house, when you’re sitting with your
family. Um so if it’s not out there. I’d say our culture, we need to figure how to
bring it back in a way where it applies to the society and you know I talked to one
of the people in PCI that used to be in Samoa Studies, that he’s a teacher at the
college now for Samoan language and he told me, that when I was there, I always
promise, I promised I promised that my agenda for Samoan language, Samoan culture will be funded, will get priority and that, and so that’s basically the dilemma is that it’s money wise, it’s priority wise . . . You can’t work on the radio if you don’t know Samoan. You can’t be a lawmaker if you don’t know Samoan, the legislature is in Samoan. You can’t be a governor if you don’t know Samoan, you can’t be a, you know, if you don’t have that, it’s a hole and then it’s like, hello, you know, to me, I got a lot of this influence of getting the Samoan language from my dad (6-58).

I: I’m not worried if any of those is lost or if anything, because we are moving on and like, if you go find a job, you go there’s not a job that you find a job that people will ask you in Samoan when they interview, they’ll ask you in English, so we should mainly learn English and all the jobs are done in English ways, so I think, I don’t know, I’m not worried if they lost the faasamoa, the Samoan way, I’m not too worried about that. I, I take my kids, thinking about my kids, I want them to grow up and learn the English way so when they grow up, they can easily go to school and find jobs, you know, not ashamed to talk, because that’s another reason why the Samoan people are hard to find jobs, They’re shy to speak out, they’re ashamed to speak, they’re shy because if they talk, people will laugh because they’re not talking in English in the right way. Well there’s faasaoma everywhere, when you go in some houses, there’s faasamoa in there, you know,
the adult people, they’ll speak to you in Samoan, they there’s faasamoa still alive, but I want the kids in school to just learn the English words (8-40).

I: No, it’s because we don’t spend the whole, they don’t spend the whole day, or the whole week in school, and we have, we as a matter of fact, the parents have a lot of time with the students, more than the school does, so with that time, we get to, it’s only, it’s all Samoan, Samoacanized, so I think balanced and it’s good, because um they need a lot of, they need both, not too much Samoan, not too much American, but at the same so that they can relate to one another (11-38).

Summary

The themes that emerged through reconstructive and domain analysis of indigenous American Samoan educators’ interview transcripts have been reported in Chapter 4. Themes were consistently ranked and displayed in table format in the order of most important to least important, based upon the aggregate frequencies of informants who perceived the theme to be relevant to teacher education in American Samoa. The researcher intentionally avoided interpretation or embellishment of the findings in this critical ethnography of American Samoan educators’ perceptions. Rather, findings were reported by illustrating emergent themes by using the actual words of respondents.

American Samoan educators’ perceive that theory and practice of the NCATE-accredited university teacher education program is assimilated and resisted by indigenous practitioners in American Samoan classrooms. Resistance to U.S. based education theory and practice was actualized by ignoring, Samoatizing, and balancing conflicting
pedagogical principles. The subjective experiences of indigenous American Samoan teacher education program participants have provided an inside look into the perceived stresses experienced in the program. In addition, the personal and professional changes perceived to result from participation in the teacher education program have been made public. Indigenous recommendations for improving the teacher education program in American Samoa have been reported and described. Finally, American Samoan perceptions about how traditional Samoan culture is or should be preserved have been unmasked through domain and reconstructive analyses of transcript interviews.
CHAPTER V

DISCUSSION

Summary

The primary purpose of this critical ethnographic inquiry was to investigate and document indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program in American Samoa. Correspondingly, the guiding research question for this critical ethnographic study was, what are indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program in American Samoa?

Chapter 1 provided background information and established the need to make American Samoan educators’ perceptions public. A detailed summary of the history of teacher education in American Samoa was included in Chapter 2 to further contextualize the subjective experiences of American Samoan educators within the political, economic, and cultural systems of American Samoan education. Through in-depth interviews and personal experience, as a participant observer within the program, critical ethnographic research methodology was used to unmask and describe the ways indigenous American Samoan educators assimilate or resist the theory and practice of the imported NCATE-accredited university teacher education program. Domain and reconstructive analysis of 21 interview transcripts revealed that indigenous American Samoan educators both
assimilate and resist U.S. colonial education. Interestingly, this study made public the fact the American Samoan educators do not perceive the development of a critical consciousness of resistance against the theory or practice of the university teacher education program until they are graduate teachers within the university teacher education program.

This study reconstructed indigenous American Samoan educators’ perceptions about the attributes of the NCATE-accredited university teacher education program, including stresses and positive growth that were experienced as a result of participation in the program. The perceived attributes of the NCATE-accredited university teacher education program were compared and contrasted to perceptions of the American Samoan Department of Education and traditional Samoan pedagogy. Recommendations for how to improve the present teacher education program and preserve Samoan culture were voiced by the participants and reported in this study.

Reflection on Research Methodology

The five stages of critical ethnographic methodology (Carspecken, 1996; Carspecken & Apple, 1992) served as a guide to the research methodology used in this study.

Stage 1: Compiling the primary record through collection of monological data
Stage 2: Preliminary reconstructive analysis
Stage 3: Dialogical data collection
Stage 4: Discovering system relations
Stage 5: Using system relations to explain findings. (Carspecken, 1996, pp. 41-42)
Each stage of the critical ethnographic research process had specific purposes. Attention to the research methodology enabled the researcher to move through the critical ethnographic process of describing a situation, understanding the situation, questioning or problematizing the situation, and voicing recommendations for changing the situation. The researcher discovered that the steps outlined in critical ethnography were more cyclic than sequential. The researcher experienced a constant reflective and recursive process of analysis and action that occurred throughout the inquiry. In an attempt to foreground indigenous perspectives, the researcher emphasized data collected through interviews over data collected through field observations. Extended time in the field enabled the researcher to gain the trust of participants and to deepen understanding of Samoan culture.

The purpose of stages one and two of this critical ethnographic study was to observe the social actions that routinely occurred in American Samoan public school classrooms and the University Summer Laboratory School classrooms. Two years of intensive field participant observations and qualitative text analysis of ASDOE and university documents were used to begin to demystify the social actions of American Samoan educators situated within a distinct American Samoan context in a specific point in time.

The purpose of stage three of this study was to represent indigenous American Samoan educators’ subjective experiences as participants in the teacher education program in American Samoa through in-depth individual interviews. The researcher considered it a rare privilege to sit with American Samoan educators to “talk story,” to
“pass the ava bowl,” and to learn about their perceptions. Involving participants as collaborators in the research process was consistent with the researcher’s democratic values. The researcher’s understanding of education in American Samoa was profoundly deepened through dialogue with indigenous practitioners. Field observations produced misconceptions and interpretive gaps that were corrected and completed during the recursive interview and validity checking stages of a critical ethnographic inquiry.

The purposes of stages four and five of this critical ethnographic were to analyze social phenomenon at the systems level and to form connections to theory. In this study, the teacher education system in American Samoa was linked with critical theory. The researcher discovered that the American Samoan educators’ perceptions of education resonated with resistant (Giroux, 1983) and counter-hegemony (Gramsci, 1971) education theory. Using critical theory as a theoretical framework, this study made public American Samoan educators’ perceptions of ways that U.S. colonial education were resisted and assimilated in American Samoan classrooms. Peer-debriefing, member checks and repeated interviews both validated findings in this study and sparked new reflective dialect among the small community of graduate-level American Samoan educators. It was particularly rewarding for the Palagi researcher to experience a bi-cultural exchange of ideas with fellow graduate-level Samoan researchers.

Limitations

This study, like most qualitative studies, is limited to a particular set of research assumptions. As outlined in Chapter 3, this critical ethnographic inquiry was limited to the following scope:
1. American Samoan perceptions of their experiences were reconstructed within the narrow sector of teacher education in American Samoa and are not generalizable to the perceptions of the whole American Samoan population.

2. American Samoan educators’ social actions and experiences were and are dynamically being influenced by cultural, economic, and political systems. Thus, this study can only capture a portrait of American Samoan educators’ perceptions in the year 2006 but should not be generalized into the past or into the future.

3. The field observations and interviews were conducted with American Samoan educators on the island of Tutuila, American Samoa; the data obtained from the interviews is not generalizable to Samoans residing in other geographic locations.

4. Critical ethnographic research design, like each research paradigm, has unique limitations.
   
a. Critical qualitative research design claims to truth and validity were limited to the consent, recognition and validation by participants.

b. There are no dependent or independent causal variable relationships inherent in the research data. The study has produced descriptive data findings.

c. Claims of truth are limited to the ability of the researcher and participants to democratically-equalize power relationships since power distorts truth.
d. Critical qualitative research findings are limited by cathartic validity (Lather, 1984), the degree to which a researcher allows himself/herself to change and grow through fieldwork. (Denzin & Lincoln, 2005)

Although this study has clear limitations, it has accomplished the intended purpose: to investigate and document indigenous American Samoan educators’ perceptions of their experiences as participants in an NCATE-accredited university teacher education program in American Samoa. Participants have validated that the findings are true through consistency of reports during peer-debriefing, member-checks, and repeated interviews. The researcher’s understanding of education in American Samoa, and beyond, has profoundly deepened. After two years of total immersion in American Samoan school culture and intentional study, it seems as though only the tip of the iceberg has been revealed. Much has been learned but there is much more to be learned from and by persons involved in American Samoan education.

Knowing what was once unknown, the researcher is concerned that many courses are delivered to American Samoan educators by Palagi teacher educators who fly into and off of the island in only five weeks’ time. These educators may not adapt instruction to the unique context of education in American Samoa. Ultimately, the goal of American Samoan education is to align teaching theory and practice with American Samoan students’ learning needs. American Samoan teacher practitioners are the persons best qualified to articulate the unique learning needs of students in American Samoan classrooms. The researcher has represented the perceptions of American Samoan educators and has attempted to empower Samoan educators through collaborative
dialogue to conduct further indigenous research through this critical ethnographic inquiry.

Colonial Resistance and Assimilation

The findings in this critical ethnography show that American Samoan educators are influenced by two opposing United States’ colonial education ideologies and a 3,000 year old Polynesian culture. The colonial NCATE-accredited university teacher education program, imported from the United States, advocates a constructivist, progressive, democratic model of education theory and practice in American Samoa. The colonial U.S. Department of Education, the direct supervisors and funding providers for the American Samoan Department of Education, pushes a didactic, authoritative model of education theory and practice. FaaSamoa, the Samoan culture, has been heavily influenced by Federal U.S. educational colonialism and the American dream that U.S. education is the means to economic prosperity for the past 100 years. American Samoan educators have more recently experienced the influence of progressive education ideology, through the imported university teacher education program, for the past 25 years. Thus, there are actually two opposing U.S. colonial education philosophies competing for dominance in the American Samoan education system.

Teacher candidates enrolled in teacher education programs and teachers working in schools across the United States experience this struggle between the legislated educational reform policies of the Reagan/Bush administration and the research based educational reform ideology advocated by progressive university teacher education programs; it is not a phenomenon that is unique to American Samoa. However, American
Samoan educators’ situation is unique in that they do not reside in the United States of America. American Samoan educators are not U.S. citizens. American Samoan educators are Samoan. It is true that American Samoa is a territory of the United States, but it is also an isolated South Pacific island, predominantly inhabited by indigenous Samoan people.

Research literature, which has documented the effects of educational colonialism on other cultures, concludes that pressures exerted by dominant colonial culture will erode subordinate indigenous culture over time (Teasdale & Teasdale, 1992). The loss of Samoan culture was a concern of the researcher but not a concern of the indigenous American Samoan participants in this study. American Samoan educators believed that their culture was strong enough to survive any external pressures to change because it was perceived that Samoan cultural values and rituals would be preserved and perpetuated through the family and communal village systems. And yet, the majority of American Samoan educators also confessed that they do not feel fully competent to teach Samoan language and culture; it was perceived that Samoan elders should teach the Samoan language and culture to the Samoan students. The researcher wonders when this generation of Samoan elders is gone, who will be left to teach FaaSamoa?

It is noteworthy that it is not part of faaSamoa, the Samoan way, to question such things or to critically question in general. Analyses of transcripts disclosed the perception that indigenous American Samoan educators do not obtain a critical consciousness unless they have lived off-island for an extended period of time or have reached a graduate level of education. An excerpt, reported in Chapter 4, is restated from an American Samoan
educator who lived off-island for an extended period of time is restated here to substantiate this point:

It’s just like I think Samoan children they’re, they’re good at memorizing, memorizing but not learning, actually learning. They’re good at memorizing and I think our culture is just taught us that. The students just seem to like, they just memorize things like, “Oh, I remember doing this” and that’s about it. And I’m like, what did you learn from it? And then, they’ll just, they shrug their shoulders. That’s just what we learned. (3-46).

The above perception of the American Samoan educator is that the Samoan culture has taught children to be passive recipients, rote memorizers, of knowledge and skills. Other American Samoan narratives, as illustrated in Chapter 4, concur that memorization through repetitive drill is the common educational practice in traditional Samoan classrooms. Is this obedient conformity, unquestioned assimilation of knowledge, part of Samoan culture or is it the result of 100 years of missionary and naval influence on teaching and learning practice? The missionaries arrived in Samoan in 1830 and there has been a steady stream of U.S. influence on schooling in American Samoan since then. Consequently, it is difficult to know exactly when transformation began. Where does traditional Samoan culture ends and assimilation with U.S. culture begin? Samoan culture certainly aligns with didactic teaching philosophy in that there are traditional Samoan cultural values of respect and obedience for Matai, and others, perceived to hold positions of higher authority. In this study, professors and cohort coordinators were perceived by American Samoan educators to hold a high position of authority, similar to that of a
Matai. American Samoan educators stated that professors and cohort coordinators knew the “right” way to teach and readily deferred to their educational authority.

The NCATE–accredited teacher education program is based on critical inquiry. The American Samoan Department of Education, administrated by the mandates imposed by the U.S. Federal Department of Education, is based on content knowledge proficiency. Politically and economically, the American Samoan people remain in a largely colonial situation with the government of the United States. The purpose and operation of schools in American Samoa has been imposed on the population. Historically, this has had disastrous effects, as in the case of the Educational Television Era in American Samoa. The language and the culture of Samoans have been largely ignored throughout the colonial history of education in American Samoa; this history has been exposed and is open to further critical interrogation.

Critical Consciousness and Indigenous Self-Determination

the globe who represent many diverse cultures and ethnicities. This study makes public the fact that the majority of American Samoan educators have not yet achieved a level of critical consciousness necessary to reconstruct pedagogy in American Samoan schools.

Smyth (1989) outlined four stages of teacher action that are necessary in order for teachers to begin to articulate, question, challenge, and change forces that are constraining them. Smyth outlined the four teacher actions and corresponding reflective questions:

1. Describing. What do I do?
2. Informing. What is the meaning behind my teaching?
3. Confronting. How did I come to be this way?

Analyses of American Samoan educators’ narratives suggest that most American Samoan teacher candidates enrolled in, and graduates of, the NCATE-accredited university teacher education program are currently acting in stages one, two, and three of Smyth’s (1989) teacher action cycle.

In Chapter 4, exemplar narratives were used to represent American Samoan educators’ descriptions about what they do in American Samoan classrooms. Similarly, transcript narratives made public participants’ perception that the primary meaning in their teaching flows from their adoption of a student-centered teaching philosophy. American Samoan educators clearly credit their experience in the university teacher education program as the reason for how they came to teach in student centered ways. Further, for the majority of American Samoan educators, the questioning stops there, at
level three. For example, many indigenous American Samoan respondents stated that there were no university strategies that they would ignore in their teaching practice. Further, many respondents commented that there was nothing that they would change or restructure in the current NCATE-accredited university teacher education program.

As stated in Chapter 1, the purpose of this study is to represent indigenous American Samoan educators’ perceptions of their experience as participants in an NCATE-accredited teacher education program in American Samoa. It is not the purpose of this study, for a colonial researcher, to make evaluative judgments of the American Samoan educators’ perceptions. And yet, the researcher questions whether American Samoan educators accept and assimilate the NCATE-accredited teacher education program because they have critically chosen to adopt the self-deterministic freedoms inherent in a democratic, student-centered teaching ideology or whether their culture prohibits their critical thinking ability to make independent choices. Perhaps American Samoan educators are simply obeying another authority, the university Matai (chiefs). Certainly, American Samoan educators are influenced by complex cultural, political, and economic factors.

What matters in this critical ethnography is what American Samoan educators perceive to be truth. As illustrated in Chapter 4, American Samoan educators perceived the reasons that they assimilate the pedagogy advocated by the university teacher education program as (a) new sense of pride and satisfaction in my work, (b) it works for American Samoan students, and (c) urgent need for training for struggling in-service teachers. Again, it is unknown if American Samoan educators hold these perceptions as a
result of individual critical reflection about their teaching practice or if they are reciting what they have been told by university instructors. However, there is evidence that indicates individual critical reflection is occurring among American Samoan educators. Graduate level American Samoan teachers clearly stated that they have acquired a critical level of awareness of their teaching practice throughout the narratives in this study and also throughout the narratives represented in the “Educational Perspectives” journal article about teaching in American Samoa (W. Greene et al., 2006; Tauililli, 2006). Perhaps the critical inquiry based university teacher education program, although a colonial imposition on American Samoan educators seeking a bachelor degree, will ultimately be the vehicle for the development of critical thinking and action necessary for American Samoan educators to take the helm and steer the direction of education on their island. “It took a Palagi to tell me that, and I started from there” (American Samoan graduate teacher). As reported in Chapter 4, the following exemplar narrative serves as a discussion summary of emerging critical consciousness among Samoan educators:

I think when I started taking graduate courses I think um it’s funny I was I told teacher people I know the Palagis [white people] come and they tell us to look at our culture and we never thought of it that way and that opened my mind because a Palagi taught me when I took a course and said you ask yourself as a Samoan, you know, question these things. I started thinking about them, as a Samoan, you know, is that what you value is that what you believe and do you take that as a sign and then, you know, I started thinking that, you know, it took a Palagi to tell me that and I started from there. I think about those things and when the ideas
teach us a lot about how things are working in the education courses I always think about myself as a Samoan and then I say, you know, I say I’m sorry about, you know, but with the strategies, you know, it’s part of a reflection as a picture and it’s another way of how you can look at it, if it’s not working, then maybe our culture is not, it’s not valued, that but that’s how I started. It took an outsider to teach me (9-82).

American Samoan graduate teachers affirm their critical awareness and recommended that the current NCATE-accredited university teacher education program could be improved through the addition of even more critical reflection questioning (Table 20). American Samoan educators likewise recommended that the university teacher education program should do more political lobbying to try to align the ASDOE with the student-centered, democratic teaching ideology (Table 20). There is a perception among American Samoan educators that the development of critical consciousness is a good thing.

The NCATE-accredited university teacher education program intentionally strives to develop professional teachers who are critically reflective practitioners (Table 7). Within courses and field work, teacher candidates are asked to write reflections and contribute to oral reflective discussions about their teaching in American Samoan classrooms. It will be difficult to increase the amount of time devoted to dialectical reflection and critical questioning due to new pressures from the U.S. Federal government to prepare teachers to pass the Praxis content knowledge tests. This is the first year that these “high stakes” certification tests have been imposed on American
Samoan teachers, resulting in precious seminar time being diverted toward content knowledge drills. Prior studies on the impact of high-stakes testing on bilingual and minority teachers concludes that although indigenous teachers are recognized by peers and school administrators as good teachers, they were unable to pass the tests (Hollins & Guzman, 2005). The urgent need to help bilingual minority teachers prepare for these tests is replacing the important need to facilitate critical reflection about their lived teaching experiences. Also, a disproportionate amount of time is spent counseling and advising American Samoan teacher candidates who are grappling with social problems, second language knowledge, and basic lack of U.S. cultural capital as they maneuver their way through the U.S. based teacher education program.

Conclusions

The education system in American Samoan has been controlled by the dominant colonial power of the United States for over 100 years. Currently, American Samoan educators are influenced by U.S. Federal Department of Education legislation and the ideology of an NCATE-accredited university teacher education program. American Samoan educators perceive the attributes of the Department of Education to be largely teacher-centered and restrictive whereas they perceive the attributes of the NCATE-accredited teacher education program as student-centered, democratic, and respectful of Samoan culture. Samoan educators do not perceive U.S. colonialism as a threat to the preservation of their culture because Samoan language, rituals, and values are taught through tightly woven Samoan family and communal gatherings. American Samoan educators both assimilate and resist foreign educational theories. Perceived ways that
American Samoan educators assimilate and reasons for why they assimilate particular educational theory and practice were made public through this study. Further, perceived ways that American Samoan educators resist foreign educational theories, such as ignoring, co-existing, or Samoatizing practices, were also articulated in this critical ethnography. Participants were given the opportunity to voice their perceptions of their experiences in an NCATE-accredited university teacher education program in American Samoa, including their perceptions of stress and growth. All American Samoan educators perceived that the resultant newfound sense of teaching professionalism and a student-centered teaching philosophy, because of their experience in the cohort teacher education program, outweighed the stresses that they experienced in the program.

Substantive and Methodological Recommendations

Recommendations for improving the American Samoan teacher education program, as well as recommendations for preserving Samoan culture, were voiced by American Samoan educators. For over 100 years, indigenous American Samoan voices have largely been silent; a new Samoan story of teacher education has now been told. There is much more that needs to be said by indigenous educators about the governance of the education system on their island. American Samoan educators credit the critical inquiry-based university teacher education program for empowering them with the critical consciousness necessary for increased indigenous self-determination of education theory and practice in American Samoa.
Recommendations for Further Research

This study has utilized critical ethnographic methodology to expose a colonial education system in American Samoa. Indigenous American Samoan educators have historically had little voice in designing and implementing educational programs for American Samoan students within this colonial education system. Therefore, the first recommendation for further research focuses on who could conduct research and how research might be conducted in American Samoa. The major recommendation is that further research on educational systems in American Samoa be conducted by indigenous American Samoan educators, using emergent indigenous research methodologies or a newly invented Samoatized research methodologies that are designed by indigenous American Samoan educators. American Samoans need to be acknowledged and empowered to conduct educational research that they can use as a guide for their self-determination of educational programming for American Samoan teachers and learners.

New Zealand Maori researcher, Linda Tuhiwai Smith (1999), provided an agenda for how American Samoans might begin to conduct indigenous research. Smith’s indigenous research agenda is conceptualized as constituting a program and set of approaches that are situated within the decolonization politics of the indigenous peoples’ movement.

The agenda is focused strategically on the goal of self-determination of indigenous peoples. Self-determination in a research agenda becomes something more than a political goal. It becomes a goal of social justice which is expressed through and across a wide range of psychological, social, cultural and economic
terrains. It necessarily involves the processes of transformation, of decolonization, of healing and of mobilization as peoples. (Smith, 1999, p. 116)

Smith’s indigenous research model incorporates the metaphor of ocean tides, an appropriate and deeply meaningful metaphor for Pacific peoples. “The tides represent movement, change, process, life, inward and outward flows of ideas, reflections and actions” (Smith, 1999, p. 116). The four major tides within indigenous research are survival, recovery, development, and self-determination. These processes can be used to connect, inform, and clarify the tensions between the local, the regional, and the global colonial spheres are healing, decolonization, transformation, and mobilization; these processes are not stages or goals but directions that can be taken by indigenous educators as they research American Samoan teaching practices and methodologies. Traditional quantitative and qualitative research methodologies are tools of the colonizers that restrain indigenous invention and ways of knowing.

Recommendations about what remains to be studied in the American Samoan education system are infinite from a critical ethnographic paradigm. There are many past and present indigenous American Samoan stories to be told about teaching and learning in American Samoa. Diversity research has revealed the teacher candidates of color prepared primarily in White majority institutions often feel alienated, in part because their cultural and experiential knowledge are not treated as a resource or valued as a way to provide high-quality instruction to children of color (Hollins & Guzman, 2005). Further research is needed to reduce stresses placed on American Samoan teacher
candidates and to empower them to share their cultural and experiential knowledge about teaching and learning in American Samoan classrooms.

The researcher concurs with the American Education Research Association (AERA) Panel’s recommendation that priority must be placed on studies that seek to link teacher preparation with positive impact on the learning of diverse students (Cochran-Smith & Zeichner, 2005). The AERA Panel makes the following conclusion about research on preparing teachers for diverse populations.

It is very clear that empirical examination of the relationship between teacher preparation for diversity and pupils’ learning and other outcomes is largely unchartered territory in the field of research on teacher education. This is a particularly promising line of inquiry. We need research that examines the links among teacher preparation for diversity, what teacher candidates learn from this preparation, how this affects their professional practices in schools, and what the impact is on their pupils’ learning. (Hollins & Guzman, 2005, p. 512)

Connections between attributes of the American Samoan teacher education, teacher candidates’ pre- and post-program knowledge, skills and dispositions and, perhaps most importantly, the teachers’ positive impact on American Samoan student achievement need to be investigated. Banks (1991, 2003) termed research on creating curriculum and instruction based on students’ backgrounds, fostering self-determination, and attending to oppressed and underserved minority groups “equity pedagogy” research. Equity pedagogy research, with student success as the core focus, is needed in American Samoa. A good starting point would be to identify indigenous American Samoan teachers that are
effective with indigenous American Samoan students and to listen to their stories about how they acquired the skills, knowledge, and dispositions needed to positively impact students’ learning.
APPENDIX A

RESEARCH APPROVAL
AUDIOTAPE CONSENT FORM

I agree to audiotaping at the individual semi-structured interview in American Samoa sometime between September and December 2006.

_____________________________________________  ______________________
Signature  Date

I have been told that I have the right to hear the audiotapes before they are used. I have decided that I:

_____ want to hear the tapes  _____ do not want to hear the tapes

Sign now below if you do not want to hear the tapes. If you want to hear the tapes, you will be asked to sign after hearing them.

Deborah Friesen and other researchers approved by Kent State University may / may not use the tapes made of me. The original tapes or copies may be used for:

_____ this research project  _____ teacher education  _____ presentation at professional meetings

_____________________________________________  ______________________
Signature  Date

Address:
Consent Form: Recommendations for Improving the Practice of Teacher Education from Indigenous American Samoan Perspectives: Decolonizing the American Samoa Teacher Education Program

I want to study indigenous American Samoan educators’ perspectives of cultural conflicts experienced by indigenous American Samoan teacher candidate participants enrolled in the US-based University of Hawaii teacher education program in American Samoa. I want to voice indigenous American Samoan educators’ recommendations for 1) reducing cultural conflicts between the structure and operation of the University of Hawaii teacher education program and indigenous American Samoan teacher candidate participants and, 2) overall improvements to the structure and operation of the University of Hawaii teacher education program in American Samoa.

I want to do this because it is important to listen to the perspectives of indigenous American Samoan educators’ perspectives of the University of Hawaii teacher education program in American Samoa. I would like you to take part in this project. If you decide to do this, you will agree to give one hour of your time to confidentially participate in a semi-structured individual interview. Your anonymity and confidentiality are guaranteed; your name will not be associated with any information shared during the individual interview.

If you take part in this project, we will be able to voice the indigenous American Samoan educators’ perspectives about the teacher education program in American Samoa. A benefit of this study will be increased awareness and sensitivity to American Samoan culture for teacher candidates enrolled in the University of Hawaii American Samoa teacher education program. Taking part in this project is entirely up to you, and no one will hold it against you if you decide not to do it. If you take part, you may withdraw at any time.

If you want to know more about this research project, please call me a 699-5476. You will get a copy of this consent form.

You may also contact:
Dr. Steve Michael, Co-Advisor or Dr. Joanne Arhar, Co-Advisor
Kent State University, Kent, Ohio.
(330) 672-2442 or (330) 672-0619
Email: smichael@kent.edu or jarhar@kent.edu

The project has been approved by Kent State University. If you have questions about Kent State University’s rules for research, please call:
Dr. John L. West
Vice President and Dean
Division of Research and Graduate Studies

Sincerely,
Deborah Friesen
Cohort Coordinator and Instructor
CONSENT STATEMENT: I agree to take part in this project. I know what I will have to do and that I can stop at any time.

______________________________
Signature

______________________________
Date
Deborah Friesen, Graduate Student
Department of TLCS
Kent State University

September 13, 2006

Re: 07-24, “Indigenous American Samoan Educators' Perceptions of Their
Experiences as Participants in the University of Hawaii Teach Education Program in
American Samoa”

Dear Ms. Friesen:

I am pleased to inform you that the Kent State University Institutional Review Board approved your
Application for Approval to Use Human Research Participants as Level I, Category 2 research. This
application was approved on September 13, 2006 and is good for one year. This approval will expire
on September 12, 2007. An annual/periodic review form will be sent within a year of the original
date of approval of the application. If the annual/periodic review form is not received, please contact
me, as it is the responsibility of the principal investigator to renew the information on the approved
application on an annual basis. A sample copy of the periodic review form has been included for
your awareness.

Please complete the annual/periodic review form and return it within 1-2 months prior to the
expiration date to ensure renewed approval of the application. If the project is complete and all data
analysis has concluded, please mark the appropriate box on the form. If data analysis is continuing,
research is considered to be continuing.

HHS regulations and Kent State University Institutional Review Board guidelines require that any
changes in research methodology, protocol design or principal investigator have the prior approval of
the IRB before implementation and continuation of the protocol. The IRB further requests an annual
report and a final report at the conclusion of the study.

If you have any questions, please contact me at 330.672.2704. (klight@kent.edu)

Sincerely,
Katherine Light
IRB Administrator
cc: Dr. Steve Michael, TLCS
Dr. Joanne Arhar, TLCS
Talofa Deborah,

Thank you for summarizing your phase II research. Because it, too, involves nothing more than asking questions of an adult population, and that you have successfully completed phase I without incident, you may take this message as official approval to continue with phase II.

I will copy this message to Dr. Haleck, who approved your overall research together with me on April 20, 2006.

If I remember correctly, you also will be traveling to Honolulu this Thursday. If so, Agnes and I hope to see you at the airport.

Soifua,

Don
APPENDIX B

INTERVIEW QUESTIONS
Interview Questions

1. Tell me about a typical day in the university lab school classroom. Start from the beginning of the school day and take me through all your activities. Pretend you are taking a video of your day and give me all of the details; I am interested in everything.

2. Now, tell me about a typical day in your American Samoan Department of Education classroom. Use the same detail as before.

3. Can you think of an actual event that happened in the university lab school classroom that is different from what usually happens in your ASDOE classroom?

4. I am interested in instructional strategies and methods of teaching. Tell me about new strategies you tried or observed in the university lab school.

5. Describe any teaching strategies or teaching skills that you learned in cohort that you routinely use in your classroom.

6. Describe any teaching strategies or teaching skills that you learned in cohort that you never use in your classroom.

7. Give examples of any adaptations that you have made to any of the cohort teaching strategies of teaching skills to make them more effective for your Samoan students?

8. Do you sometimes use cohort and sometimes use Samoan teaching strategies? Can you think of examples when U.S. and Samoan teaching strategies coexist side-by-side in your classroom?
9. Do you experience any pressures or tensions as a participant in the teacher education program? If yes, please describe these pressures or tensions.

10. Describe ways that you, personally, have changed because of the cohort program?

11. Imagine a perfect American Samoan teacher education program. What would it look like?

12. Is there anything else that you would like to tell me?
REFERENCES
REFERENCES


American Samoa Department of Education. (1983). *Annual report*. American Samoa:
  Government of American Samoa.


  relationships. In R. A. Gaztambide-Fernandex and J. T. Sears (Eds.), *Curriculum
  work as a public moral enterprise* (pp. 15-28). Lanham, MD: Rowman &
  Littlefield.

Arnot, M. (1982). Male hegemony, social class and women’s education. *Journal of
  Education* 164(1), 64-89.

  OISE Press.

  appropriate solution. In H. Trueba, G. Guthrie, & K. Au (Eds.), *Culture and the
  bilingual classroom: Studies in classroom ethnography* (pp. 69-86). Rowley, MA:
  Newbury House.


  135-144.

  *The Educational Forum, 68*, 296-305.


United States General Accounting Office. (1997). General accounting report to the
Chairman Committee on Resources, House of Representatives. *United States
insular areas: Applications of the U.S. constitution*. Washington, DC: United
States General Accounting Office.

and anthropology. In N. K. Denzin & Y. S. Lincoln (Eds.), *Strategies of

of Samoans at work in their culture and in the marketplace*. Unpublished doctoral

Lutz (Eds.), *New directions in psychological anthropology* (pp. 1-17). Cambridge,
MA: Cambridge University Press.

River, NJ: Prentice Hall.

Farnborough, UK: Saxon House.


Wilson, A. C. (2004). Reclaiming our humanity: Decolonization and the recovery of
indigenous knowledge. In D. A. Mihesuah & A. C. Wilson (Eds.), *Indigenizing
the academy: Transforming scholarship and empowering communities* (pp. 69-
87). Lincoln, NE: University of Nebraska Press.


