HOW DOES CULTURE IMPACT ON EDUCATIONAL LEADERSHIP IN SAMOA?

*A thesis
submitted in fulfilment of
the requirements for the degree of
Master of Educational Leadership*

By

TAILETAI PALE FA'AULUFALEGA

SCHOOL OF EDUCATION

UNIVERSITY OF WAIKATO

HAMILTON, NEW ZEALAND

2008

ABSTRACT

The aim of this research was to explore the relationship between culture and the educational leadership of six secondary school principals in Samoa. Educational leadership is a bounded process and is subject to the cultural traditions and values of the society in which it is exercised. To date, no research has been undertaken on this topic in Samoa.

This qualitative study used a semi-structured interview process to gather data from the secondary school principals who had been principals for more than three years in government schools. It also sought to explore how professional development of the principals might be undertaken. The principals in this study were interviewed both face-to-face and by telephone.

The findings revealed that culture significantly impacted on their leadership. The *matai* culture was particularly influential. For example, respect, Christianity, role modelling and the importance of using the Samoan language to communicate within the school context were all influential. The findings also revealed the effective leadership styles applicable to Samoan school context in relation to indigenous cultural leadership. For example, inclusive/consensus/collaborative leadership style that is practiced in Samoan culture is effectively used by principals to lead schools. The organisational culture of the Ministry of Education Sports and Culture in Samoa (MESC) also considerably impacts on educational leadership. For example, the policies from the MESC sometimes contradict with the practice of the principals, such as the principal's practice of corporal punishment is a crime in the MESC and United Nation policies.

This research also revealed the gap between the western models of leadership and the Samoan indigenous cultural context and leadership practice by the principals. Therefore, all the principals involved in this study positively engaged with their Samoan cultural values and beliefs to lead schools effectively. However some Samoan indigenous cultural values and beliefs impact negatively on the education system. They need to be considered so as not to inhibit the development of educational leadership of Samoan principals. Today's education has grown rapidly in terms of technology therefore educational leaders must adapt and change their leadership. Principals must be professionally trained so that they would lead effectively.

According to Smith (1992, p. 9) **"To change education is to change society"**

ACKNOWLEDGEMENTS

Papaigalagala ua malie le faatolotologatama, ua malie le faga i Foa, ua malie foi le 'ava a le tamaloa. God Bless.

DEDICATION

This thesis is especially dedicated to my disabled sister Talalelei Opeta Leota who has not had the opportunity to be educated like other children. Sister, God will make a way as we believed and have faith in the power of healing. You are a blessing from God to our family. God bless you.

A special dedication to my grandparents Vaepule Aumalaga and Ferila Aumalaga of my father's side and Tuuga Faleoloa and Faimafili Tuuga (passed away) of the mother's side. This was their dream come true that one day their children will be educated well and have faith in God.

Faafetai le tatalo malo le tapua'i. Thanks for all good values and beliefs that I have learnt from you that have encouraged me to gain this Masters degree.

Tailetai Pale Faaulufalega

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

Introduction

In this first chapter, I provide my personal narrative that led to my studying educational leadership. This is followed by the rationale for the study and an overview of all the thesis chapters.

A Personal Narrative

Before I entered secondary and tertiary education my personal experience with leadership was initiated from my own extended family, village and church (Christian) communities where I was born and raised by both my father and mother's side in a rural Samoan village. The majority of my life was with my mother's family where I observed, learnt and performed many useful family and church leadership roles from a young age until now. My parents, grandparents, other family members, church, village and school communities influenced and shaped my way forward to lead other people. Their indigenous Samoan cultural values and beliefs, and the church teachings that I acquired from them were very useful to me in achieving several life goals. For instance, my parents were the first teachers and leaders who taught me how to respect, care, and lead my life in good ways with respect for my Samoan culture and church. In Samoa, a child must also obey and trust their parents in every circumstance. I went to a Christian Sunday school when I was young and then became a Sunday school teacher and also taught in a government secondary school in my district. I was taught by my pastor how to play piano and later I led and taught Sunday school and church hymns and songs in the church choir. I successfully progressed in playing the piano, leading and teaching church hymns in my LMS (London Missionaries Society) church that is now called the Congregational Church of Samoa or Ekalesia Faapotopotoga Kerisiano Samoa (EFKS). I am committed to serving the church with the talent that I have with honesty and respect for God, our heavenly father. I prayed and fasted as I grew up and asked the Lord to help me and guide my ways especially when I faced difficulties in this world.

The most challenging component of my life was when I graduated with a Diploma of Education from the National University of Samoa in 1998. It seems that it was the end of my study, but in reality it was a new starting point. I was the second child of my parents and the first in my family to be employed as a secondary teacher. Therefore, I had to support my extended family with my teaching job and lead them into education. My parents are farmers, my older brother and younger brother too. I have two other brothers and two sisters still studying. My aim at that time was to educate my younger brothers and sisters to achieve in school and get a good job. That was successfully achieved. I am committed to serving and leading my family and being a role model for them. My parents and other family members live in Savaii Island (a rural area) that is far away from Upolu Island where the town is situated and where I stayed, worked and was educated. I believe that one day God will bless us and move our family up to a better level through hard work, fasting and praying. Nothing is impossible for God. I also strongly believe in education and its ability to help me and my family improve our standard of living.

I was educated in my rural village/district primary school. From there I heard people such as my teachers and school leaders say that I was ugly, but I hoped it was not true. I looked into the mirror and certainly my face seemed uninteresting and sad. My interest in studying educational leadership started from the many challenges of my family and education career from the beginning (primary level) until now (tertiary school level). There were several challenges and factors that have determined my way through learning and teaching, and studying. For instance, I remember how embarrassed I felt when one of my primary school teachers pronounced and said my name wrongly several times which was close to a Samoan swear word, even though she was Samoan. I thought she was trying to disgrace me in front of our class by calling me Tailetae instead of Tailetai my real school name. More so, some teachers made jokes about my village name by changing it and calling it Fatuve'o instead of Fatuvalu. This was disrespectful and insulted me. From that time, I hoped that if I became a school teacher or school leader, I would treat my students with care (Robertson & Strachan, 2001) and respect in every situation. I believed that unethical leadership could negatively impact on students' learning. In my childhood I saw myself as a slow learner. I left the rural area and moved to town to be educated. I was successfully educated

and achieved a higher education and graduated with several first degrees in arts and education.

For seven years I have taught in three different secondary schools in Samoa. It was a very challenging journey working together with three different principals with different skills of educational leadership. Two were rural schools and one an urban school. Within these schools, the cultural practices (indigenous and organisational) were very strong and influenced the school system including educational leadership (Deal & Peterson, 1990; Schein, 1985). One of the government secondary schools that I taught in before I came to New Zealand to study for my Masters degree was Avele College (a government school). Actually, I was a student of Avele College before I went back to teach there. I saw the influence of Samoan indigenous and organisational school culture on the learning and attitudes of the students. That initially posed a question for me: Where did those cultures come from? What impact do they have on the school system and how do they influence teachers, students and principals? One of the Samoan sayings I heard was, *"E afua mai mauga manuia o nuu"* which means the blessings for villages usually start from the mountains. The question is, who/what are the mountains? In the school context I believe that teachers and/or educational leaders are the mountains who are engaged with different cultures which they share with the students.

Rationale

Educational leaders and teachers are human beings. Sometimes they might perform unjust practices. For instance, in Samoa, some school leaders and long service teachers underestimate young and new teachers by sometimes treating them like students, even after they have graduated with a degree and are professionals. In Samoan culture, when you are treated as a student you have to be silent when older people especially the *matais* (titled men) are talking. This means that, there are limited opportunities to share with others at different levels in a particular community. In reality, that contradicts the leadership theory of democratic, distributed, consensus, moral, ethical, and shared leadership in education (Bennett, Wise & Woods, 2003) that I learnt while studying for my Postgraduate Diploma in Educational Leadership. In this research, I want to look

at how culture (indigenous and organisational) impacts on the practice of educational leadership of secondary school principals in Samoa. In addition, there is little or even no research done in this area in Samoa. Existing research and literature is mostly western based.

In Samoa, the culture is based on the *matai* system (chiefly system) that is autocratic and hierarchical. This means that, there is little democratisation and distribution of leadership amongst all people from different levels because the *matai* (titled man) system is bureaucratic and stratified in favour of the *matai* as the head of families and other societies. In addition, the *matai* has the power, wealth, prestige and other resources to control communities, and they are male dominated. This lessens the power of females and untitled men to speak out in both indigenous and school leadership positions (Nee-Benham, 2000, 1998). Consequently, I have seen that the practices from the Samoan indigenous and school organisational culture including the Ministry of Education Sports and Culture (MESC) have influenced secondary school leadership in Samoa. I also believe that there are indigenous cultural values and beliefs that are important to the development of the educational leadership platform of principals. For example, the culture of consensus that is practiced by the *matais* (chiefs) is also practiced by some school principals, but there are some values, beliefs and practices that are not so important and applicable to the principalship skills of shared leadership (Caldwell, 2006; Glanz, 2006c; Huffer & Soo, 2003; Robertson & Scott, 1996; Strachan, 2007). For example, the value of respect that is expected by the older or long service teachers from the young teachers could lead to the young teachers as a matter of respect remaining silent during staff discussion and decision-making. Therefore, I believe that, there is a need for effective leadership which is democratic and ethical, shared, including distributed, consensus and collaborative (Bennett, et al., 2003) that considers the views and perspectives of all people at different levels to enhance learning in school communities. Furthermore, those who are in educational leadership positions need professional development in terms of their skills and capacities to lead. In Samoa there is no or very little professional preparation for principals. Therefore, there is a need for professional development for Samoan secondary school principals. In view of such concerns, I feel that, there is a need to explore with principals their

perceptions of *How does culture (indigenous and organisational) impact on the practice of educational leadership of secondary school principals in Samoa?*

Format of the Study

In this chapter, I have provided background information on my educational journey and interest in my chosen research topic. In Chapter Two, the literature as it relates to culture and leadership and professional development of principals is reviewed. The research design, methodology and methods used for collecting the data for the study are presented in Chapter Three. Chapter Four presents the findings of the study. In Chapter Five I discuss the findings with reference to the literature presented in Chapter Two. The last chapter draws some conclusions and examines the implications of the study in terms of further research and practice.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter examines the literature on recent research addressing the impact of school, organisational and indigenous cultural values and practices on educational leadership. It also includes the professional development needs of secondary school principals. Accordingly, the first part of the chapter clarifies a number of key concepts, notably culture and leadership. In the second part, it describes the Samoan indigenous cultural context and leadership, including values and beliefs both in traditional and international perspectives associated with educational leadership. The third part focuses on organisational culture specific to the Ministry of Education Sports and Culture in Samoa (MESC) and other indigenous and school communities. Fourthly, the educational leadership styles in relation to Samoan culture are explored. The last part of the chapter focuses on the professional development of principals.

What is Culture?

In this section I first define culture in general and describe how it impacts on school leadership. Specifically, I focus on school culture, organisational culture including the Ministry of Education Sports and Culture in Samoa (MESC) and the Samoan indigenous culture in terms of the practices that influence school leadership.

General Definitions of Culture

Two important aspects of culture are the way people live and how they associate with each other and their environment (Dimmock & Walker, 2005; Glanz 2006a). Particularly, in educational leadership it is vital for principals to understand what culture is and how and why culture is essential to them (Sergiovanni, 1994, 2000). Dimmock and Walker (2005) argue that "in a book devoted to culture and leadership, it is very important to clarify some of the core concepts, the most important of which is culture itself" (p. 7). The word culture is very difficult to define because it has many meanings and connotations (Schein, 1985). Similarly, Dimmock and Walker (2005) supported that it is difficult to define culture.

Generally, sociologists define culture as the values held by members of a given group that differentiate it from another group. Giddens (1989) states that these include the norms they follow and material goods they create.

Dimmock & Walker (2005) also point out that values are abstract ideals, while norms are principles or rules that people normally observe. Culture includes, and is often expressed by, commonly held assumptions in the organisation (Schein, 1985). Sergiovanni (2000) assumes that in general, culture looks like a glue of norms that holds the particular community together with shared visions, values, and beliefs and more importantly, culture is seen as a guiding star that directs people in a common direction. Furthermore, culture is "a set of common understanding(s) for organising actions and language and other symbolic vehicles for expressing common understanding" (Louis, 1980, cited in Sergiovanni, 2000, p. 1).

Dimmock and Walker (2005) explain culture in detail and refer to how members of a society work and interact. They argued that culture:

> …includes how they dress, what and how they eat, marriage customs and family life, their patterns of work, religious ceremonies, leisure pursuits and works of arts. It is displayed and expressed through language, thought and action. It is also expressed through physical objects such as work of arts…. And through social interaction such as how people relate to one another, make decisions and share experiences. It is the last of these - social interactions that is perhaps of most significance for educational leadership. (p. 8)

Most definitions mentioned above are relevant to this study. However, it is Dimmock and Walker's (2005) explanation that is closely related and employed in this particular study, because it discloses cultural values and beliefs and other cultural practices that might impact on educational leaders.

I now specifically focus on school culture, organisational culture and the Samoan indigenous culture and how they influence the practice of school leadership.

<center>**School Culture: What is it?**</center>

Glanz (2006a, p. 1) described school culture as a "glue that holds the elements of a school together. Culture refers to patterns of learned behavior, shared meanings, and commitment to shared values." Sergiovanni (2000) also supported that:

> Culture is generally thought of as normative glue that holds a particular school together. With shared visions, values, and beliefs at its heart, culture serves as a compass setting, steering people in a common direction. It provides norms that govern the way people interact with each other. It provides a framework for deciding what does or does not make sense. (p. 1)

Some schools have a nurturing environment that recognizes children and treats them as individuals; others are strict and they practice authoritarian structures which are more hierarchical. Raywid (2001) maintains that school culture refers to a group's shared beliefs, customs and behaviour. A school's culture includes the obvious elements of schedules, curriculum, demographics and policies as well as the social interactions that occur within those structures and give a school its look and feel as friendly (Glanz, 2006a).

Norms of School Culture

The Ministry of Education Sports and Culture (2006), Purkey and Smith (1985) and Sergiovanni (2000) all stated the culture of a school is the foundation for school improvement. School culture consists of norms. Glickman (1998) and Saphier and Gower (1982) argued that if certain values of a school are strong, improvements in instruction will be significant, continuous and widespread. Some of the important norms are practiced and performed by the principals, teachers, students, parents and other school communities. These norms can build up a strong culture including collegiality, experimentation, high expectations which reflect a vision for high performance; trust and confidence, commitment to improvement, tangible support with sharing of ideas and human resources among teachers; reaching to the knowledge base about teaching and how students learn; appreciation and recognition including honouring of good teaching by the school and community; caring, celebration and humour; involvement in decision making;

<center>11</center>

protection of what's important, for example, the principal protects instruction and planning time by keeping meetings and paperwork to a minimum; traditions and lastly honesty - open communication means speaking directly and never remaining silent in the presence of injustice (Robertson, 2005 & 1999; Saphier & King, 1985; Sergiovanni, 2000 & 1990).

Why is School Culture Important?

According to Schein (1985) and Southworth (2002), the good management of school culture leads to positive effective change. A positive and strong school culture can take a school to success in teaching, learning and achievement (MESC, 2006, 2004). School culture is acquired from indigenous and organizational cultural values and beliefs, and policies and practices. Hence, those who value positive aspects of school culture in leading schools are influenced positively by their indigenous and organisational cultural values, norms and beliefs (Dimmock & Walker, 2005; Sergiovanni, 2000). According to Glanz (2006a) and Deal and Peterson (1990) students are more motivated to learn in schools with strong culture. Cheng (1993) implies that a strong school culture has better motivated teachers and consists of strong organisational ideology, shared participation, better leadership and teachers also experience higher job satisfaction and increased productivity.

How to Improve School Culture?

Improving school organizational culture is based on a participative approach to decision making, strong orientation toward collective values, particularly a collective sense of responsibility and a holistic concern for people (Glanz, 2006b, 2006c; Noonan, 2003). Sigford (2006) contended that cultural linkage in schools promotes teachers' feelings of commitment, job satisfaction, sense of community and order of discipline, whereas bureaucratic linkage undermines such feelings. Bureaucratic linkage-style culture refers to an autocratic culture where people are stratified according to their social status. With that sort of culture, there is lack of collaboration and sharing and the school culture may not improve positively (Wallace & Poulson, 2003). The important strategies of cultural linkage in schools include participation and collaboration, collegiality and achievement orientation (Deal & Peterson, 1999). An important implication is that school principals use

more cultural linkages as the strategies to bind people together and to give people meanings in their work (Glanz, 2006a, 2006d; Scapp, 2006).

The importance of a participative approach in schools is supported by Glanz (2006c), Ryan (2006) and Likert and Likert (1976), whose findings are from a study of high schools where participative management style was associated with effective schools. Group participation was emphasized; superiors and subordinates were very close; communication flowed upwards, downwards and with peers; and decisions were made through group processes. According to Fincher (2003), Gledhill and Faust (2003), Hodgetts (1991) there is also an impact of participatory models of school management on school culture. The findings of their studies are also consistent with the suggestions of Glanz (2006c), Ryan (2006) and Woods (2005), that collaborative planning, collegial relationship, sense of community and order and discipline are the crucial factors in effective schools. These four factors evolve organically over time, the outcome being a school culture that supports and nourishes academic success.

Organisational Culture

Organisational culture is an important aspect of this study. Therefore, this section explores definitions of organisational culture, values and beliefs of organisational culture, the Schein model of levels of organisational culture and organisational cultural factors and practices within the MESC in Samoa which impact on educational leadership. There are many perspectives in administration and organisational behaviour that compete for the attention of scholars involved in the study and management of educational organizations (Gelsthorpe & West-Burnham, 2003; Glanz, 2006a). The most well known perspectives are structural, human, political and cultural, which reflect on concern for efficiency, relations politics and meanings in managing organizations (Geertz, 1973). A recent and most controversial one is the cultural perspective (Deal & Peterson, 1990; Glanz, 2006a; Sergiovannni & Cordally, 1984).

What is Organisational Culture?

Smircich (1983, p. 339) points out that "the concept of culture in organizations has been borrowed from anthropology, where there is no consensus on its meaning." Despite this caution about the difficulty of defining the concept, depict it as the "… social or normative glue that holds an organisation together… it expresses the values or patterns of beliefs are manifested by symbolic devices such as rituals… stories… legend… and specialized language…" (Smircich, 1983, p. 344). Thus it is not surprising that definitions are almost as numerous as the number of researchers engaged in its study. The definitions range from simple to complex with no single definition acceptable to all researchers. Some of the following definitions of organisational culture are common and range from old to more recent ones. Ouchi, (1981, p. 41) stated that "the organisational culture consists of a set of symbols, ceremonies, and myths that communicate the underlying values and beliefs of that organisation to its employees"

According to Deal and Kenedy (1982):

> The elements of that make up a strong culture are those such as environment, values, heroes, the rites and rituals and cultural network… A strong culture is a system of informal rules that spell out how people are to behave most of the time… A strong culture enables people to feel better about what they do, so they are more likely to work harder. (p. 13)

According to Schein (1985), organisational culture also refers to:

> A pattern of basic assumptions invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that have worked well enough to be considered valid, and to be taught to new members as the correct way to perceive, think and feel in relation to these problems. (p. 9)

There is no universally accepted definition of organisational culture, and the preceding definitions cannot be neatly collapsed into a composite. Organizational culture focuses on the basic values, beliefs, and assumptions that are present in organizations, and the pattern of behaviour that results from these shared meanings and the symbols that express the links between assumptions, values and

behaviour to an organization's members. The organizational culture is thus generally seen as a phenomenon which can permeate the operations of the entire organization (Dimmock & Walker 2005; Glanz, 2006a, 2006b; Sergiovanni, 2000)

Organisational culture also refers to the character of an organisation as it reflects deep patterns of values, beliefs, and traditions that have been formed over the course of its development (Gelsthorpe & West-Burnham, 2003). Underlying the cultural perspective of organizational culture is the concept of community and the importance of shared meaning and shared values (Deal & Kennedy, 1982; Ericksen, 1987; Pettigrew, 1979; Sathe, 1983; Schein, 1985).

The invisible, taken for granted flow of beliefs and assumptions give meaning to what people say and do. It shapes how they interpret hundreds of daily transactions. This deeper structure of life in organisations is reflected and transmitted through symbolic language and expressive action. It is culture which consists of the stable, underlying social meanings that shape beliefs and behaviour over time (Glanz, 2006a, 2006c, 2006d; Sergiovanni & Starratt, 2007; Sergiovanni, 2000; Louis, 1985; Pettigrew, 1979; Schein, 1985).

Schein's Model of Organisational Culture

Useful to this study is Schein's model of organizational culture. Schein (1985) summarized various studies of cultures and produced a model of levels of organisational culture. He proposes an operational definition of organisational culture that appears to be gaining acceptance. He presents a model of "level of culture" (p. 86) which is helpful for sorting through some of the conflicting viewpoints arising from different definitions of organisational culture. These levels of culture are important for the development of school organizations.

Schein's Model of Levels of Organisational Culture

Artefact and Creation

Technology, Art, Visible and Audible	**Visible but often not decipherable**
Behaviour Patterns	
e.g. Support your colleagues;	
Don't criticise the principal;	
Handle your own discipline problems;	
Be available to give student extra help;	
Get to know your colleagues.	

Values

Testable in the physical environment	**Greater level of awareness**
Testable only by social consensus	
e.g. Openness, Trust, Cooperation, Intimacy, Teamwork.	

Basic assumption

Relationship to environment	**Taken for granted**
Nature of truth and reality	**Invisible**
Nature of human nature	**Preconscious**
Nature of human activity	
Nature of human relationships	

(Schein, 1985, p. 14)

Schein's model of levels of organizational culture is important to educational leadership. School leaders are engaged with aspects of organizational culture in order to lead effectively. The most substantial and clear level is that of norms as manifested in what people say, how people behave, and how things get done. Verbal norms include the language systems that are used, stories that are told, and examples that are used to illustrate certain important points (Schein, 1985). Behavioural norms are manifested in the ceremonies and rituals and other symbolic practices of the organization. Though these manifestations are readily

visible, they are merely symbolic of the culture itself, which is not visible and which may not be in the awareness of the people. To make sense of these norms and behaviour, it requires us to decipher their meaning (Schein, 1985, p. 14)

The next level is that of values. Values are the shared conceptions of what is desirable. They refer to the shared rules and norms to which people respond with commonsense which exists among solution to similar problems, how people define the situations they face, and what boundaries of acceptable and unacceptable behaviour are (Hoy & Miskel, 2001). They reflect someone's sense of what "ought" to be, as distinct from what "is" (Schein, 1985, p. 15). Values provide the basis for people to judge or evaluate the situations they face, the worth of actions and activities, their priorities, and the behaviours of the people with whom they work. Shared values define the basic character of the organisation and give the organisation a sense of identity. Sometimes values are encoded in written language such as a "mission statement" (Begley & Leonard, 1999; Davis, 2006; Lambert, 1998; Sergiovanni, 1990). Schein (1985) indicates that if leaders communicate their values, and these values lead to success, then a process of cognitive transformation takes place.

Underneath the values and artefacts are basic assumptions. They are more abstract than each of the other levels because they are typically tacit and implicit. These assumptions deal with what the people in the organizations, like schools, accept as true in the world and what is false, what is possible and not possible (Schein, 1985). The following categories by Dyer (1985) provide a framework to search for patterns among different underlying assumptions, of a group and allow them to identify the paradigm or pattern by which the members of a group perceive, think, feel and judge situations and relationships. School leaders need to consider these assumptions in order to lead effectively.

The Relationship of Societal and Indigenous Culture to Leadership

The next part of this literature review explains Samoan indigenous culture. I focus on some of the valuable practices of the Samoan culture values and beliefs that impact on educational leadership. Obviously, before school leaders practice their leadership, one may ask where they (school leaders) obtained their skills and capacities to lead, how and to what extent. The following section argues that the

indigenous Samoan culture plays a vital role in shaping educational leaders to become professional and/or unprofessional, leaders in a school organization and that it is vital for school leaders to learn their societal/indigenous culture. Dimmock and Walker (2005) argue that:

> …educational leadership lags behind other cognate fields and disciplines in understanding the influence of societal culture…. Our argument is that culture is a significant influence on school leadership in and within different societies because it helps to shape leaders' thoughts and subsequent actions about concepts such as leadership, fellowship, communication and learning and teaching. (p. 21)

Dimmock and Walker (2005) affirm that "societal culture is deeply ingrained in tradition and tends to evolve slowly while organisational culture is more superficial and malleable" (p. 11). While societal culture is taken as a given by individuals (it shapes them rather than they shape it), leaders of organisations often change the existing culture and create a new culture.

Samoan Indigenous Culture

Samoan indigenous culture refers to the traditional culture of Samoan people and the way they live. People practice strong indigenous cultural values and beliefs which they usually carry with them through to their workplace. Huffer and Soo (2005) mentioned that *faamatai* (way of chiefs) and *faasamoa* (cultural practice and tradition) considered aspects of:

> …*pule* (authority, power); *soalaupule* (joint decision making); '*autasi* (consensus); *alofa* (love, compassion, care); *faaaloalo* (respect); *mamalu* (dignity); *faautaga*, *tofa*, and *moe* (all refer to wisdom), and many others, have not been defined extensively, and yet they constitute the basis of indigenous Samoan institution. (p. 312)

Those values and beliefs influence the way people do things. In this study, the meaning of indigenous/ societal and traditional culture has been used interchangeably.

According to Giddens (1989), cited in Dimmock & Walker, (2005, p. 9), "small, agrarian and less developed societies tend to be culturally uniform and homogenous, whereas developed and industrialised societies tend to be culturally diverse embracing many subcultures." In that sense, Samoa is a small country that is less developed with a strong indigenous/societal and distinctive culture where people share common values and beliefs.

Samoan Indigenous Culture and Traditional Leadership

Samoan culture is the identity and heritage of the Samoan people (Tofaeono, 2000). It refers to the way of living traditionally and how people associate with and socialise their values, beliefs and customs (Sauni, Tamasa'ilau, Tusipa and Samuelu, 2002).

The term Samoan indigenous culture has different meanings in the Samoan context. In Samoa we define culture by using the two terms *aganuu* and *agaifanua*. Tuimaleali'ifano (2006) implies that *aganuu* connotes practices which are perceived as universal *aganuu* meaning culture is common and shared by the whole country, but *agaifanua* is culture that is shared within the village or district, that means another village or district may practice some cultural practices and values differently (Holmes and Holmes, 1992; Tuimaleali'ifano, 1997). More so, Meleisea (2008) in her study of Samoan cultural values of peace stated that, "the word for culture defines the unity. *Aganuu* speaks of nature and nurture in the same breath; for *aga* is the essence of nature and things, while *nuu* represents the sum of man's learned experience" (p. 171). Samoan cultural practices are not only important in traditional organisations but also impact on almost every western or introduced organisation including schools such as the MESC (Ministry of Education Sports and Culture) in Samoa.

Samoan culture, social structure and indigenous leadership play an important role in educational leadership especially when a leader is a *matai* (chief who has a strong traditional leadership background with values and beliefs useful to leading a school). In the traditional village, family leaders are the *matais* (titled men) which is mainly male dominated. According to Tamua and Lay (2000, p. 29), "traditional authority within the *'aiga* is vested in the *matai,* the family leader." Each extended family has at least one *matai* …who is appointed through a

19

combination of family and inheritance, and who represents the interests of the *aiga* at meetings of the *fono,* the village council.

Holmes and Holmes (1992) studied *Fatuity,* a village in Eastern Samoa, where the social structure was similar to all parts of the Samoan archipelago. In the Samoan family they have *fuaifale* or the large group of family members who are subdivided to form several groups of families called the extended family. The *fuaifale* is a group of extended family that links with each other through blood or related *matai* title (chief title) and is more than the extended family. Holmes and Holmes (1992) imply that:

> The important units of the social organisation are the household *(fuaifale),* the extended family *(aiga),* and the village… A title male known as a *matai*, is in charge of each household. This individual (sometimes referred to as "father") is responsible for the behaviour and welfare of all who live under his authority. (p. 28)

Huffer and Soo (2005) and Keesing and Keesing (1956) argue that a *matai* is a titled holder and an elitist in his/her own society who has the *pule* (the authority, power, privileges and responsibility) and *mamalu* meaning the dignity, respect and honour. There are two types of *matai*/elitist/traditional leader, one is a chief (*matai alii*) and another is the talking chief or an orator (*matai tulafale*) (Holmes & Holmes, 1992). An orator is responsible for making speeches (speaking) on behalf of the chief (*matai alii*) (Keesing & Keesing 1956). Tuimalealiifano, (2006) also explains the two types of *matai* (*alii* and *tulafale*) and the not so well known *matai* which is called the *tulafale-alii* which refers to the combination of the first two *matai*.

Samoan Village Social Structure and Social Organisation

Samoan language	*English language*
Matai	Chiefs
Faletua ma Tausi	Chiefs and orators' wives
Aumaga ma Aualuma and	Untitled men and their wives including untitled men women who have no wives

| *Tamaitai* | Ladies of the village without husbands |

| *Tamaiti/tinifu* | Children |

Succession to become a Samoan Indigenous Leader or Chief/Matai

According to Keesing and Keesing (1956) and Ngan-Woo (1985), a *matai* is a gift from God. It symbolises unity within the *aiga* (family) and within the *faasamoa*. Ngan-Woo (1985) stated that a *matai* title belongs to extended families. Therefore, a *matai* must be the one who has served the extended family and the village before he /she becomes *matai* either an *alii* (chief) or *tulafale* (orator, talking chief) who can often make speeches on behalf of the *alii*. A Samoan phrase says 'o le ala *ile pule* ole *tautua'* (Huffer & Alfred, 2000). This means that the way to have authority, leadership and power is to become a servant first. This also means that you must be a taule'ale'a (un-titled man) first before you become a *matai* (titled man). The eligibility to become a *matai* is through *tautua* (service) and also a *matai* is elected after a *talanoaga* or *talatalaga* (deep discussion, dialogue, and consensus) by the members of the extended family (excluding children) (Holmes and Holmes, 1992; Keesing and Keesing 1956; Huffer and Soo, 2000; Ngan-Woo, 1985). More importantly, a *matai* may be conferred only upon true heirs or someone who has worked very hard over a long period of time to serve the family even if he is not an heir of the family (Le Tagaloa, 1992). It is not possible for someone to hold a *matai* title without knowing his/her role as a *matai* (Tuimaleali'ifano, 1997). Therefore, it is important to put the word *matai* into reality as Holmes and Holmes (1992) state - it is someone that reflects every positive attitude of good leadership.

The Role of a Matai or Chief

Holmes and Holmes (1992) explain the role of the *matai* within the Samoan cultural context:

> Once elected to head the family, the *matai's* responsibilities are manifold. He serves as a family patriarch, promoting family unity and prestige; administering all family lands; settling dispute amongst family members; promoting religious participation; and

representing the family as its political spokesman in the village council of chiefs (*fono*). (p. 32)

Tuimaleali'ifano (1997, 2006) also assumes that, "the significance of titleholders is that, as village councillors, they collectively control around eighty percent of the land" (p. 1). The *matai* must take a good care of his/her family and must lead with social justice so that he/she will be respected by everyone in the village (Huffer & Alfred, 2000; Huffer & Soo, 2005). The *matai* becomes a man or woman of increased importance and a man or woman of responsibility and must act ethically. Mead (1928, p. 36-37) cited in Holmes and Holmes (1992) affirms that:

a *matai* must act as an old man (mature person), walk gravely and with measured step, not dance except specially occasion (sic), watch every word lest he makes mistake, find food and clothes and commit in leading the family. (p. 32)

In reality, there are many useful leadership experiences and qualities usually learnt by a *matai* from where he was initially raised and engaged within Samoan traditional culture. These traditional leadership experiences, values and beliefs are often practiced and help the *matai* or an untitled-men or women to lead other organisations like schools. According to Strachan (1999) in her observation on Lili's (Samoan) feminist leadership in New Zealand, Lili's style of collaborative decision making was obtained from her parent's style of decision making. In Samoan educational leadership most values and beliefs are embedded in Samoan culture. The values and beliefs associated with educational leadership are obtained by school principals from their indigenous culture and then applied to school leadership and management.

Cultural Values and Beliefs Associated with Samoan Culture and their Importance to Educational Leadership

Without values, there is no vision. Without an unchanging core of basic values there is no meaningful leadership. Shared values give both the leader and the organisation the courage and the commitment to be proactive in pursuit of a common goal (Ramsey, 2006).

Robertson and Strachan (2001) stated that "everyone has the potential and right to work as a leader" (p. 320). Therefore, the teachers, untitled-men and women can be leaders too, not only the principals, chiefs or the heads of departments who have a formal position. The most important aspect for educational leaders is to have values and beliefs which they have absorbed, observed and learnt from within their families and other communities as they grew up to lead (Sergiovanni, 2000). However, a leader must have a vision and a mission statement that reflects values and beliefs (Glanz, 2006a). Glanz (2006a) points out "a vision should both create and reflect school culture, and a principal needs to articulate a vision that reflects and extends the rich traditions of his institution" (p. 33).

A leader acquires values from family, church and other communities. Senge (1990) and Sergiovanni (1990) mentioned that, a value is only a value when it is chosen voluntarily. Beliefs are closely associated with religion or religious faith. It is an inner feeling one acquires in life and is usually firm. I now discuss and review the literature on the following values and beliefs and their relationship to educational leadership.

1. Christianity and Spirituality

2. Respect

3. Trust

4. Rendering of service or commitment

5. Communication/consensus/sharing

Christianity and Spirituality in Samoan Culture

Christianity and spirituality play an important role in Samoan culture. Every village has a church and Christian values are practiced in the Samoan culture. In Samoan language, Christianity is *Tu faakerisiano* (Evotia & Lay, 2000). Holmes and Holmes (1992) suggest that Christianity has found a place in the everyday life of Samoans. To Samoans, Christianity is not a thing apart, "Samoans see their culture as holistic and regard Christianity as an integral elements of *aganuu* and national identity" (Meleisea, 2008, p. 174). The Christian ethos of sharing, for example, fits with traditional gift-giving culture and the traditional concept of

mana (dignity) is now synonymous with God-given grace (Evotia & Lay, 2000). The *faifeau* (pastor) is an important member of any Samoan community since the arrival of missionaries in 1830 (Meleisea, 2008, p. 173). He/she has the authority of the *matai*, and his wife, like the wives of *matai,* is charged with organizing events and educating children in the ways of the Church (Evotia & Lay, 2000; Holmes & Holmes, 1992).

The motto of the Independent State of Samoa is *"Faavae ile Atua Samoa"* and means Samoa is founded upon God (Missionaries' God) and peace is the dominant theme in Christian teaching. Holmes and Holmes (1992) and Tuimaleali'ifano (1997) contend that before Christianity arrived, Samoa had its own traditional God called *Tagaloalagi* (Supreme God and Creator of everything) (Ngan-Woo, 1985). However, Christianity introduced the God above all gods and Samoan people believe and respect him (Jehovah). Respect is one of the most important values and belief in educational leadership that leaders practice in school settings. In addition, Christian value of peace is practiced in school, for example, Christ preached a sermon to his followers in which he said: "Blessed are the peacemakers for they shall be called the Children of God" (The Holy Bible, New Testament: Mathew 5:9). Christ is often referred to in Christian theology and writing and songs as 'The Prince of Peace'. Christians believe that Christ's time on earth was to begin a process by which all the people of the world would live together in peace (Meleisea, 2008, p. 174).

In the Samoan school context, every school recognizes Christianity as part of the school culture; they usually practice hymns and prayers every day with respect to the heavenly father the God of all gods. The spirituality of the students is part of their everyday lives and helps most of them to behave well. They share Christian beliefs and good relationships with each other in every situation. The MESC strategies policies and plans for 2006-2015 state that:

> An education system that is characterized by shared values of good quality and culturally relevant education which is holistic and well integrated to improve learning outcomes and opportunities that will lead to improve quality of life for all people of Samoa. (MESC, 2006, p. 2)

My Story on Christianity

I have faith that God will bless all who respect him and follow his ways as mentioned in the Bible. I learnt my Christianity and spiritual values from my parents, relatives, Sunday school, and the pastor's preaching every Sunday. Also my family usually has a prayer meeting every evening. From the Bible my parents taught me to be honest, love and respect the Lord and the doctrines and verses from the Bible determine and guide my journey until now. It has shaped and moulded my life in order for me to be successful. My Dad taught me to pray before I eat and I have to thank God for the food for the day. Before I sleep at night I have to say a little prayer to thank God for his love and ask for his protection when I sleep. In school I taught my students Christian values.

Educational Leadership and Christianity and Spirituality

Starratt (2003, p. 1), cited in Shields and Sayani (2005, p. 380), characterized spirituality as "being present to the most profound realities of one's life." Shields and Sayani (2005) believe that they are not promoting any specific religious teaching but they generally explored the world religions and denominations in their school with consideration of lived realities of student and the perspective they bring to a school community. They argued that "in law and in the sensitivities of many people, we want to specifically address the need to make sense of spirituality…" (Shields & Sayani, 2005, p. 394). Shields and Sayani (2005) argue that a culture of dialoguing and democratic leadership must be encouraged to enhance a student's right religion and the realities of their lives.

Gibson (2005) assumes the importance of spirituality in leadership. It can improve students' achievements and principals must be consistent and realistic in the presence of spiritual values like Christianity. Although studies indicate a recent decrease in religion in shaping and sustaining behaviour… religion still plays an important role in affecting many individuals (Glanz, 2006a). Gibbs (2005) suggests that the use of rituals and ceremonies is associated with religious activities. Creighton (1999) believes that, new programs for aspiring leaders must have a balance between organizational success and spiritual development.

Embedded in Christianity are values of respect, trust, commitment and consensus/communication as discussed in following sections. These values are important in Samoan culture and are practiced in school leadership.

Respect in Samoan Culture

Respect is a very important value in Samoan culture and is at the heart of cultural values and beliefs, and cultural practices because with respect you care, consider and recognize other people's views (Sutter, 1971; Tuimaleali'ifano, 1997, 2006). In Samoa, it is called *faaaloalo*. Sutter (1971) expresses it as courtesy and being respectful. In Samoan culture you will be addressed as a son of a chief if you behave well in the family and the village and people will praise you with a saying "*E iloa gofie lava alo o tamalii*, or *E iloa gofie lava tama a tausala* or *E iloa gofie lava tama a tagata e fafaga I upu ma tala ae o tama a manua e fafaga I fuga o laau* (Holmes & Holmes, 1992; Ngan-Woo, 1985). This means you can easily notify the sons of chiefs and human beings who are fed with good words instead of the sons of birds/animals that are fed with leaves of trees. In reality those who are usually called the sons of chiefs have behaved well and show good respect, but the sons of birds haven't.

Another common Samoan phrase '*A'oa'i/a'oa'o le tama e tusa ma ona ala aua a matua e le toe tea ese ai*' means teach the child in his/her proper ways until he/she is an adult and never turn away. One of the proper ways to teach a child is with respect or *faaaloalo* which is the backbone of the Samoan culture (Huffer & Soo, 2000). According to Tiatia (1998), respect means worthy consideration. It means an appropriate behaviour/attitude/action that must be performed by someone in order to take good care, recognise and consider other people or things in our environments.

In Samoan culture, one example of respect is shown in the relationship between the brother and the sister; the brother should take good care of his sister until she dies (Huffer & Soo, 2000; Le Tagaloa, 1992; Vaai, 1999). The brother is not allowed to punish, sleep with, share clothes, or swear at his sister (Holmes & Holmes, 1992). The relationship between people is highly respected in the Samoan culture. These are called the *sa* (sacred) and the *tapu* within relational arrangements. *Sa* and *tapu* are the main characteristics of respect. *tapu* in its

fundamental sense means, that which is forbidden to the ordinary (Tamasese, Peteru & Waldegrave, 1998). *Sa* can also mean forbidden to something that is sacred.

In addition, Tamasese, et al. (1998) explain *tapu* within relationships ensures that the human condition remains in a state of well-being. Within the physical and spiritual domains, there are tapu, the purpose of which is to ensure that human well-being is protected and given prominence, through its sacred nature (*ia paia ma mamalu*) (Tiatia, 1998). For example, a basic premise of cultural protocol is that it is forbidden (*sa*) to stand in the presence of people while they are seated. There are many protections and few liberties. There exists protection around Samoan well-being because of the relational arrangements [*va fealoa'i*] with others. Tapu and sa protects so all people are kept safe (Morrison & Vaioleti, 2002).

My Story on Respect

I gain respect from my family, including parents who are known as my first teachers, family members and the wider community such as schools, churches and village. For instance, my parents and my family taught me to respect other people especially the older people and restore good relationships with them so that I will be blessed. Therefore, I need to keep myself at lower level or walk behind other people (elders). I remember a fifth commandment from the Bible that my parents, family, pastors and the school have taught me when I was young that, *Ia e ava I lou tama ma lou tina e faalevalevaina ai ou aso ile nuu o le a foaina mai e Ieova lou Atua ia te oe*. This means respect your father and your mother so that your days on earth will be longer. I have learnt and kept that verse in my heart because it guides me to respect and love my parents and others.

Educational Leadership Literature on Respect

Gibbs (2005) believes that meaningful rituals and ceremonies practised in schools become the essence of long-lasting impressions and memories which shape how individuals perceive themselves and deal with their future. A leader must respect the dignity of all persons (Cecil, 1988; Glanz, 2006a). The literature suggests that an educational leader must respect and treat teachers as equally important as

family members, the classroom as home and the school as family by keeping them clean, the school rule by maintaining peace, the curriculum and the communities (Davis, 2006; Gibbs, 2005; MacBeath & Myers, 1999). Positive respect from teachers, principals, students and the school environment influences school/student achievement and culture (Gibbs, 2005). If a principal does not practice respect the school will be unsafe. Therefore, practising respect in the school helps ensure that all people are kept safe and remain in a state of well-being (Sergiovanni, 1990).

Teachers taking leadership influence the student's learning (Robertson & Strachan, 2001). Therefore, the respect practiced by teachers is observed and hopefully employed by the students. Gibson (2005) supported that leaders/teachers must be good role models to the students. A teacher or principal needs to be conscious of being a role model in the school community and to make sure that there is mutual understanding present among staff, students, parents and the school authority (Creighton, 1999). For example in the classroom students respect a teacher by doing their assignment, lesson participation, attendance and behaving well. On the other hand, a principal or teacher must respect the students by being consistent, friendly and flexible and taking good care of the students (MacBeath & Myers, 1999; Noonan, 2003). Creighton (1999) also suggested leaders should maintain integrity and interpersonal sensitivity. In that sense, a leader must respect and consider the spiritual, emotional, physical and mental aspects of everyone within the school context.

Trust in Samoan Culture

Trust is another important value in Samoan culture. It means having faith in someone. In Samoa it is *talitonuina/faatuatuaina/faamoemoeina* (Meleisea 2008; Morrison & Vaioleti, 2002). The value of trust is vital in a Samoan family. Members of the Samoan extended family trust their *matai* in terms of his/her ethical leadership and consensus decision making to maintain peace in the family (Le Tagaloa, 1992; Tiatia, 1998; Tuimaleali'ifano, 1997; Vaai, 1999). There are three major imperatives, valuable aspects/possessions of a Samoan family (*measina*) that a *matai* should take good care of. These are the family land (customary land), the *matai* titles of the family and the genealogies. A *matai* who

is a good steward, looks after these three most valuable possessions mentioned before his family is trusted by his/her family members (Meleisea, 2000, 2008). If trust is considered important in the Samoan extended family, Samoan people would never challenge or question the *matai* leadership, as this is impossible in Samoan culture (Sauni, et al., 2002). Even a *taule'ale'a* (untitled man) trust and respects his *matai* (chief) by serving him (*matai*) with hard work and honesty and has faith that the *matai* will bless him later for his *tautua* (servant) and the outcome of that blessing will be that he also will become a *matai* and have authority to lead a family (Huffer & Soo, 2005; Meleisea, 2008).

My Story on Trust

When I was in my mother's womb I could not see the world and the difficulties (problems) around me but my parents were the most trustful/faithful people who took good care of me from the time of birth until now. In the early days of my life, I trusted my parents and some members of my family with every single thing they did for me. For example, I trusted the food that they had provided and everything they said to me. In a Samoan school, the most trusted person is the teacher. I rely on the teacher's lesson/teaching/assessments in order to learn and achieve a better education. In my primary and secondary days, I learnt to have faith in my teachers as they imparted new knowledge and skills to me and trusted that they were reliable and the information/knowledge/skills they provided was valid and beneficial to me. The teacher and student trusted each other. For instance, I (student) believed that what I learnt from the teacher was useful and authentic and I had the perception that I know nothing and my mind is inferior and the teacher is superior. The teachers have faith in me too to do well in external and internal assessment and examinations. Trusting each other is very important, because with trust and faith we can achieve so much.

Educational Leadership Literature on Trust

I first present some definitions of trust, trust and school culture, trust and school leadership, how to develop trust and how trust impacts on school leaders.

Lewis and Weigert (1985) mentioned a variety of lenses through which trust can be viewed; psychological, sociological and economic. Bryk and Schneider (2002)

view trust from a philosophical and religious perspective. Trust is complicated and difficult to define. The literature suggests that, trust is something that we acknowledge exists but we give very little real thought as to how it exists (Baier, 1986; Barlow, 2001) and how or why we are able to use or misuse trust. Trust is not something that we physically and deliberately do rather it is an unseen, unvocalised exchange or transaction (Rousseau, Sitkin, Burt, & Camerer, 1998) and is level specific to a given situation.

Trust is an essential human resource because we are incapable of controlling how others act and respond (Frowe, 2005, Groundwater-Smith & Sachs, 2002, cited in Colville, 2007, p. 6). Furthermore, trust is an ever changing phenomenon responding to different contexts and different relationships between different individuals which suggest that trust can be considered in contextual and situational terms (Groundwater-Smith & Sachs, 2002). Lahno (2001) suggests that trust may not always be subject to logical and rational control but it may be able to be an emotional reaction that occurs deliberately.

Trust can be both positive and negative. For instance, a negative aspect of trust is when a person who is entrusted abuses that trust, and places others in a position of vulnerability. The potential loss could be much greater than the potential gain (Bryk & Schneider, 2002; Gambetta, 1998; Lewis & Weigert, 1985). Trust can let a person practice and exercise power over others assuming that the trusted person acts in his/her interest, and that they will have "the competence, the intent and the disposition to look after what it is that has been entrusted to them" (Mishra, 1996; Tyler & Degoey, 1996 cited in Colville, 2007, p. 7). A positive side of trust is that it can value the culture of teamwork (Tschannen-Moran, 2004). Strengthening trust in a school community will helps the student do their work and helps the teachers provide the best teaching services for their students. (Bryk & Schneider, 2002; Frowe, 2005; Lahno, 2001; Mishra, 1996). Trust between the principal and the staff will lead the school into success and engage with positive change that enhances students learning (Morrison, 2006; Schumaker & Sommers, 2001).

Facets of Trust

Hoy and Tschannen-Moran (1999) present five facets of trust. These are benevolence, honesty, openness, reliability and competence. Benevolence refers

to the disposition to do well (Sergiovanni, 1990). As an aspect of trust, it is the belief that a person who is being trusted will take care and protect properties and well-being of a person who is the trusting party (Goddard, Tschannen-Moran, & Hoy, 2001; Zand, 1997 as cited in Colville, 2007). In the school situation, benevolence is evidenced by the support of staff, confidentiality, positivity and fairness (Bryk & Schneider, 2002). Secondly honesty, as defined by Tschannen-Moran (1999), is "character, integrity and authenticity" (p. 188). Integrity and honesty are essential elements of leadership. As mentioned before, honesty is about being trustworthy while integrity is the follow through of stated actions (Kirkpatrict & Locke, 1991). In a trusting relationship there is an expectation that ways of behaving and responding will be done in an honest and honourable manner (Groundwater-Smith & Sachs, 2002). Openness, according to Colville (2007, p. 13), is "reflected in the ability of a person to share information, thereby taking a risk and putting themselves in a position of vulnerability". Kirkpatrick and Locke (1991) imply that this openness is always in the context of carefulness, and sharing information must be trusted to do no harm. Both openness and honesty are dimensions of trust that people have in their leaders and are important in positive working relationships (Mishra, 1996). Teachers who work in a culture of trust are also open and willing to share (Goddard, Tschannen-Moran & Hoy, 2001; Tschannen-Moran & Hoy, 1998).

The fourth facet of trust is reliability. Barlow (2001) implies that successful leaders tend to be more resilient, resourceful and robust. School leadership can be a stressful occupation and it is the ability to cope and function effectively under stress as well as in normal times that ensures the reliability of the principal. Teachers need to be confident that they can predict how a principal will act or react in a myriad of situations that face them in the school situation and that there is consistency in the reaction and support given. The leader must also be reliable in times of crisis as their trustworthiness will be judged by their reliability and dependability when trouble arises in the school context (Kirkpatrick & Locke, 1991; Mishra, 1996; Tschannen-Moran, 2004). Fifth, unless a leader has a degree of competency it is difficult for others to trust them to succeed on their behalf (Colville, 2007, p. 15).

Trust and School Leadership

Trust is important in the development of school leadership. Individual personality, style, values and commitment contribute to effective leadership and effective leaders will be "morally diligent in advancing the integrity of the schools they lead" (Sergiovanni, 1984, p. 46). The principal, staff, students, school committee, PTA (Parents, Teacher, Association) must have trust in each other and work interdependently with one another. In school organizations there is unequal distribution of power therefore those who have power must develop a sense of moral leadership (Sergiovanni, 1984). Some people can be trusted more than others. In order to establish a culture of trust and respect, the principal must first have extended trust to the staff, based on experience and prior knowledge (Barlow, 2001; Gambetta, Tschannen-Moran, 2004). It is very important in the school system to have trust. The more teachers, administrators, central office staff, and school administrators trust each other the more collegial they are likely to be. That means trust and collegiality can minimize lack of commitment with the school (Sergiovanni, 1990; Sergiovanni & Starratt, 2007). The next value is commitment.

Commitment in Samoan Culture

In Samoa, commitment is related to *tautua*. A strong community is the one in which members know and perform their role well (Tiatia, 1998). The commitment to doing hard work is *tautua*. *Tautua* in Samoa means working/serving/committing yourself to the family. This is usually done by the untitled men (*aumaga*) when serving their *matai* (titled men/chief) and the whole family. The commitment (*tautua*) made by the *aumaga* means they often work very hard and even offer their lives (*tautua toto*) to save and protect their family. The consequence or reward of a good *tautua* is to become a titled man (*matai*). That's how one Samoan proverb was founded that '*Ole ala ile pule ole tautua*,' which means the right to hold authority is first through loyalty and service. My culture taught me this kind of commitment and I apply it to my family and school leadership.

My Story on Commitment

In my traditional setting, self reliance was practised. The need to be committed was a basic life virtue. No work, no food, no living was my dad's slogan. In school I saw my principal would work throughout his/her free time to complete certain tasks in the school. I learnt to be more committed in this way.

My specialist teaching subjects are Social Science and Samoan. When I started teaching at Avele College there were not enough teachers of Agriculture Science in Year 12 and Year 13. The principal asked for any teacher to teach Agriculture Science. Even some of the Science teachers who had some science background did not respond. I stepped in and accepted the offer because I believed in rendering service *(tautua).* I believed that I could do it because I was living in my Samoa culture of *tautua.* The elders of my family and village taught me that the way to become a leader (*matai*) is to serve first. In Samoan, *Ole ala ile pule ole tautua* as I mentioned earlier. I studied very hard because I had no background in Agriculture Science. So I needed to work hard to gain the knowledge. Consequently the commitment I made led to 90% of Year 12 students passing School Certificate and 80% of Year 13 students passing Pacific Senior Secondary Certificate (PSSC) in 2004. The principal was very pleased with the results and my confidence in teaching the subject increased. I trusted and believed in myself that God will help us and nothing is impossible to him - and through commitment and hard work it will lead us to success.

Educational Leadership Literature on Commitment

Goldberge (2001) stated 'commitment' (seriousness of purpose) is one of the vital qualities that are common in the leaders. This is supported by Glanz (2006a & 2006b) who mentions that, some of the core values in high schools are commitment to appreciating and celebrating diversity and cultural understanding among people. In addition, another example of commitment is the commitment to lifelong learning and ethical behaviour (Glanz, 2006a).

A job that is done with commitment is different from that without commitment. Bainbridge and Thomas (2006) explain that educational leadership in the future will be different and more complex. Instead of focusing on things, people will be

more important. That means things like position will not be so vital but the consideration of people's knowledge, wisdom, ability, and commitment to fairness and justice will be very important to enhance school improvement and educational leadership (Bainbridge & Thomas, 2006).

A leader who is committed does not think of the position as important but he/she cares about his/her ability and capacity to lead. A committed leader values school as a learning community. Barth (1990) cited in Lueder (2006), argued that, "a community of learners is a place where students and adults alike are engaged as active learners…" (p. 35) and the learning process is basically collaborative. This means that the teachers must be committed to teaching and providing the best teaching for students to learn. Hill, Pettit, and Dawson (1995) cited in Leuder (2006, p. 37) argue that:

> At the heart of the concept of the school as a learning community lies a **total commitment** of the value of learning for all members. This commitment is underpinned by beliefs that learning is inherently enjoyable and exhilarating, that all members have the capacity to learn and that each person brings to the organization unique abilities which must be acknowledge and utilized. (Emphasis added)

Goldberge (2001) and Oberg (2005) are in agreement that commitment in a leader can achieve two things; one, to achieve what one aims to achieve and two, as a role model for others (staff) to follow. In this respect, a committed principal engages with a school vision and mission in order to achieve their aims and goals. He/she is a role model to everyone in the school community with the goal of enhancing student learning. A principal who has the commitment to do his/her job, needs to communicate fluently with his/her staff and make things clear and understandable (Russell, 2002).

Two other important aspects of school leadership are communication and consensus/dialogue. These are embedded in Samoan culture as explained in the next section.

Communication and Consensus/Dialogue in Samoa Culture

I use the terms communication, consensus and dialogue interchangeably in this study in relation to Samoan culture. In Samoan culture, communication is exchanging of words whereas dialogue means conversation/discussion and the exchanging of ideas with deep meaning. Likewise, consensus refers to compromise and agreement that is built up with deep discussion, (*talanoa/fefaasoaa'i/fetufaa'i*) sharing or imparting information (Huffer & Alfred, 2000; Huffer & Soo, 2003; Le Tagaloa, 1992; Morrison & Vaioleti, 2002; Vaai, 1999). During a canoe journey communication between the crews was very important for the safety and enjoyment of the journey. The same analogy can be used in school context. In the past, Samoan school/education was informal, there were no classrooms/school buildings, books to read, no writing or even a formal teacher, but the knowledge and skills of the Samoan people were passed on from generation to generation through verbal communication. The word of mouth is used to teach Samoan culture and tradition and to teach people to listen, observe and practice what they see and hear from their elders (Huffer & So'o, 2005; Vaa, 2000; Vaai, 1999).

Consensus is very strong in Samoan culture and is still practiced in the Samoan villages (Huffer & Soo, 2003). It impacts on leadership when discussing matters within the school. According to Meleisea (2008) in her case study of Samoa, consensus is practiced in every village or *nuu.* She argues that, "each extended family was represented by a leader chosen by the elders of the family" (p. 170). He or she is called the *matai*. Each *matai* belongs to a council (*fono*) which governs the village. The traditional Samoan form of democracy practiced in village government is strongly shaped by Samoan cultural values of peace.

In the village, a meeting starts with the *ava* ceremony in which the dignity of every extended family, and its representatives, is formally acknowledged. Everyone (*matai*) speaks in the polite or chiefly form of language depending on his or her rank and every opinion is considered important and discussed. That means every matter is discussed until a consensus is reached (Huffer & Soo, 2003). In this way, the potentially competitive relations between the constituent extended families of each village are moderated, and cordial relations are

maintained (Meleisea, 2008, p. 170). For example, if an individual member of an extended family breaks the village laws, the extended family will defend him/her against the anger of the other families in the village. The village sits together and discusses the offence and reaches a consensus on the penalty. A penalty would be to expel the offender and his/her family temporarily if it is a serious case like killing people. The usual punishment is an expensive fine mat, sometimes a number of pigs. In some cases, the penalty may be to give a cow with other food and sometimes a large sum of money. The *matai* representing the family of the offender must bring the agreed fine to the village council. The offender's family must all share in the punishment and provide cooked pigs and/or cows to feed the village, the meat is divided among the matai, excluding the offenders' family so that every family receives a share (Meleisea, 1996; Schoeffel, 1978). In reality, the extended family must pay the fine on behalf of the offenders. This reinforces the fact that they must control the behaviour of the offender. At the same time, the method of punishment creates reconciliation. According to Meleisea (2008), the culture of consensus and thorough communication within the village meeting could minimise any punishment as mentioned above to be paid by an offender. Even though the meeting negotiations' reach its climax with anger but still there is peace at the end through dialogue and consensus. This related to one Samoan saying that *'E ui lava ina tetele pesega ae matua lava ile oo'* meaning whatever conflict or problem arises there is also a calm ending and it will be solved peacefully.

My Story on Communication

In my leadership in schools as a teacher, I allocated time to talk/communicate or consult with any students who had problems. Communicating daily with the students is very important. It helps build the teacher/student relationship.

As a teacher taking leadership I also believe (and practice) that leading by example and role modelling is fundamental to communicating the school vision (Kotter, 1998). For example, in Samoa I never wore shoes. My motto is you have to feel the pain on your feet and lower/humble yourself like a poor person who wants to become rich. Similarly, I want my students to do the same thing they must go through the pains of studying hard in order to succeed in education. The

communication I use is non verbal but by my actions and examples will help them learn. These actions were imitated by some students.

Educational Leadership Literature on Communication

Leadership and communication are interdependent, meaning "if you can't communicate adequately, you can't lead…Of all the essential tools of leadership, communication skills are the most important by far" (Ramsey, 2006, p. 145).

> It all starts with communication, as administrators cannot expect to be effective if they cannot communicate what they want and how they want it done in a way that encourages others to listen and act. Trust is built through open and truthful communication (Schumaker & Sommers, 2001, p. 1).

It is very important for principals not only to convey their message; they also need to listen to what is going on, in and around their school and respect the voice from the community to enhance student learning (Glanz, 2006b). Therefore, listening is part of communication and effective change is built on effective feedback (Schumaker & Sommers, 2001). Communication is essential in transmitting the goals and visions of the school and in that process. Robertson and Strachan (2001) believe that a teacher can offer and influence students' learning as they communicate through teaching and learning and this helps to achieve a school's visions and goals. Also, being a teacher is to be an effective communicator to be able to transmit messages clearly to the students.

In schools, effective listening must take place when communicating knowledge, in and outside of classrooms (Glanz, 2006b, 2006d). As Kotter (1998) note, the leader must communicate effectively both formally and informally to the staff, students and the wider community. Ramsey (2006) argues that, "solid communication is at the core of every successful organization" (p. 146). An effective school leader's responsibility is to ensure that there is flow communication throughout the school organisation and between the school and its multiple audiences such as the parents, school committee and wider communities (Ramsey 2006; Schumaker & Sommers, 2001).

Effective leaders don't let internal and external communication just happen. To be effective, communication needs to be carefully planned, systematically managed and continuously monitored and refined because communication is not just sending a message, it is also about receiving information and giving feedback (Glanz, 2006b; Ramsey 2006). Sergiovanni (1984) argues that the vital components of leadership activity are the meanings the leaders communicate to others who work with them.

Educational Leadership

This section reviews the literature on the leadership styles and practices appropriate to a Samoan school considering school culture, organisational culture, and indigenous cultural values and beliefs and practices. There are links between the western literature and Samoan culture of Christianity and spirituality, respect, trust, commitment and communication. However, some values, beliefs and practices that are implemented in Samoan culture such as corporal punishment that contradict with the policies of anti-smacking/anti-corporal punishment. In Samoan culture, they practice sharing of ideas and this links to democratic, collaborative and ethical leadership mentioned below.

Democratic/Collaborative and Ethical leadership

According to Woods (2005), "Democracy is how people govern themselves, as opposed to how they are governed by others" (p. 1). This means that democratic leadership must consider other people's ideas and shared leadership (Harris, 2002; Glanz, 2006c). Effective schools are engaged with high student academic performance, "school site-democratic decision-making, leadership, staff stability, curriculum articulation and organisation, parental involvement; collaborative and maximised learning times" (Purkey and Smith, 1985, p. 358). In the same way, school principals need values and beliefs that are in line with skills of collaborative leadership, democratic leadership and ethical leadership. For instance, in order for relationships to be more collaborative, the building of trust, openness, risk-taking and commitment (Glanz, 2006a, p. 14) must be facilitated by the school leader. Hargreaves (2005), Hargreaves and Fink (2002), and West-Burnham (2004) stated that the need to extend the collaboration beyond the school

boundaries is also important as this will breed better understanding and hence, improved relationships between the school and wider community.

Educational leaders need to develop a culture of collaboration. This helps improve teaching and learning and the development of professional relationships within the school context (Blasé & Blasé, 1998; Spillane, 2006). This can have a strong impact on the teacher's motivation, self-esteem, confidence, reflections, interpersonal and stewardship of the schools (Mitchell, 1990). This view was supported by Kochan and Reed (2005) and Sawyer (2001) who noted that school settings with norms of collaboration greatly support teachers who are engaged in collaborative practices. Stoll, Fink and Earl (2003) also stated that developing positive, respectful and trusting relationships is essential for a learning culture.

According to Lambert (1998) and Woods (2005), it is worth changing leadership style from an autocratic to an ethical, constructivist, distributive and democratic leadership. This would enhance shared leadership in administration, management, and organisation of the school system, and develop a sense of understanding amongst everyone to work collaboratively. Bishop (1995) and West-Burnham (2003) stated that it is the principal's ethical duty to promote the integration and collaborative processes of the institution while at the same time maintain integrity and respect for others. Woods (2005) points out that leadership which is democratic is non hierarchical leadership; there is equality in the exercise of power and it is an empowering approach to the running of schools. The leader must be able to identify and erase situations that discourage teachers and students from cooperating with the school's vision, mission and goals. Lambert (2003b) stated that constant thinking and re-defining of the concept of leadership is vital for the organization. There are other types of leadership school leaders need to be aware of, such as social justice leadership (associated with feminist leadership) and democratic leadership (Bennett, Wise & Woods, 2003; Lashway, 1996; Robertson, 2005; Strachan, 1999). In summary, to change leadership style from autocratic to a learning-centred leadership means to shift from a top - down approach to shared team work and networking. In Samoan schools, cultural change must start with a change in leadership style; it will require careful planning, lots of reflectivity and

being open to different viewpoints by the school leader(s). School principals need to be aware of the leadership theories available.

Ethical conduct accompanied by effective leadership practices is the key to transforming organisations, especially schools (Clark & Lattal, 1993). Educators at every level of the school organisation have opportunities to lead. At the most significant level in the system the teacher carries the responsibility of ethical leadership; the important mission of educating young leaders, leading them through their maturation years, and helping to grow them as leaders of the future. Ethical leadership is leading others with ethical behaviour or moral leadership (Clark & Lattal, 1993; Fullan, (2003); Sergiovanni, 1992; Starratt, 2004). A person with moral integrity such as caring, respectful and doing what is right for the human race (Soder, 1996). The leader has in her/him the desire to respect and help others to progress in their learning environment (Sergiovanni, 1992). More importantly, Clark and Lattal (1993) and Starratt (2004) supported that ethical leadership considered respect for others and respect for oneself. In Samoan culture it is crucial to affiliate the culture of respect in the school context to supplement good relationships between the principals, teachers, parents, students and other school communities. The teachers including the principals are duty bound to follow the professional code of conduct (ethics) (Ryan & Cooper, 2004). Clark and Lattal (1993) and Heifetz (1995) argue that ethics can be displayed in two distinctive ways; one is displaying personal moral behaviour which cannot be taught and comes straight from the heart and the second way is code of ethical conduct or professional code of conduct.

Many of the school leaders in Samoa will not be aware of the dramatic shift in school leadership style, from autocratic/ bureaucratic/instructional to distributive/democratic/ or shared leadership mode. It is therefore necessary to develop the leadership capacity of these educational leaders to lead schools effectively. I now explore the literature on the professional development of school leaders.

<center>**Professional Development**</center>

According to Sergiovanni and Starratt (2007, p. 214), professional development or staff development is "building the capacity of teachers" so that student achievement will improve.

Why do Educational Leaders Need Professional Development (PD)?

According to Ryan and Cooper, (2004), the rationale for doing professional development is because "the forces from both inside and outside of the teaching profession have since adopted the stance that teachers and principals must be continuous learners" (p. 479). French (1997) and Riley and Louis (2000) stated that educational leaders/principals/teachers must be professional learners. In the same way, Sergiovanni and Starratt (2007) argued that principals and teachers who know about teaching and care about teaching are willing to help each other, and are committed to being continual learners. Forces such as the introduction of new technologies, the new goals and objectives of the Ministry of Education Sports and Culture in Samoa (MESC) and the government's expectations, have led to the development of a new curriculum in Samoa. Consequently, the implementation of professional development has followed in order to support new changes in the curriculum. For instance, Samoan secondary education is undergoing major curriculum change through the development of nationally defined subject curriculum statements, student materials, teachers' materials, and in-service training at different levels. To create the conditions necessary to support teacher learning and development, the teachers must hold their discussions within their school context and discussions must take place over a sustained period of time (MESC, 2006). Professional development should be primarily school focused, and embedded in the job of teaching. It should be continual. Teachers need time to think through the implications of reform goals and try out new approaches and assess their effects

According to French (1997), professional development is more than training in new knowledge or instructional procedures (p. 38). High quality professional development enables principals and teachers to move to the next level of expertise and ability. In the same way Ryan and Cooper (2004) supported that, professional development is the continuing education of principals and teachers. However,

<center>41</center>

French (1997) also agues that, professional development does not provide cookbook instructions or build technical skills but stimulates teachers to raise their understanding of education and strengthen their willingness to make changes that will improve students' learning. However, true professional development is a self-motivated, collegial, and voluntary process of learning relevant knowledge, skills, and attitudes. Furthermore, educational reformers imply that in order to have better educated students, we need to make sure that our teachers are 'excellent' (Ryan and Cooper, 2004, p. 378).

Strachan, Couch, Ho, Ford and Pettigrew (2003) suggest that, professional development of principals helps not only to promote student learning but to develop high quality education. Tomlinson (2002) also explains that, the core purpose of the head teacher (principal) is to provide professional leadership for the school, which secures its success and improvement, ensuring high quality education for all its pupils and improved standards of learning and achievement. More so, effective professional development is when learning has occurred, and the evidence for this is change in assumptions, change in perspective, change in behaviour, and change in self. In Samoa, school principals need to put themselves in the position of a learner. They need to attend every professional development programme available, upgrading their skills by taking leadership courses at universities, engage with training courses and attend any meetings relevant to educational leadership. It is necessary for principals to see the importance of participating in professional development rather than having it imposed (Barth, 1990, 2001; Stewart & Prebble, 1993).

What Might the Professional Development for Principals Cover/Include?

According to McLaughlin and Marsh (2001), Richardson (2000) and Sergiovanni and Starratt (2007), an effective principal professional development programs should include, self-managed growth, professional development plan, collaborative learning, community conversations around essential questions, principal institutes, portfolio development, district professional development, tailored and packaged external programs.

According to Sergiovanni and Starratt (2007), professional development for principals included three levels of "supervision as professional development and renewal" (p. 214). The three levels of supervision include in-service, professional development, and renewal. However, professional development and renewal are more important for teachers and principals' learning because it builds their capacities to progress student success. Sergiovanni and Starratt (2007) mentioned that, if the principal improves, the school will improve too. In the same way, McLaughlin and Marsh (2001) supported that staff development consists of "in-service training professional development and human resources development" (p. 191).

Sergiovanni and Starratt (2007) stated that, the aim of professional development/supervision is to help teachers improve, and:

> …the focus of this improvement may be on what the teachers knows, the development of teaching skills, as well as the teachers ability to make more informed professional decisions in order to be a better problem solver and to enquire into his or her own practice. (p. 214)

However, McLaughlin and Marsh (2001) contend that "staff development includes in-services training professional development, and human resources development" (p. 191). They also describe that a major paradigm shift concerning staff development has been brought about by three major ideas. These are result-driven education, system thinking and constructivism (McLaughlin & Marsh, 2001; Strachan, et al., 2003).

In addition the five models of staff developments mentioned by McLaughlin & Marsh (2001) are important in the study and it is important for principals to understand these models and their applications to professional development. First is individually guided development. "This model is based on the assumptions that teachers can best determine their own developmental needs," (p. 192) means that the individuals are driven by their own relevant learning experiences. Second is observation and assessment. It refers to feedback as a major factor for developing individuals' view. "Without directed feedback, a major link to motivation is lost" (McLaughlin & Marsh, 2001, p. 193). In the third model, it encourages the involvement in a development/improvement process. This model concerns "the

curriculum development and it relates directly to school improvement and classroom instruction…", according to McLaughlin & Marsh (2001, p. 193), and they also remark that the fourth model is training, which is the most effective of all models in terms of initial delivery in staff development. A major cause of its use is the notion of transfer of learning skills to the classroom learning. The last is inquiry, "in the inquiry approach the teacher, either individually… inquires into an issue relative to classroom instruction or related school problem (McLaughlin & Marsh, 2001, p. 194; Strachan, et al., 2003). Principals must be professionally trained in manage change, finance, communication skills and organisational skills.

How might Professional Development for Principals be Delivered?

Being a principal is one of demanding and vital job because everyone agrees an effective principal is essential for a successful school. But the expectations for principals have changed dramatically during the careers of most of those in service today. And, as the demands have changed, the need for quality professional development for principals has become more crucial than ever (Richardson, 2000; Sergiovanni and Starratt, 2007),

Richardson (2000) suggested that there are four crucial components of quality learning programs for principals: standards-focused, intellectually rigorous, job-embedded, and sustained. Therefore, the interaction between teachers and principals to develop curriculum, to design an evaluation system, to tackle a problem, and learn together is needed

According to Richardson, (2000, p. 1), principal professional development program has four components:

- A more-or-less traditional institute learning arrangement that includes principals and teachers;
- Regular staff development days for principals that focus on a single area of instruction;
- A cohort strand in which principals learn with other principals who share a common interest; and
- Individual professional development plans and a peer evaluation program.

Sergiovanni and Starratt (2007) argued that the best way to deliver and implement professional development is to acquire a culture of collaboration and commitment among the teachers. Beare (1992) added prinicipals and teachers must engage with continuous appraisal program to improve their learning. Sergiovanni and Starratt (2007) stated that:

> At its best, today's supervision trickles down from above as supervisors create collaborative cultures. As renewal, supervision also bubbles up from below as teachers commit to sharing their practice and to helping each other create communities of practice. Bringing collaborative cultures and communities of practice together creates powerful learning intersections. It is these learning intersections that make professional learning communities so powerful (p. 215).

According to Sergiovanni and Starratt (2007, p. 215) in-service is a highly directed and structured process. Responsibility for in-service is done by another person other than a teacher and the emphasis is on the development of job-related skills through the provision of training and practice experiences. Therefore the workshop is often an example of a vehicle to deliver in-service.

In addition professional development specifically focuses on teaching as a profession. The emphasis is on professional expertise by involving teachers in problem solving and action research. There is sharing of responsibility for the planning, development and provision of staff development and activities between the teachers and supervisors (Sergiovanni & Starratt, 2007; Strachan et al., 2003). Sergiovanni and Starratt (2007, p. 216) also stated that "anything supervisors can do to help develop and strengthen the sense of professional community among teachers, will become an investment in promoting professional development." Therefore, principals help both indirectly, by promoting opportunity and support, and directly, by collaborating with teachers and colleagues in order to create a positive learning in school (Beare, Caldwell & Millikan, 1989; Sergiovanni & Starratt, 2007). Sergiovanni (2007) added that, for professional development to succeed, "it must be grounded in inquiry, reflection, and experimentation that are participant-driven" (p. 222) and focus on sharing knowledge with sustainable learning and collective solving of problems.

In summary, the literature explained the important acquaintances and relationship between culture and leadership. For instance the Samoan indigenous culture obtained by principals is the core of school culture and organisational culture. The Samoan cultural values, beliefs and practices impact on school leadership. The literature also mentioned the impact of organisational culture and their significant to school leadership. The literature also stated the effective school leadership styles associated with both indigenous and organisational culture. The last part of the literature explores the vital role of professional development in leadership.

In the next chapter, I present the research design for this study.

CHAPTER THREE: RESEARCH DESIGN

Introduction

This chapter describes the research design for this study and is divided into two sections. The first section discusses the research methodology, and the second section explains the research process used to carry out this study. Within the first section, the interpretive/naturalistic research paradigm is explored and specifically the application of the qualitative research approach is presented. This is followed by an explanation of data collection using semi-structured interviews and talanoa method that is intrinsically crucial to collecting data from Pacific perspectives as the main research question aims to find out **"How does culture (Samoan indigenous and organisational) impact on the practice of effective educational leadership of secondary school principals in Samoa?"** The research participant selection, descriptions of the schools, the research plan and data analysis procedures used for the study are presented. The chapter concludes with the description of the validity and ethical considerations for this study.

Qualitative Research Approach

According to Cohen, Manion and Morrison (2000), Creswell (2005) and Denzin and Lincoln (2003), the qualitative research approach falls within the interpretive/naturalistic research paradigm. There are two main paradigms in educational research planning and with different epistemology basis (Adams, 1988). The quantitative research approaches often sometimes falls within the positivist paradigm that is functional-structural, objective-rational, goal-directed, manipulated, hierarchical, and technocratic approach whilst qualitative approach engage to interpretive, humanistic, consensual and subjective (Bell, 1993; Cohen, Manion & Morrison, 2007; Rombo, 2007). An investigation of the perceptions, theoretical and procedural knowledge and wisdom that individual secondary school principal brings in terms of the impact of indigenous (Samoa culture) and organisational culture (MESC) on the practice of their educational leadership in Samoa is most closely aligned with anti-positivist/post-positivist, naturalistic, interpretive approach (Cohen, et al., 2007; Guba & Lincoln, 1994). Therefore, this

research is qualitative research (Bell, 1993; Cohen, et al., 2000, 2007; Guba & Lincoln, 1994).

Qualitative researchers believe that social reality is associated with human beings (Burns, 2000) and recognise that conversation is a basic mode of human interaction (Bell, 1999; Creswell, 2003, 2005). Therefore, Rombo (2007, p. 69) stated that, "human knowledge is deeply rooted in human actions rather than being generated through statistical manipulation and quantifiable research approaches which objective science relies on (Cohen et al., 2000)". More so, Cohen, et al. (2000, 2007), as cited in Rombo (2007, p.69), explains that "the qualitative researcher places his/her validity on multiple realities, meaning structures and holistic analysis of a social phenomenon".

Although Burns (2000) and Cohen and Manion (1994) argue that the qualitative research methodology and the results are often questioned based on the issues of "validity and reliability" (p. 11), qualitative researchers insist that knowledge can be generated through the use of different assumptions, methodologies and appeals to different forms of understanding (Burns, 2000, p. 12). This means that being engaged in a particular social context over time, the researcher is able to identify the most important features of situations and meanings that emerge and thus, a holistic world view can be generated (Cohen et al., 2000 as cited in Rombo, 2007). For instance, in this study I attempted to grasp an authentic understanding and world view of the Samoan and organisational (MESC) cultural values and practices that were assumed to have influenced the practice of effective leadership of secondary school principals in government secondary school in Samoa. Finally, this can lead to making appropriate meanings, accurate explanations and interpretations of events that would be quite different from relying on predictions and inferences alone.

Bouma (1993, 1996), as cited in Rombo (2007, p.70), added that the qualitative researcher often tries to dig deeper into human intuitions so that they "interpret the complexities of the social world" and to speak from the worldview of the research participants. This means that the researcher is not isolated from the social reality under inquiry but rather becomes occupied in the whole to give a particular and focused attention to the multiple realities and the socially constructed

meanings in any social context (Burns, 2000; Cohen et al., 2000). This view is supported by Creswell (1994) who suggests that qualitative studies are concerned with generating meanings, mostly involve a great deal of fieldwork, the research is descriptive and it is inductive. This means that the researcher builds ideas, descriptions, concepts and theories from details that are provided.

Interpretive/Naturalistic Research Paradigm

The positivist, interpretive and critical paradigms are referred to as lenses through which one can view the social world and it can be viewed differently in terms of assumptions, values and interests (Cohen, et al., 2000). According to Gephart (1999), the use of the interpretive paradigm is concerned with the "abstract descriptions of meanings and members" (p. 3). I (the researcher) chose the use of interpretive/naturalistic paradigm in order to study the wider Samoan indigenous culture and organisational (MESC) culture and its influences on effective educational leadership practices. At the same time, the qualitative research approach is recognised under this paradigm (Cohen et al., 2007) because principals, "whilst in their natural settings" such as school context, provide valuable information based on their lived experiences (Rombo, 2007, p. 67)

Any research inquiry is determined by ontological, epistemological and methodological beliefs that associate with an interpretive framework or paradigm and guide action (Cohen, et al., 2007). A research paradigm is defined as lenses through which reality is viewed and/or a set of assumptions about what knowledge is and how it can be researched (Cohen, et al., 2007; O'Leary, 2004). Similarly, Guba and Lincoln (1994) maintain that a paradigm is a set of basic beliefs. It presents the world view and the nature of the world itself, the individual's position and the possible relationships in that world context.

The main aim of the study is to identify the indigenous and organisational cultural values, beliefs and practices that influence the practices of effective educational leadership of secondary school principal in six government's secondary schools in Samoa. In view of the research aim, the perception of principals was considered important. Therefore, the interpretive/naturalistic research paradigm is used in this study. Cohen, et al. (2000), as cited in Rombo, (2007), mentioned that interpretive

naturalistic paradigm has been considered as a broader terminology and lens through which one could unveil the social phenomenon for investigation.

Research Method

Interviewing is the research method used in this study it is a "…verbal interchange, often face to face, though the telephone may be used, in which an interview tries to elicit information… from another person" (Burns, 2000, p. 423). It is a data gathering technique used to collect qualitative data (Creswell, 2003). Burns (1994) also stated that the interview is responsible for asking questions in such a way as to obtain valid responses and to record the responses accurately and completely. One definition of the interview is an interaction between two or more people with a precise purpose in mind (Kumar, 1996). Cohen, et al. (2000) argued that, the interview is a qualitative research method to gather reliable data needed by a researcher. It is a two-person conversation initiated by the interviewer for the specific purpose of obtaining research–relevant information, and focused by his/her own content specified by research objectives of systematic description, prediction, or explanation (Cohen, et al., 2000). It involves the gathering of data through direct verbal interaction between individuals. Also, the interview is a systematic type of inquiry that endeavours to investigate contemporary phenomenon in social settings and real life situations. According to Cohen et al. (2000) the interview is not only concerned with collecting data about life, but is part of life itself.

Also according to Cohen et al. (2007) the interview serves three important purposes. First, it may be used as the principal means of gathering information having direct bearing on the research objectives, for instance, providing access to what is inside a person's head, it makes it possible to access what a person knows, likes or dislikes and what a person thinks. Second, it may be used to test a hypothesis, to suggest new one, or as an explanatory (Yin, 1994) device to help identify variables and relationships. And third, the interview may be used in conjunction with other methods in a research undertaking.

Burns, (2000) suggests that there are three basic types of research interview; the first one is called the structured interview, in which the content and procedures are organized in advance, it has also asked a pre-determined set of questions, using

the same wording and order of questions as specified in the interview schedule by the interviewer (Burns 2000; Kumar, 1996). This means that the sequence and wording of the questions are determined by means of a schedule and the interviewer is left to make modifications. The respondents answer the questions according to the interview schedule prepared. This kind of interview is quite rigid in nature (Bouma, 1996; Harker, 1999). The second type of interview is the unstructured interview, it is also known as an in–depth (Kumar, 1996) or open ended interviewing (Burns, 2000). In this type of interview, "there is no standardized list of questions; it is a free-flowing conversation, relying heavily on the social interaction between the investigator and informant…" (Burns, 2000, p. 425). In addition, the researcher goes to the field without any preconceived interviewed schedules or questions. The third type of interview is called the semi-structured interview. This is the mixture of both structured and unstructured interview. This means that interviewers do have some specific schedule of questions or none at all. It includes both organized and unorganized questions for conversation (Burns, 2000). Semi-structure interview is the main method used in this study to collect data.

Semi-structured Interviewing and Talanoa Method

According to Moore (2000), semi-structured interviews provide a unique opportunity to explore issues in a manner which best obtains information about respondents' attitudes, feelings, beliefs and behaviour. The research participants can freely express themselves and where needed the research participants can be asked additional questions in depth (Burns, 2000; Freebody, 2003) to gauge their lived experiences and perspectives about the impact of culture (indigenous and organisational) on effective educational leadership of secondary school principal in Samoa. In that sense, the participants have the opportunity to talk at length, (Burns, 2000; Cohen, et al., 2007) in their own words and preferred order on aspects of research that interest them most, and provide the researcher with a vehicle for establishing rapport, scaffolding responses and probing without intrusion (Bogdan & Biklen, 1992; Freebody, 2003). Semi-structured interviews allow the participant to shape the content of the interview. The interviewer may pursue a range of topics. Flexibility is important in the questioning process because it allows the "participant's perspective on the phenomenon of interest…

to open up as the participant views it, not as the researcher views it" (Marshall & Rossman, 1989, p. 80). It encourages communication between the researcher and respondent, enabling the interview to remain relatively conversational and situational (Burns, 2000). In addition, the semi-structured interview provides a range of supplementary information and yields thick description (Geertz, 1973) and rich data.

However, the interview method of collecting data has several disadvantages. For instance, Burns (1994) argues that the main disadvantage of interviews is that, they are more expensive in terms of travelling cost and are time-consuming compared with questionnaires, especially when potential respondents are scattered over a wide geographical area. Another disadvantage is that, the quality of the data depends upon the quality of the participant's interaction. For instance, some interviewees may be threatened by some sensitive question and may not answer. This means that the interviewer and interviewee must be interdependent so that the validity (Cohen, 2000, 2007) of the information is consistent. Further, the researcher may introduce his/her biases in the framing of questions and the interpretation of responses.

The *talanoa* research method was used in this study to collect valid data from the Samoan cultural context, as this research identified how Samoan indigenous and organisational (MESC) cultural values, beliefs and practices impact on effective school leadership of secondary school principal in Samoa. According to Otsuka (2006) *"talanoa* research is the most culturally appropriate research design in the Pacific."* (p. 2). He further argues that, *talanoa* is essential to conduct culturally appropriate research with indigenous people such as Pacific Islanders. In the Samoan context, the establishment of good interpersonal relationships and rapport with ethnic Samoan participants is of vital importance. This helps "to bridge the gap between researchers and participants, so that they feel free to communicate with each other openly" (Otsuka, 2006, p. 2). *Talanoa* research is a very effective approach that allows the researcher and research participants to share emotions on a particular issue.

Vaioleti (2003) mentioned that *tala* means to inform, tell, command, ask and apply and to open out (Milner, 1978). *Noa* means any kind, ordinary, nothing in

particular, purely imaginary. *Talanoa* literally means a face to face conversation whether it is formal or informal. *Talanoa* is commonly practiced in Samoan daily life and verbal negotiation between orators with deep traditional meaning (Vaioleti, 2003). Milner (1978) also pointed out that, "*Talanoa* means to chat, make conversation or have a talk" (p. 233). In this study, I and the six principals were sharing not only each other's time, interest, values and beliefs as associated with Samoan and indigenous and organisational culture, and information, but also emotions. Therefore, *talanoa* research method is collaborative, and removes the distances between me (researcher) and the principals (participants). It is essential to employ culturally appropriate research methodology with indigenous people if the researcher is to obtain valid data. *Talanoa* research is very appropriate approach for this study; it helps to establish a good interpersonal relationship and rapport between myself and the six principals.

However, *talanoa* has some limitations as a research method. Otsuka's (2005) cited in Otsuka (2006) implies that, if research is conducted in an inappropriate and insensitive manner (for example, protocols are ignored), the research findings would not be valid. In this study, some participant's answers gave the researcher some doubt as to whether respondents answered questions truthfully but rather in a socially desirable way. In the *talanoa* method, the participant from an indigenous perspective might not tell the truth if the researcher asked sensitive questions. He or she may tell lies as a matter of just giving a response without deep meaning. Some of the research participants may not want to reach the main point that is targeted by the researcher. Some participants are culturally conservative which means that they already know the right answer for the question but he/she talks around the topic and does not want to tell the truth. One disadvantage of *talanoa* is that, it is time consuming. During the sharing of values and ideas, the researchers, must allow the participants to explain as much as they can in order to give authentic ideas and example to support those ideas (Otsuka, 2006).

Quality and Validity in Interview Research Method

The notion of quality encompasses many facets of the research process. When conducting interview research the researcher must be aware of the issues

pertaining to quality (Cohen et al., 2000, 2007). Validity is a quality issue which a researcher has to consider because the validity of information gathered from an interview can determine the quality of the research. Validity can be a persistent problem (Cohen, et al. 2000) because some information can give a misleading picture. For example, sometimes only a small amount of information is shared when there is more that would be relevant to the research. Bias which is defined as a "systematic or persistent tendency to make errors in the same direction that is to overstate or understate the true value …" (Lansing,Gisberg and Braaten, 1961, cited in Cohen et, al., 2000, p. 120) can also affect the validity of research.

Cohen et al. (2000) imply that one way of achieving greater validity is to lessen the amount of bias whilst conducting interviews. In order to maintain validity of the interview research method, the researcher should avoid bias in terms of race, religion, gender, and sexuality (Cohen, et al., 2000). Transcriber's selectivity can also be an issue. This refers to the selecting and the interpreting of a huge amount of data that might become decontextualized, and abstracted (Cohen, et al., 2007).

Selecting Participants

I selected six secondary school principals to participate in my study and all of them were interviewed face to face conversation and after, five were phone interviewed (one principal did not do the phone interview as he was overseas). The six principals included one female and five males. In Samoa, there are very few women secondary school principals so it was not possible to get a gender balance. The selection of the principals was based on the following criteria: the principal must have more than three years experience in educational leadership (principal) position; the principals must engage in both school leadership and indigenous cultural practices and be considered as titled man/women and/or chief (matai) within villages; the principal must be a real indigenous Samoan raised/born and have strong Samoan cultural background and he/she must have a qualification (but not in leadership) to lead government secondary school.

In terms of the research context there were six government secondary schools involved in the study. Three secondary schools were from the urban area and three from the rural area. The urban secondary schools were selected from Upolu islands where the town is and the rural schools were selected from the big island

of Savaii where I lived. One of the urban and one of the rural schools that participated in my study were where I taught previously as a secondary teacher before I came to do my research.

Ethical Procedures Adopted for the Study

In educational research, "the participants and the context in which the study is done are two vital aspects of the research process and require protection from being exploited" (Rombo, 2007, p.90). In order for a researcher to have access to the research participants and the context, the manner in which they will be protected and at the same time respected must be spelled out explicitly from the outset (Bouma, 1996; Harker, 1999).

The principals involved in this study are working in government secondary schools and I knew them well. I have worked collaboratively with two of the six principals when I was teaching in secondary school in Samoa and I learnt many authentic ideas about leadership and management from them. I accessed the research participants by writing to them. First, a letter (Appendix 3) was sent to the school principals concerned seeking their full consent to conduct the research in their respective schools. Second, the individual research participants were asked to voluntarily take part in the study. I did not influence the research participants to participate but rather informed them of the importance and benefits of the study. On the basis of this they made their informed choice as to whether to take part in the study or not (Appendix 4). However, before going to the respective schools, I first approached the Ministry of Education Sports and Culture (MESC) who also gave their approval to proceed with the research. A letter (Appendix 2) was sent to the Chief Executive Officer of the Ministry of Education Sports and Culture (MESC) for permission to conduct my research in the six government secondary schools and the involvement of the principals in the research project.

I endeavoured to protect the participants as much as possible (Bouma, 1996; Creswell, 2005). I did not mention names of individual principals, who provided what information, or schools that took part in the study. I used pseudonyms (Principal 1, Principal 2 etc) to represent the participants names (Bouma, 1996). I explicitly informed the research participants of the main research purpose and the

possible benefits of the study (Burns, 2000; Cohen, et al., 2007). However, they had the right to decline at any time up to the signing of their transcript. The research participants' right to decline during the research process was respected (Cohen, et al., 2000). The participants were fully informed about the research questions (Appendix 1) and their involvement. This was done via letter and at face-to-face meetings. They signed a consent form which detailed their willingness to be involved and to have their interview tape-recorded. Whilst I was in the individual schools, I explained the purpose, adverse effects if any, and the possible benefits of the research to the research participants for them to make their own informed choices (Bouma, 1996, 1993). The research participants were also told of their right to continue or withdraw at anytime up to the signing of their transcripts during the research process. Only those school principals who signed the consent form took part in the study.

I accorded respect for the participants and the research context by establishing confidentiality (Bouma, 1996; Cohen, et al., 2000). In order to uphold this ethical principle, I ensured that information the participants provided was kept in safe storage. It was accessed only by the researcher and subsequently incorporated into the research project. Referring to this action, Cohen, et al., (2000) stated that the researcher should not reveal any information about the research subjects and the research context to any other person, particularly in regards to sensitive data.

I was also aware that the participants' right to privacy was maintained. In this study, I viewed that choosing to share information was the prerogative of the research participants (Harker, 1999). I was of the view that any researcher who deals with human beings as the research subjects needs to be aware of any aspect of the research activity that might impinge the individual's right to privacy (Harker, 1999). More so, the extent to which personal data is publicised needs close scrutiny and the privacy of the research participants protected (Bouma, 1996, 1993).

Social and Cultural Considerations

Before contacting and interviewing the research participants I had a perception that I am just an untitled (without a *matai* [chief or orator] title) person, young secondary teacher and low social status/position in Samoan society. I thought I

may not receive valid information for my study from the six principals because they are older than me and also five of the six principals have *matai* titles. I believed it was hard to question a principal especially when sensitive matters were involved. I often treated principals as *matais* in the school context, whereas in Samoan culture a *matai* is never questioned by a *taule'ale'a* (untitled man). That means a *taule'ale'a* must respect his *matai* (Tuimaleali'ifano, 1997; Vaa, 2000; Vaai, 1999) and remain silent even in the presence of injustice.

A country like Samoa with a strong common indigenous culture and Christian beliefs is a challenge for a researcher. But for me, as a Samoan researcher who is living the Samoan culture and has learnt indigenous values and beliefs, this meant I was confident and comfortable in researching in the Samoan context. I was aware of how to respect the indigenous culture, traditions, values and beliefs of the research participants.

Mutual respect is very important in the Samoan context (Le Tagaloa, 1992; Meleisea, 2008). The researcher will be sharing and receiving knowledge that is considered sacred and hard for indigenous participants to share. That means the indigenous/traditional knowledge/skills in Samoa can only be shared through family members and passed from generation to generation by word of mouth or through other oral traditions. Also, most indigenous communities in Samoa would rather pass on their skills and knowledge to someone from their own extended families or their own village or tribe instead of an unfamiliar/stranger like me. Hence, establishing rapport and trust were critical.

A culture of reciprocity is also valued in Samoan culture and is important in the research process (Meleisea, 2008; Tuimaleali'ifano, 1997). A researcher must appreciate the exchange of knowledge from the participants with, either money or some other sort of gift as *lafo*. *Lafo* in this situation means giving as a gift. After you receive the knowledge from the research participants then you give something as a reward to honour and thank them for their effort of contributing to your study. From my experience in this study, the establishing of respect and culture of reciprocity is crucial. I continued to work collaboratively with the participants even after the face-to-face interviews were completed and I followed up these interviews on the phone. Surprisingly, the participant's responses from the phone interviews were as detailed as the face-to-face interview responses.

Conducting the Interviews

The interview process involved one face to face conversation and one follow up phone interview based on guided research questions (Appendix 1). The face to face interviews lasted approximately an hour and the phone interviews were about twenty to thirty minutes. As mentioned before, one principal was overseas and unable to participate in the follow up phone interview. Both English and Samoan languages were used and the interviews were tape recorded, transcribed and translated into English. I also took interview notes to record non-verbal expressions of the participants and for back up notes (Mutch, 2005; Bell, 1999; Burns, 2000; Yin, 1994). In the interview process, I ensured that the focus of the conversations and discussions remained relevant to the research question. I also invited the participants to guide and direct the interviews to minimise my possible dominance of the interview process.

Data Transcription and Analysis

The interview data that were tape recorded were then transcribed and translated (from the Samoan language) into English. Each interview transcript was returned to the research participants to ensure the accuracy of the information and for their reflection and if they wished to add or delete from the interview transcript. After the interview transcription the interview notes were discussed with each participant for the purposes of validation. I then analysed the interview data.

Cohen, et al. (2000) define data analysis as "a reflexive, reactive interaction between the researcher and the decontextualised data that are already interpretations of a social encounter" (p. 282). Burns (2000), Creswell (2005) mentioned that in order to generate findings that transform raw data into new knowledge, a researcher must be able to engage in the analysis of the data collected during the research process. Qualitative data analysis involves organizing, accounting for and explaining the data; in short, making sense of the data in terms of participants' definitions of the situations, noting patterns, themes, categories and regularities (Cohen, et al., 2007).

Cohen et al. (2007) argue that there is no one correct way of analyzing and presenting the data, but how a researcher does it must be inline with the notion of "fitness for purpose" (Cohen et al., 2007, p. 461). Also, qualitative data analysis is

focused on interpretations of the data collected and there is more than one interpretation to be made of qualitative data. From that respect, a "researcher must be clear what he/she wants the data to do as this will determine the kind of analysis that is undertaken" (Cohen et al., 2007, p. 461). Further, it is very important for the researcher to set to:

> describe, portray, summarize, interpret, discover patterns, generate themes, to understand groups and nomothetic features…, raise issues, prove or demonstrate, explain and seek causality, explore, test, discover commonalities, differences and similarities, examine the application and operation of the same issues in different contexts. (Cohen, et al., 2007, p. 461)

The thematic approach is still commonly used (Mutch, 2005) by researchers for analysing qualitative data and is most suitable for analysing and reporting personal qualitative interview data (Mutch, 2005) as it can assist in identifying emerging patterns and recurring themes from the interview data (Aronson, 1994; Cohen et al., 2007; Strachan, 2007). The data derived from semi-structured interviews in this study was analysed using colour coding and thematic analysis procedures (Bouma, 1996; Wilkinson & Birmingham, 2003). I colour coded all the transcripts. Cohen et al., (2007), as cited in Rombo, 2007, mentioned that, different colour codes were used for different themes that emerged. For instance, a yellow colour was used to highlight sentences, words, phrases or lines which referred to effective leadership, a red colour code was used to highlight Samoan cultural values and beliefs and their impact on educational leadership. An orange colour code was used to highlight the professional development of principals. The different highlighted texts were then placed in categories which included major and minor themes (Miles & Huberman, 1994). In coding, the texts are formed into descriptions which are labelled and ideas that overlap and are redundant are collapsed into themes (Creswell, 2005). All this was done by way of creating files and folders for all related codes, categories and themes. In addition, I sorted and sifted through the text to identify similar phrases and relationships (Miles & Huberman, 1994, Rombo, 2007). I identified patterns, differences between sub-groups of the data collected and, where appropriate, related the data to each of the main themes of the study. The data was also broken down into manageable units

by making connections with words and semantics. Hence, information deemed important was placed under the categories, major themes and sub-themes identified (Miles & Huberman, 1994). However, Creswell (1994) and Merriam (1988) argue that, to maintain validity of the data, reference was constantly made to the data collected from interviews at the same time. The findings from the data analysis are presented in the following chapter.

CHAPTER FOUR: FINDINGS

Introduction

Through the analysis of the data, four major themes emerged. These were effective school leadership, the impact of Samoan culture on school leadership, the impact of Ministry of Education Sports and Culture (MESC) on school leadership and the professional development of principals. Some of these themes or categories were supported by sub themes. These are presented with supporting examples from the data.

Effective School Leadership

For the principals in the study, effective leadership was closely aligned with being collaborative, inclusive, and part of a team. They commented that effective leadership in Samoan schools appreciated everyone's responsibilities and regarded the leadership styles practiced in their schools, as collaborative, inclusive, consensus, shared, team work, delegation, co-operative, collective, ethical and democratic. Hence, the majority of their responses fell within a culture of collaboration. However, participants also valued role modeling, good management skills, and servant leadership and Christianity as important aspects of leading schools in Samoa.

Collaborative and Inclusive Leadership

The participants believed that an effective leadership style(s) helps their school to improve academically. Therefore in order for their school to achieve its goal and mission successfully they must lead collaboratively. Principal 1 declared that *"effective school leadership is the ability of the leader to work together with his/her colleagues."* However, there are difficulties in Samoa in providing effective leadership because some principals do not have professionally developed skills and the capacity to lead. The participants noted that the incompatibility of the autocratic leadership style used by some principals in the past may not work well in today's school system due to the learning and technology advancement of students and some professionally trained teachers who are well educated and qualified in the teaching profession. Principal 1 contends that in the past *"[the]*

principal is always up there, you hardly talked to a principal but in the changes today that system would never work in Samoan schools, you can never get through and achieve your goals with that sort of style." This means it is very important for a principal to consider both students' and teachers' situations in order to get support from each other. Coming down to the level of the teacher and the students would help share values and beliefs. He comments that:

> *My approach is that I actually come down to the student level so that I can get the support and learn from the students and the teachers in order to achieve our mission. You can't stand alone, no man is an island. We have a student council committee where we hear the voice from the student. It is very important for me to consider and recognize everyone's voice in the school system so that we can work collaboratively. (Principal 1)*

Additionally, the participants believed that coming down to students' and teachers' level will give them confidence to work together and establish team work with a good relationship amongst them. Participants argued that a position as principal does not mean you have to stay at the top and never step down to the same level as the teachers and students. Principal 1 comments that *"it is important to stay level with other people so that you learn from them."*

Principal 2 also supports that, in his school leadership position, he practices democracy and collaborative leadership which respects the voice and ideas from parents and the wider community as an effective way to lead before making the final decision. He stated that:

> *I have practiced democracy as an effective way of leading… share ideas and discuss matters together with my staff, parents or even the pastor and wider community. I believe that the voice from parents is important to us that is why we usually send letters to parents to come and discuss an important matter with me especially when their child misbehaves…. We need to share our ideas to solve a problem. We have never made a final decision for a misbehaving student unless we first talk (fesaasoaa'i) with parents and other closed communities. (Principal 2)*

Principal 4 also recognizes the importance of working interdependently with people in the school community. He comments that, *"effective school leadership comes from someone who really understands his/her teachers and works as a team with good relationships with other people and must have authentic and strong common values and beliefs."* So, effective leadership also depends on working interdependently and co-operatively rather than coercively; it encourages team play in the school context to enhance learning and it is most important to gain people's attention to what the principal is trying to do. The participants also believe that it is effective to practice inclusive leadership. In this study, the culture of inclusive leadership is similar to the culture of collaborative leadership. The participants describe inclusive leadership as part of Samoan indigenous culture. Principal 3 adds that effective leadership is:

> *Consensus, (malosiaga ose mea e taunuu lelei ile soalaupule) therefore my leadership is an inclusive leadership style where the students, staff and parents are invited to contribute, I considered everyone in every issues and I must know that I am serving these people. I will not lead without other people's support. For instance I usually encourage the voice from the parents during our parent's day to enhance learning within the school. It really encourages members to crawl out of their shells and contribute because I need the strengths from them and at any time I don't like thinking that I know something or everything. It is also very dangerous to lead without advice from others.*

The participants also contend that, a leader who welcomes advice - knowing that leadership is everyone's responsibility and learning from their mistakes - is an effective leader because his/her leadership is constructed from many ideas shared by others. Principal 3 mentioned that *"the terms 'faataua and soalaupule' have a vital meaning as considering, sharing everyone's interpretations. It is very important to consider and discuss students and teachers' views and ideas (faatalanoa)."* In addition, participants have implemented several ways to deal with students that they used to expel. They consider the culture of *fefaasoaa'i* (consultation and sharing) with pastors and the village *matai* (chief) before any student is expelled. The participants recognize the support from the wider

community including pastors, mayors, and *matais* (chiefs) in school decision making. Principal 3 affirms that:

> *Before we usually sent too many students home but now it lessens as we are working together with pastors, village mayors and parents to build up a new culture of motivation reinforcement to enhance student achievement. We need to keep students in a warm family culture from home to school. I feel that a culture in the school is a family culture. Currently we recognize pastors and pulenuus (village) approach when we make decisions before expelling any students. With their approach the decision may have been changed by considering the culture of fefaasoaai or sharing of thoughts. You considered the culture of respect and sharing (fefaasoaa'i, fetufaa'i, talanoa) before exercising your right... Well it is not from anybody. It's from my Samoan culture because I believe that a school is more than a school, it's a family...*

The participants also stated that the culture of inclusive leadership encourages teachers to speak up during staff meetings and their contribution is authenticated. They explained the nature of working and sharing of thoughts together during staff meetings has ended up with ethical decision making when discussing important issues. According to Principal 3, *"... I encourage my staff to voice their opinion when we have meetings and especially if we discuss important issues. I usually give them a time limit to bring their opinions about an issue before making the final decision"*.

The participants stated that the concepts of consensus, consultation, sharing and team work and democratic cultural values are used interchangeably. Three principals agreed that the culture of consensus and consultation, was obtained from the Samoan indigenous culture and they have practiced it in school leadership. Principal 2 believed that in Samoan village meetings and decision making *"we value "soalaupule ma fefaasoaa'i le tofa ma le faautaga""* meaning sharing of thoughts of every *matai* so that we could come up with one best final decision instead of voting - which is a western style. Sharing of ideas is very important in educational leadership. Principal 2 further noted that, *"In a school context I use that aspect of Samoan culture of sharing ideas with teachers to solve*

a problem and finally we would come up with a better decision." So everyone must agree on an issue. He added that:

> *In reality, when solving problems in school we usually apply the aganuu (culture) way of sharing thoughts to make decision in school, and this way has worked well in Samoan the school context. Many principals, teachers and students leadership skills were obtained from their traditional culture and their family values and beliefs. That means that life in the family is revealed in the school situation. (Principal 2)*

In the school context, Principal 2 values sharing of ideas as he has learnt from the *matai* system "*I usually talk to my staff to speak up open/share their hearts with us during our meeting. We need democracy in school as practiced in the matai system too."* The participants believe that the culture of sharing ideas is a very strong method of maintaining peace and solving problems between schools. They agree that sharing of ideas can lead to positive outcomes such as improving teaching and learning and also creates friendly relationships between people in the school context. Principal 3:

> *… in history our school usually has fights with other schools (especially church schools) maybe because of their own pride but not too often currently, because I have tried and used a method of sharing ideas continuously with them (teachers and prefects of other schools) to prevent fighting in town. Meanwhile it has worked well, our teachers, prefects and students are having good friendships with them as brothers and sisters.*

However, some participants believe that instructional and shared leadership must go together. They mentioned that instructional leadership is another effective form of leadership which used to be practiced but is not so often practised now. It refers to strictly giving instructions and making decisions independently without other people's voices being heard. The participants believe that there are risks and difficulties in practicing and implementing instructional leadership but it is important for an ethical and effective leader not to hide the risks. Principal 3 comments:

I use instructional leadership especially when it comes to the final decision on an issue. I will sometimes alter the final decision of not sending a student home if I see somewhere that the parents are right. I will always say to myself that I am wrong and I am happy to apologise to my staff when a decision is made and vice versa on what they have agreed before. That decision could be done if we (vice principal and principal) realized that there was no warning for the student before. It's vital not to hide my mistakes as a leader because that helps me to learn how to lead effectively.

Principal 6 commented "*we are also using both instructional and shared leadership. Instructional leadership is also practiced and is normally done during teaching and meetings with teachers.*" When asked what he meant by instructional leadership, he pointed out that:

Instructional leadership mainly refers to the sense that everybody needs to obey what I instruct them to do and it is important for the teachers to do what I said and they must do it on time. That would help and encourage things in the school to work better.

Role Modelling

The participants remarked that an important aspect of their effective educational leadership was to become a role model in the school. They commented that role modelling means *ta'ita'i* or a leader that leads a school with actions and good examples. Principal 4 claims that role modeling is "*someone who looks after a group of people by giving examples to be followed by other people.*" In the same way, Principal 6 supported that educational leadership means "*someone who is going forward leading other people so that those people would understand the future.*" He added that being a role model leader is the "*first one leading other people, and always in the front. An educational leader is a person who can set up the school programs and management of the school.*" The participants also point out that, being a leader, actions must speak louder than words and Principal 6 further maintains that "*It is better for me to first do the work that I require other people to do*. For example, "*When I advise other people what they supposed to do they also require me to practice it first. For example, if I order my staff*

members to submit their plan by Monday, I have to follow up and check all plans - and my plans should come first".

Principal 5 added that being a role model is very important in school leadership as it is a way to give direction and guide other people like teachers and students in the school context. An educational leader must also be a man (sic) of instruction and action. He argues that:

> *Actions must speak louder than words and leadership by examples is better than just speaking without actions... If the teachers see me doing the work then they would be happy to work and follow in my footsteps too. I believe that a leader must make the first move, instead of the followers.*

Good Management Skills

The participants suggested that another element of their effective leadership practices is management skills. The principals with good management skills take good care of their schools and provide good management skills to influence students' learning. Principal 2 contends that, "*a leader must be good at managing and ruling the teaching environment and school culture*". Most definitely their management of the school extends to students academically/mentally, physically, socially, emotionally and spiritually. The three aspects of the student development mentioned by Principal 2 are the mental, physical and spiritual. These three aspects are important in school management and "*the development of the whole life of the student.*" Principal 2 further stated that:

> *Discipline, achievement, respect, and other aspects of Samoan society are equally important to my leadership because it all contributes to the development and learning of the student. But more importantly is the development of the whole life of the student, physically, mentally and spiritually.*

> *We have a curriculum of physical education and health, both in theory and practice. Sometimes we have health programs like nutrition, Red Cross, etc coming to talk about how to take care of our bodies. Spiritually we usually encourage students to take care of their spiritual life every day. We do have a short ceremony during assembly to give praise and worship*

to the Lord and ask God for the strength to do our work and we depend on the spirit our Lord to help us in doing everything. The mental aspect is the teaching and academic learning.

In the same way, Principal 6 assumes that an educational leader is someone who has "*good management skills in planning*". However, Principal 2 ascertains that, "*….not only do we plan and programme for the student's learning but it is also important to consider time, resources and money management, as these will hold a school organization tightly together*".

In that sense, the participants believed that the responsibility of the teacher is to take good care of managing resources, and other things, in the school environment, effectively and wisely, so that the future generation will not suffer from limited resources. Principal 3's care for her students leads her to bend the MESC policy so that it fits her school context, as she considers students as important. She argues that:

This year we have implemented something different. We realized that it was not enough to say to students that they are good girls/boys and they are blessings… Because people made by God are all good, we need to make the students feel happy, so we talk positively so that they can think positively and we motivate them by saying that they are excellent. Definitely those words are very powerful and help them work harder and feel better. Also it is essential to let them think that we recognize their efforts. Faataua fanau means consider our children, to me it means 'the honey approach'. Look for something little that builds up hope inside the child.

A Principal Should Lead and Direct to Achieve School Goals and Mission

The participants assumed that keeping the school mission in mind and leading with effective school goals would help them to lead effectively. Therefore, they believed that an important aspect of their role was to help the school achieve its mission and goals. They commented that the main goal of the school is to provide a good education for its students. Principal 1 stated that effective educational

leadership engages with, "*directing a school towards its goals and its mission to make sure that those are achieved*". He further mentioned that their mission is to:

> *Ensure that we provide students with the best of teaching services, so that they are educated and end up being good citizens in society. The aim states that to develop students in different areas means that we offer them what can be offered and make sure that they do achieve their aims to become good citizens of Samoa.*

Principal 2 believed having a mission would guide a school to success. Their school mission is *"A'oa'o ma tautua",* meaning *"teach and serve."* He further related his school mission to Samoan cultural context, *"Ole ala ile pule ole tautua"* meaning the way to become a Samoan *matai* (chief/leader) is to serve (*tautua*) first as a taule'ale'a (untitled man). He also contends that every student must be treated equally even when they have dissimilar values and beliefs in religion.

While some of the participants believed that the value of loyalty had depreciated slowly in the teaching profession, the importance of money has strongly influenced the practice of teaching and learning and educational leadership. The outcome of valuing money as important, in teaching and learning in Samoan schools, is that many teachers are just teachers without having their heart in the job - and they just hope to move to another job with better pay later. Principal 1 explains that:

> *… [the] teaching profession today is seen as a transition zone. It is just something you start off with, and then look for another better job and better money - but forgetting the number of students you are leaving behind… Who is going to teach them? Teachers value money more than the students they leave behind.*

Lead with the Ministry of Education Sports and Culture (MESC) Policy

The participants explained that leading, according to Ministry of Education Sports and Culture (MESC) policy, is one aspect of effective leadership. They commented that principals' leadership must align with school policy and guidelines from the MESC. Principals should consider the MESC policy as a

guide to their leadership so they can lead with full understanding and knowledge of the requirements. Principal 3 contends that:

> *…there are policies and a map from the MESC to lead. The policy will tell me my position in the job and what I should know about management. I have to know these policies in order for me to manage effectively, upwardly with my authorities, downward with my staff and school management projects, outward to the community. These existing elements are very useful and I must work with this in the role of full leadership.*

As the researcher, I further asked "What policies from the MESC are relevant to principal leadership?" Principal 3 argued that her school has its own policies initiated and in line with MESC policies. However, the participants also stated that some of the MESC policies are important but some need to be bent to suit their school situation and Samoan indigenous cultural context, values and beliefs, especially regarding a suitable way to discipline students. In Samoan culture parents do not spare the rod in getting their children to behave. She remarked that:

> *We have our own policy which was drawn from the MESC policy. That means our school has its own policy suitable for our situation and some of the MESC policy that we have could be bent to suit our context. For example, the MESC policy does not allow corporal punishment therefore I encourage my staff not to use it as according to MESC policy but I (principal) can use my shoe to hit a misbehaving student sometimes.*

The participants maintained that there is a contradiction between the Samoan culture of smacking and the MESC policy. They believed that some values of Samoan culture contradict school values in terms of practices. For example Principal 3 believed that, *"the Samoan traditionally practice corporal punishment, not to fasi (heavy smack) but to sasa (light smack), to discipline children."* She noted that *"fasi is allowed in families and it will help children to learn if they have been punished, but in formal schooling it is a crime to practice corporal punishment in school."* The participants commented that the parents practiced *sasa* in their home or even in school, to discipline their children in order that their children respect them and other people. They also mentioned that some parents encourage teachers to discipline their children with a stick *(sasa)* if they

misbehave. However, some parents want to fight with a teacher if a teacher beats their child. Principal 5 said:

> *Some parents do not understand how things work in the school system. For instance they can come and smack their child in the school compound without considering the principals and teachers and the channel to go through. They do things just like in their own home. Some parents might also come in to school wanting to fight with a teacher who beat their child.*

The participants also mentioned that the MESC reinforces transparency of principals when leading and doing their duty. Principal 4 suggested that *"a principal must check/monitor the planners of her/his staff so that all week, term and year plans are in on time and in line with the curriculum and curriculum statement"*. The participants also believe that the policy from the MESC considers informing the MESC and the parents about any students' field trips, sports and other activities within and outside the school compound. Principal 3 concludes by saying, *"I will sign and send consent letters for parents' information to inform them of any school activity or field trip to be undertaken by their children"*. Principal 4 explains the importance of including MESC policies in the school and the Samoan culture of shared leadership if decision making is to be respected when considering the MESC policy. He then stated that equality and fairness are very important to him because they enhance good communication and relationships with his staff members. He affirms that:

> *There are some parts of the policy that tell me to follow what the MESC policies are saying and I often follow it rather than consider shared decision making. For instance, in personnel management, I usually remind the teachers about their work and policies. We have three important stakeholders; these are the PSC (Public Services Commission), the MESC, and our own policy to suit our school. The MESC have policies which I have to monitor at every stage within the school.*

> *Secondly, equality and fairness are very important. We have our own policies and we usually discuss issues together in the first week of the year so that everyone agrees or we need to alter the policy. For instance, when a staff member's parent or close relative died, everyone must look at what*

the school based policy says about what to give and how much. That must be consistent for all staff members. (Principal 4)

Principal 2 supported that, if consistencies in decision making are maintained in the staff, no one can questions the unfairness of what is in the school policies to follow.

The participants also stated that, a good leader usually reminds staff to re-tell, re-instruct or revise the school policies that were initiated from the MESC policies to the teachers, and a leader needs to monitor the teachers as to whether they follow the policy or not. The participants also contend that their school policy was discussed before the school year starts. Principal 4 stated, "*it is very important to get the teacher's agreement collectively because that will help me to do the work and decision making easily*".

Principal 4 also suggested ways to monitor his staff:

> *In my own school structure for administrating the school, we have the principal at the top, next is the vice principal and the HODs. We usually meet first before passing the message to the staff. I usually need more opinions and voice from my administration to run the school and shared ideas are really vital when discussing matters. It is crucial for me to have a good relationship and flow of communication with my staff. I also consider the privacy of teachers, for example we discuss individually issues particular to one or two persons before discussing an issue generally with the whole staff.*

The participants revealed that there are inconsistencies in the implementation of MESC policies and practice when people value the culture of respect more than a policy. Principal 1 explains that:

> *…many policies are just policies, meaning that they are just on paper but not implemented. One policy I want to challenge the MESC on is the policy regarding school numbers. The current MESC Policy stated that all colleges and schools must have 750 students enrolled, but some schools go over the limit, including my school, why? The answer is because the MESC have national examinations for Year 8 students to enter our Year 9*

classes and normally there are 120 students, but what happened is that on top of the 120, we get another 80 students and that is from the office of MESC. The question is if they set the policy, why do they send extra students? They established the policy and yet they break the policy as well. That is where the Samoan culture steps in; some of those in the 80 students are families and friends of those who work in the Ministry of Education.

Principal 2 concludes that he has no power to reject students brought in by the MESC to his school because he is only doing what the MESC people say to do *"I can say that the policy is not consistent because of the Samoan cultural values of love and respect. I can just do what the higher people in the MESC want to do but I cannot reject their students."*

In addition, Principal 6 stated both positive and negative effects of the MESC. On the negative side, he said that:

The policy states that in secondary schools we can suspend and expel students if they misbehave but when we suspend a student, the parents report us to the MESC. Finally the MESC will investigate why I sent the student home. In that sense it seems that we are like primary schools that are not allowed to send students home even when the students have misbehaved in school.

Four of the six principals agreed that policies from the MESC are important in leadership. Principal 2 stated that:

The MESC have policy and statement, training, etc. which guide schools. For instance, before school starts every year we have training and professional development programs just to remind principals of their roles and responsibilities and how the school is run.

He further claims that *"the MESC usually called their meetings and retreat to enhance their school leadership and management skills but that is not often."* Principal 3 supported that:

Well the MESC do have policies and document to guide our leadership and management of the school. We have policy, strategic plans, the

corporate plan and annual plans. In the curriculum there is a curriculum statement to guide teachers' work so that they won't get off-track.

Principal 5 also added that the MESC has both positive and negative effects on school leadership. The positive impact is that "*We have a new policy/curriculum/ which is locally based, considering values and beliefs within Samoan society. We have a mission of 'Education For All', meaning educate everyone to serve the country.*" In the same way, Principals 5 and 6 argue that they have training by the MESC at the beginning of the year to strengthen their management skills and leadership. We also have training done by "*NGOs like the JICA and the curriculum unit and planning for teachers to make use of the new curriculum*" that has just been implemented over the last four years and there is also professional development done, but not very often.

The principals believe there is manipulation of MESC policy to suit a Samoan situation. Two participants mentioned that the MESC policy could be bent to suit their school situation but one principal argues that he would not bend the rules but he could use the term adopt and adapt MESC policy to find the exact section of the MESC policy which would be relevant for his school. Principal 2 assumes that some parts of MESC policy can be changed:

> *Yes I do bend the policy from the MESC to fit best for my school and somewhere I form my own policy, in line with the MESC policy. For example the classroom roll must be 30-40 students, but I do accept more than 40 students in the classroom because I do care and respect parents and their children and provide education for all. Not only that - if the student misbehaves I will send a letter to parents to meet me in my office and from there on there is always a second chance despite the policy stated that a misbehaving student must be expelled.*

Principal 5 explains that:

> *I support all policies from the MESC because they help to guide my leadership, but in practice I make most decisions myself with staff support. I will never send any student home because I do no want them to miss their learning everyday and also, principal does not allow sending a student*

home unless permission comes from the MESC. I use detention and hard labor for misbehaving students. We also work together with parents to look after and discipline students.

School principals are encouraged to write their own policy as initiated and in line with the MESC policy, to allow for individual school differences.

Principal 3 claims that:

Teachers are responsible for implementing and sorting out plans which would work best for the school but still be retained under the policy and plan from the Ministry of Education. I do my own plans to support the MESC plan. For instance if I have many curriculum statements, first I will call a meeting with the HODs to sort out the term plan and yearly plan. Next we will have a Jungle Mission Committee (JMC) – a committee responsible for looking after the curriculum so that all subjects should follow and be managed according to the stated plans, objectives and outcomes for each session.

Principal 4 adopts and adapts to MESC policy:

For example the MESC inform all school to start at 8.30 due to traffic congestion at Apia. I have discussed this with my staff and finally decided that our school is not affected by the traffic at Apia as we have our own buses to transport students, therefore can still maintain our school starting time of 8.00 am.

In addition Principal 5 stated that they have policies from the MESC but they use some that suit his school because they have their own policy which is already written and applicable to their situation. For example, he said that *"we usually start at 7 for English practice and then assembly with an inspection afterwards before teaching starts."* Whereas the MESC states that all schools must start at 8.30 am. So, it is clear that the MESC does have an impact on how the principals lead their schools. However, it is also clear that the principals do also adapt the MESC policies to suit their context. The next part of this chapter presents the findings on how the principals perceived their professional development.

The Impact of Samoan Culture on School Leadership

Respect

The participants suggested that the Samoan culture of respect is the core value in Samoan school culture and leadership. They commented that respect is one important aspect of educational leadership, and principals practice respect within their school settings as they practice it in Samoan indigenous culture and in the Christian church, to improve school learning and teaching and to develop good relationships between people in the school context. Principal 3 noted that:

> *In our school I respect the religious belief of the students. Sometimes in the school a student may perform a dance that contradicts some students' church beliefs. I will allow them to not attend those school practices which go against their church beliefs, as a matter of respect.*

Similarly when considering Samoan indigenous culture, Principal 3 stated that the Samoan culture is important in school leadership. She mentioned that:

> *I practice the culture of respect or faaaloalo…. the junior students must know how to respect the senior students and this is from family culture, even between male and female, it is possible to respect each other. Furthermore, the existing Samoan culture teaches us what the limits are and what boundaries we must remain within.*

The participants thought that respect was learnt from the *matai* chiefly system. Usually in our Samoan culture the *matai* is the head of the family but in the school system the principal can be either a *matai* or *taule'ale'a*, *"We have HODs who are matai or taule'ale'a. Hence a matai who is not a principal or HOD but a teacher, has respect for those in top positions in the school even that person is not a matai"* (Principal 4). The culture of respect is the heart of Samoan culture. However, what emerged from the data revealed two sides to respect; respect can be a good or a bad practice within the school system.

The positive aspects and impacts of respect are important in school leadership and the school context. Principal 1, *"The Samoan culture plays a very important role in my leadership specifically to my leadership skills and capacities to lead."* In

the same way Principal 2 explains that "*within the Samoan culture there is respect and care (va fealoaloa'i ma le va feavata'i) and these aspects of the Samoa culture are usually practiced in the matai system.*" That means, a matai leadership in Samoan families is in line with principal leadership when the principal values respect.

However, the participants believed that, to achieve and maintain the respect, there must be, in all schools, the Samoan curriculum to study the Samoan language. Principal 1 indicated that, "*in school the students will learn how to behave and maintain the Samoan culture of how to eat, stand and have respect for each gender and the teachers*". Principal 2 further implies that in school the culture of respect strengthened good relationships between people and he considered everyone's voice in school development. He argues that:

> *We have ladies, matai and taule'ale'a. We have no way of underestimating one another. We respect each other in many different ways and we have particular, humble Samoan terms/concepts (gagana faaaloalo) to use to instruct every person, even a matai.*

The participants stated that they felt comfortable with *matais* or older people present in their staff because they have mature thoughts and useful ideas to help develop the school, and those ideas and knowledge were appreciated and respected by most staff members. Principal 2 claims that, "*the presence of a mature person or a matai on a staff, is a blessing because they have good thinking skills, knowledge and wisdom (in Samoan it is tofa ma le faautaga poto) especially when it comes to decision making.*"

According to the participants, the Samoan cultural practice of smacking children is to discipline them with respect. Hence, in the school context, teachers practice corporal punishment in order to respect their students. Some teachers were asked by Samoan parents to do this. In this way, respect is associated with corporal punishment. Principal 3 stated that "*I use light smacking in order to discipline students.*" She said that the practice of "*sasa (light smacking)*" is Samoan culture and that is used to gain the respect of their children and behind that *sasa* is where love is established:

> *To me there are useful positive impacts of the Samoan culture in my leadership. There is feavata'i (respect) in Samoan culture, that is why these students respect - me because their parents taught them to behave well and that is strengthening in the school because I cannot exist as leader without that culture that lives by any Samoan child so that he/she values love and respect. I have never seen a student fight back at me or a teacher when we have to discipline him/her with a stick or other ways of corporal punishment. Why? Because of the culture of respect and they know who has the authority.* (Principal 3)

Principal 4 stated that, *"In the Samoan context, everyone must be respected and considered important (feavata'i and fefaaaloaloa'i). Usually the respect we learnt from our parents/family/village/church/ and traditional culture have influenced our leadership and this is very helpful."*

Hence, the participants agree that that Samoan culture in school is important, but not so that it has a negative impact on school work. For example, the *va fealoai* (respect) which is good sometimes, can also have a negative impact on other teachers in a sense *"that the old or long service teacher can dominate young teachers."* There is a Samoan way of thinking and cultural value that an old person should speak and instruct the young person and the young person must respect an old person. Principal 2 commented that, *"That mentality gives the young teacher little opportunity to speak and raise their opinion and I fully disagree with that."* Principal 1 said that *"in my leadership I believe that everyone is equal in the school context but sometimes we can consider va fealoa."* Principal 1 also suggested that a teacher is a teacher and teachers must be treated equally, especially when we are doing school work where every teacher has a qualification and has specific areas to teach and needs equal access to resources, *"I believe that if discrimination happens in a staff, nothing will be possible."*

In addition, the participants argued that the culture of respect is abused by others in terms of its practice. They mentioned the unjust side of respect and how respect can discriminate against teachers, students or school leaders. Principal 1 argues that:

In the past I've heard that the new teachers were treated differently from the old teachers. The new teachers are called 'the small ones' and the old, or long service teachers are called 'the big ones'. That saying can also determine the roles and responsibilities of the teachers - where new teachers have less authority regarding resources compared to older and long service teachers. I definitely dislike that system because I believe that all teachers are educators and appointed to become teachers, therefore they must not be treated differently but rather included as a full staff member, so the staff can stand together.

The participants also believed that all teachers have already learnt the Samoan culture practiced by their family, therefore they know how to behave and respect each other in the school situation and no one should label them as new or old. Participants also argued that some new or small teachers are *matais* (chiefs) and it may contradict school structure if an older, long service, untitled, teacher instructs him or her. Principal 2 stated that *"the most important idea is that, everyone knows how to respect and behave as they have learnt from their Samoan culture and it is authentic Samoan behavior, not to underestimate other people"*. Participant 1 stated that *"E le a'oa'ia e laupu'a tama faiga"* meaning that there is no need to teach other people to obey your ways, as everyone recognizes what to do and respects you for what you are doing.

Samoan Language

The participants thought that learning Samoan language, as practiced in village life and family culture by school leaders is important in order to communicate fluently in public and in everyday situations. They commented that implementing the Samoan curriculum enhances Samoan cultural practices and Samoan writing and speaking the language. Principal 2 remarks that:

The village and family life is very important to anyone's leadership in order to be able to behave and act and even in speaking the Samoan language. I believe once you are good at speaking the Samoan language you will also learn other languages like English easily. In my school we teach Samoan because we believe that our Samoan cultural values and

beliefs help teachers and the students learning and it will also help their leadership.

Similarly, Principal 1 believed it important for the students to learn their indigenous language (Samoan) as taught in the school curriculum so "*that their culture could be maintained and live longer and this will guide the behavior of Samoan students.* Learning Samoan will teach the students *how to speak*, and *how to behave* and have "*respect for each gender and for teachers. In secondary schools the Samoan language is compulsory....*"

Christianity

According to the participants, Christianity is important to the school environment and school leadership. They believed that a principal can also act as a pastor and that the practicing of Christian values and beliefs helps a principal to lead effectively.

Principal 3 claims that, she can also be a preacher and preach the gospel to the students. She explains that:

> *Currently I often spend ten minutes every morning in the assembly to preach some verses from the Bible, encourage the healthcare of students by using natural plants and Samoan medicine and fruits for disease control and teach the students about their behavior in the way they talk, walk, act and live as in line with the Bible and Samoan culture.*

There must also be a connection between the mind, body and soul:

> *Realistically the mind, body and spirit must be connected so that the whole child is shaped and moulded well. Samoa is founded on God. In that sense, God is the foundation of everything and our spiritual attitude and religion is now part of Samoan culture. Even in the school we practice fasting and praying. We encourage students to be aware of the Ten Commandments which are also related to our cultural beliefs. For example the Samoan culture values respect towards our parents and that is similar to the Bible teaching.* (Principal 3)

Principal 4 stated that he invited a pastor to play his part in the school, *"We invite a pastor to come and open any special school program with a prayer, a short Bible reading and preaching. I believe that if we are not working together with the village church community we will never stand."* Both Principals 5 and 6 also commented on how intergral and important Christianity is to all aspects of school life:

> *Yes, we do believe that blessing for the school is from God and we (students and the teachers) do fast, especially when we are close to exams and we normally have prayers and hymns during assembly. The pastor's involvement is also important. Who usually invites them to take part in the running of the school, especially when we have special ceremonies like prize giving? (Principal 5)*

Every morning the principals shared some verse(s) from the Bible and a prayer to guide students in good ways. They believed that it was very important to have that session because some students were not used to going to church every Sunday, therefore they could strengthen their spiritual life to help them behave and do well in school. Principal 6 explains that, *"I do not want them to end up unemployed like some young youths who stayed home without a job. We want students to perform in good ways, according to the Bible."*

The School Committees and Parents Teacher Association (PTA)

According to the participants, the school committee is another community that influences principal leadership, especially in rural schools where the village committee and *matais* have historically controlled the village and district schools. Two principals mentioned the contribution of school committees to the development of a school. Principal 6 added that, *"the school committee is another important community which is formed of matai members of the village. They also discuss things in a Samoan manner to come up with good ideas for development of the school. (Principal 5)*

Principal 5 implied that there is teamwork among the school committee, teachers and the students in order to brainstorm good ideas during meetings. A *matai* is

selected from each village for the committee and they are their village representatives in the district school committee meetings:

> *The positive impact is that we have a school committee formed of matais (chiefs) and other village members who bring in ideas and beliefs which are very important for school development. Most of their thinking is based on the village context and social organization of Samoan culture. Also I gain knowledge and ideas from these school committees and we share and advise each other of good ways to lead and manage the school.*

On the other hand the participants stated the negative impacts of the school committee on school principalship. Principal 6 ascertains that:

> *Some of the cultural ruling methods and beliefs in the village, as stated by the school committee, are contradictory to my principalship and policies of the MESC. In that sense I will use only about 20% of our Samoan cultural values and beliefs and 80% from the MESC policies to control the school."*

The participant's view was that the several factors mentioned above, tended to inhibit school goals and mission in achieving success and leading effectively. However, the only way to achieve the school mission is to put an emphasis on teacher commitment and team work in school leadership. The participants expressed that educational leadership is everybody's responsibility - and the contribution of different people within the school context, including the teachers and principal, parents, and the wider community, as leaders of school, is important. Principal 2 comments: *"Parents Teachers Association (PTA) is a good example of community involvement in school leadership as they shared leadership with the principal and teachers"*.

The Parent Teacher Association (PTA) and School Committee are common and major communities that engage to help school leadership in Samoa. Most secondary schools have a PTA which is controlled by the government, but the school committee is run by the village and district school. Principal 2 stated that: *"The PTA and school committee provide several forms of assistance such as*

supplying resources, providing their skills and capacities for development of the school".

The PTA can sponsor students and look for overseas funds/aid to develop the school. Furthermore, the PTA will also collect the PTA money paid by each student every school term and will negotiate with the principal on how best to use the money. The school committee also contributes to school leadership especially in rural schools where the *matai* system is strongly practiced. Principal 2 affirms that: *"some members of the PTA and school committee members have offered their support by tutoring students and do afternoon classes especially for the Year 13, as volunteers."*

The Matai System

According to the participants the *matai* system is the chiefly system that has the fundamental role of leadership." The culture of the *matai* is the culture of respect and consensus leadership. Principal 2 said *"I have learnt more about my educational leadership platform from the matai system and within the Samoan family where they have practiced democracy and consensus leadership."* He has also maintains that *"all aspects of Samoan culture are practiced by the matai system"* and principals have learnt from the *matai* way of leading - where they practiced *"democracy and consensus leadership."*

According to Principal 2, the social organization, structure and system of Samoan culture play a very important role in educational leadership. The *matai* system in village society can hold an organization firmly together. He argued that:

> *In rural areas where I have worked as principal, the faa-matai system is the key factor that supports principals and teachers. For instance, the next person to recognize in the village after a pastor is the principal. He /she will be honored by the giving of food and protection by the village ruling.*

Principal 5 responded that:

> *Principals are recognizable in Samoan culture,…. people all look up to you as a principal to make sure that you play your part as a leader and they look up to you for the success of their students, there's no doubt of*

that. Whoever comes into the school must contact the principal first even
the matai and guests. A principal usually faces the community at any
situation, whether good or bad.

The *matai* and non *matai* principal are treated equally and respectfully by the district and village people. When discussing school matters, principals can still be seen as a leader and considered important by everyone even when they are not a *matai*. Principal 6 contends that "*he is the head in the school, the same as a matai as a head in their Samoan family and he/she (principal) also does not underestimate other matai teachers on his/her staff.*"

In addition, Principal 4 comments:

We are in a working partnership with the village community. For instance,
if we have problems in sports with the youth out in the village and we
(principal and teachers) do not have power to control them, we have to
talk and negotiate with the matai or the pulenuu (mayor) to sort out the
problem. Our students may also cause trouble in the village setting and
the village matai could report them to me - then we do have suitable
penalties for such misbehavior."

So, there is little doubt from the participant's responses that the *matai* impact significantly on their school leadership.

Professional Development

The participants stated that they needed training in leadership styles and management skills and they also needed to change their leadership styles in order to adapt to the new technologies. Principal 1 pointed out that, "*It is important to change our leadership styles and practices as the technology changes, because this area is where many students have an advantage over teachers*". They believed that times were changing with technology and teachers and principals must be trained professionally to become familiar with technology and face issues which might evolve:

The introduction of mobile phones is one issue which involves many
students having their mobiles with them during classes. It is also important

for teachers to learn how to use computers for their schoolwork because many students are more advanced than teachers in this area. Another issue is that during exams we have come across cases where students have stored answers in their mobile phones. (Principal 1)

Five of the six participants mentioned the lack of professional development for principals and teachers. They said that the professional development of principals was only conducted for a few days at the beginning of the year, before school starts but there were no sessions continuing throughout the year. Another factor was the lack of incentives for teachers, for example *"there were no training courses, meetings and more opportunities for teachers to study overseas." (Principal 1)*

The participants had some professional development previously organised by the MESC, but they couldn't continue because of a shortage of teachers and not enough time to participate. Principal 1 maintains that the increase in migration rate of teachers is one factor contributing to poor professional development:

Nearly all teachers, at the time, were trained to deliver the new curriculum and we had professional development for teachers in using our new curriculum, four years ago. The question is; How many of those teachers are still teaching? Another question is; Are there any professional development continuing courses for new teachers? The answer is no. Most teachers have moved overseas to other jobs and to Theological Colleges.

The principals mentioned there is much useful professional development needed for secondary school principals in Samoa. However, the most crucial professional development is the sharing of principals' strengths and weaknesses of leadership. For example, Samoan schools have a new curriculum for all subjects and most principals do not understand how to use the curriculum statement in relation to strands, objectives and outcomes. That affects the staff and the students' learning. Therefore, collaborative and collective professional development by principals will improve their skills and capacities to lead schools effectively.

Principal 4 mentioned they were now trying to organise teacher and principal professional frameworks for professional development. He added that:

In the Samoan education context there is a need to train teachers and also those who are aiming to become principals. Currently there is no formal training for principals but most of the principals in Samoa have the capacity for principalship by observing other principals and the question is what if one's role model is a poor principal?

Principal 5 stated that principals need training on management skills and this can be done by the MESC. The principals need to take some formal courses at the National University of Samoa and have workshops available, where they share their leadership skills. The participants pointed out that the professional development of teachers and principals should be provided by the MESC and some Non Government Organisations (NGO). Principals 3 and 4 stated that, the MESC and NGOs can work together to train educational leaders professionally. For example:

The NGOs have a program called suicide prevention, and I am a member of that program. It helps me to deal with students who have emotional or family problems. All these things must be known by the principal and he/she must understand the situation. A principal must also be trained in what subject and context is needed by a student - not academically - but rather in the social context, when they go back to their own village to serve their family. That is why we introduce and teach agricultural science and fine arts in both Year 12 and 13. Currently I also encourage my teachers to keep learning and studying at the National University of Samoa or overseas. (Principal 3)

Principal 4 comments:

The National University of Samoa must offer some management and administration courses to enhance the leadership skills of those who want to become principals in the future. There should be continuous training and workshops every month for principals and at the end principals must be awarded with a certificate after formal training in order to encourage them to keep learning..

Principal 1 mentioned that teachers can do their own professional development as school based. "…*still our teachers are doing their own professional development within departments, where we delegate PDs to them"*. Therefore, it is up to Heads of Department (HODs) to do their own professional development within a given timeframe, and then report the results and any emerging issues to the principal.

In summary, the findings show that there are impacts of the Samoan cultural values and beliefs, and practices on educational leadership. It is clear that principals carry their indigenous cultural practices with them into school leadership. The cultural values and beliefs they obtained from the Samoan indigenous culture both have negative and positive impact on school leadership and student learning. For example, positively, the culture of respect that is practiced in school organization is maintained in Samoan culture, it helps to retain the harmony of the school organization. Negatively, the way to discipline students caused contradiction between the Samoan culture and the MESC policy. For example, the MESC stated it is a criminal offence to practice corporal punishment but Samoan culture says it is the appropriate way aligns with the Bible teaching to smack the students as a matter of disciplining. It is also clear from the findings that the MESC policy also impacted on educational leadership. It can be good in terms of guiding leadership, or not because there are inconsistencies in some aspects of the MESC policy. The principals think that it is important to implement professional development program for principals to upgrade their skills and capacities to lead.

In the next chapter I discuss these findings.

CHAPTER FIVE: DISCUSSION

Introduction

This chapter discusses the findings of this research, in the light of the literature presented in Chapter 2. The four main categories discussed are: the effective leadership style; the Samoan indigenous cultural values and beliefs; practices and organizational cultural practice that impact on educational leadership; and professional developments.

Effective Leadership Styles

Collaborative Leadership

Principals were united in their belief that collaborative leadership is vital to an effective principalship. The principals argued that effective principals are born leaders who possess intuitive moral, ethical, collective, democratic, inclusive, co-operative and shared leadership styles. The principal's perceptions on effective leadership styles revealed that they 'lived' the culture of collaboration in their educational leadership. They agreed that shared decision making and inclusive/collective leadership were practices of Samoan culture and that it is important to carry it on to the school context. However, in Samoan culture the only people who share decision making in the village context are the *matais* (chiefs/titled man), excluding the voice of the *taule'ale'a* (untitled man). So whatever a *matai* says must be followed by the *taule'ale'a*. The *taule'ale'a* must respond with obedience - even when unfair decisions are made and implemented by the *matai*. In this context, the principals conclude that everyone's voice - whether a chief or not - is important in school decision making. This finding supported Glanz (2006c), Woods (2005) and Ryan (2006) on inclusive and collaborative leadership in school leadership.

In the Samoan context, building collaboration among people of diverse interests is not easy work due to the authoritarian and autocratic indigenous culture lived by many Samoan indigenous communities. The school principals currently endeavour to focus on inclusive leadership where decision making is shared and team work is encouraged instead of practicing instructional and hierarchical leadership which is totalitarian and controlling. So this finding supports Pounder

(1998) cited in Kochan and Reed (2005, p. 72) who pointed out that "increased school reform and accountability demands, coupled with the shift away from the Industrial Age to a technological and global economy, have fostered calls for a move away from a hierarchical model of leadership, to collaborative one." While principal leadership is an essential element in school success, current research indicates that "the complexities of schools require a new focus on collaborative leadership and creation of a sense of community in which leadership is shared" (Retallick & Fink, 2002, cited in Kochan and Reed, 2005, p. 72). The principals suggested that it is essential for a principal to practice collaborative leadership in order to sustain successful learning communities. In that sense, the principal works in a collaborative and consensus culture, values team work and shared/incorporated decision making. It is also possible for them to develop mutual trust and respect for each other as well as share common beliefs that focus on student learning. In this respect, this finding is congruent with the literature on collaborative leadership.

Principals who value the culture of collaboration also believed that the more minds and effort working together on school work the greater the likelihood of success. This is in line with one Samoan proverb - '*Ole tele o lima e mama ai se avega. E mama foi se avega pe a tatou oloolo pitova'a*' means 'the more the hands the lighter the work' and 'the burden could also be lighter if all people take part'. Linda and Lambert (1998) cited in (Glanz, 2006c, p. xviii) mentioned that today's effective principal, participating in collaborative practices, finds it much easier to talk about it than to actually perform collaborative leadership. Collaborative leadership is instrumental in fostering a democratic learning community. Sergiovanni (1994) concludes that democratic communities embrace collaboration as the chief way to involve others in an active citizenry (cited in Glanz, 2006c, p. 4). Furman and Starratt (2002) recently mentioned that "the ultimate goal of collaborative leadership is to create democratic learning communities in which power is shared and there is mutual belief in working together for the common good" (cited in Kochan and Reed, 2005, p. 72). The principals concluded that if principals want to instigate a culture of collaborative leadership they must step down and be reachable at a level with the teachers and the students so that they reinforce learning interdependently (Spillane, 2006).

Role Modelling

The participants agreed that becoming a role model in the school will let other people in the school follow in terms of the values and beliefs and personal and professional actions. Role modelling is leading by example or walking the talk (Fullan, 2005; West-Burnham, 2004) and the actions must speak louder than words. Principals who value role modelling as an effective leadership style to lead schools, believed in punctuality, honesty and commitment. He/she is leading other people and initiating direction for the good of all involved. The participants mentioned that in Samoa, culture role modelling is mostly performed by the *matai* (chief) in Samoan family leadership (Huffer & So'o, 2005; Meleisea, 2008; Ngan-Woo, 1985; Vaa, 2000). The *matai* is the head of the family and he is the role model for good for the whole family. He looks after the family and performs good stewardship to lead the family and protect his/her family's valuable possessions. The *matai* in the school context would also be able to practice role modelling with his personal/professional values appropriate from his/her cultural context to lead a school effectively.

The participants believed that role modelling is doing what you say to do. This is supported by Noonan (2003, p. 22), who stated "leadership credibility - your intentions and actions," means you reveal leadership identity to others with your actions. Noonan (2003) further stated that "credible leaders are consistent in their words and an action… credibility is the match between word and action - doing what you say you will do (DWYSYWD)" (p. 23). That means action in your personal life must be consistent with your values. In the same way, the participants argue that role modelling leadership is where people pay heed to your actions rather than words. This is also frequently practiced in Samoan culture where people learn by observing their elders and doing practical work and following other people's values and beliefs within the indigenous culture. Principals that value role modelling must integrate with commitment to lead while others learn from his/her actions. This finding adds to our understanding of the importance of role modelling in Samoan educational leadership.

Management Skills

The principals established that effective leadership engages with effective management skills. The Ministry of Education Sports and Culture (MESC) (2006) school improvement model states that effective schools organize, co-ordinate, timetable and manage resources to best support the learning needs of the students and maximize their learning outcomes. Sigford (2006) mentioned that it is important to put management skills into a context because if management skills are "taught in isolation" (p. 14) leadership may not be sustained and function properly. Therefore, leadership and management must work together under the guiding hand of an ethical leader (Scapp, 2006; Shaw, 1995; Sigford 2006). Collins, Kearns and Mitchell (2006) and (Fullan (2002) cited in Sigford (2006, p. 14) confirmed that leaders exhibit interpersonal skills of good management and engage in ethical leadership practices to enhance children learning.

The research participants believed that an effective principal with effective management skills is a key to school's improvement. The principal has an important role in building relationships, having an education vision, setting up a model and recognizing and encouraging attributes of others. Tuioti (2003, p. 1), in her report in the Samoan Department of Education Institutional Strengthening Project, describes successful schools as "… organized around the learning." Effective leaders achieved this pedagogically through shaping the school's learning environment and creating preconditions necessary for both students and teachers to develop as lifelong learners. Sigford (2006) supported that the principal achieved this organizationally, through ensuring that the structures and processes around learning and teaching are efficient and well managed; and by fostering and sustaining a culture in which learning become a preoccupation of the whole school community. So, the principals in this research recognised the importance of good management skills in creating an effective learning environment.

The principals confirmed that an effective principal must manage well the whole of student development, and also manage resources with care which is congruent with Sigford's (2006) comment "A manager is someone who organizes the daily life of an organization so that it runs smoothly. In schools, management involves

such things as designing an effective master schedule, organizing buses, managing time, resources, mental, spiritual, and physical are of the school and students" (p. 12). This includes the management of the mental, physical and spiritual areas of student life. For example, mentally, the students must be provided with the best teaching and learning and academic services by teachers at all times. Tuioti (2003) argued that learning must be the first priority of the school. It helps to improve students' achievement and creates good citizens of Samoa. Tuioti (2003) mentioned that principals must consider management of the health and safety of students and the whole school environment. For example, the management and cleaning of schools buildings and toilets, maintenance of a clean drinking water supply, provision and maintenance of fire extinguishers, provision of first aid and safety kits, safety procedures for fire and natural disasters. Also, effective principals have good management skills regarding security and procedures for ensuring that school buildings and properties are secure (MESC, 2006).

Lead towards School Goals and Mission

The vision and mission of education in Samoan is:

> An education system that is characterized by shared values of good quality and culturally relevant education which is holistic and well integrated to improve learning outcomes and opportunities that will lead to improved quality of life for all people of Samoa. (MESC, 2006, p. 2)

The mission by the MESC is supported by values of equity, quality, relevancy, efficiency and sustainability in education. The principals assumed that it is effective to lead using the school goals and the mission statement. This is supported by the Ministry of Education Sports and Culture (2006).

The principals maintain that effective school leaders establish a shared vision for their school, develop a positive learning culture within the school, build commitment and capacity of their staff and manage and allocate resources effectively to improve students' learning outcomes. The principals supported the MESC model of school improvement.

In reality the approach for school improvement by the MESC may not function well if the teachers still have to work for low pay. That means the vision, mission

and school goals may also be unsuccessful if the government and Ministry of Education, Sports and Culture in Samoa do not consider improvement and raising teachers' salaries. Money talks in the current teaching profession. It may be possible to state that for some the teaching profession nowadays is just a transition zone where someone may start, and then move to another better paid job.

The Impact of Samoan Culture on School Leadership

Christianity

The principals explained that Christianity and spirituality are important aspects of Samoan culture and they influence educational leadership and the school system in Samoa. Holmes and Holmes (1992), Meleisea, (2008) and Evotia and Lay (2000) believe that the Samoan people see Christianity and spirituality as a central part of Samoan culture. Samoan people believe in the God, Jehovah, and respect him as the creator, provider and protector of everything in the world. In the school context, educational leaders value Christian beliefs to guide school leadership and maintain peace in the school community. Christianity deems that having God in the school community, maintains a spirit of friendship, peace and moral ethics of all people within the school context and the world (Meleisea, 2008). Hence, educational leaders must reflect ethics and spirituality "because of their responsibilities for the future, through touching the lives of children, has even greater obligation" (School Administrator, 2002, p. 6, cited in Sigford, 2006, p. 6). Their mission is to work with children and to be moral and ethical adults: "we need to teach and model such behavior" (Sigford, 2006, p. 6). In that sense, leadership is a symbolic soul of the group. This is supported by Gibbs (2005) and Gibson (2005) that stated that spirituality and Christianity has positive impact to the lives of people in the school context. The leader allows the individual and organization to grow from the inside, out. This links with the principal's views that leaders are performers of the ethical responsibilities of preaching the Bible to control the behavior of the students. Principals also consider the development of the mind, body and soul of the students to be aligned with school rules and management in order to maintain the positive spiritual and acceptable attitudes of the student towards Christianity and Samoan culture. In so doing principals usually invite a pastor to contribute by giving speeches and prayers during most school activities. Their preaching and teaching encourages the teachers, students

and principals to perform with ethical attitudes towards success. Ryan (2006) explains that, Marta's reflection on spirituality in leadership influences her other leadership practices such as "personal struggle, the dignity of the individual, a fusion of professional and personal values and practices, a trust in people and the importance of listening ability… grew out of her spirituality" (p. 95). She stated that, "I learned to value people, I learned not to interrupt - which is such an important part of leadership (pp. 95-96). This related to the principal's views that learning and encouraging Christianity and spirituality within the school provoked the principal, teachers and the student to perform ethically, without underestimating others. So, these findings add to our understanding of the importance of Christianity and spirituality in Samoan educational leadership.

Respect

The principal's confirmed that the culture of respect is inevitable in school leadership and management. They noticed that school leaders who practiced respect, usually engaged with the Samoan culture of collaboration, democratization, consensus and sharing values and beliefs with consideration for other people's interpretations, values and beliefs. According to the Ministry of Education Sports and Culture (2006), the strategic policy and plans for 2006 to 2015 consists of five core values or key concepts. One of the key concepts of education in Samoa is 'quality'. "Quality is exemplified by high standards of academic achievement, cultural understanding and sensitivity, and social behavior… Core values of the *faasamoa* must underpin academic, social behavior and cultural excellence." (MESC, 2006, p. 10), hence one of the core values in the *faasamoa* is respect. This is supported by Woods (2005) who argues that "respect for others is the foundation for a democratic community and the exercise of democratic leadership and a dimension of cultural justice" (p. 112). According to Hughes (1951, p. 45) cited in Woods (2005, p. 112) respect refers to an appreciation for others. This is in line with the Samoan cultural perspective on respect described by the principals in the study as *faaaloalo or ava,* which means having a good relationship with other people or things in our environment. The MESC (2006) describes social behavior as a vital quality in Samoan education, such that:

Leadership quality and skill improved social harmony and community participation; self esteem and confidence to lead and make decisions; appropriate social behavior acceptable to the Samoan community; respect of culture and tolerances of diverse religious beliefs and observance of the Samoan people; respect of culture and the *faa-Samoa* to be a member of society contributing positively and identifying with them. (p. 15)

The principals implied that the culture of respect they accomplished was obtained from the Samoan indigenous culture, and claim that respect is one of the important aspects in their leadership as they practiced in the *matai* chiefly system. The participants argue that even though they learnt values from the western culture but they still value respect within western communities including schools. According to Tuimaleali'ifano (1997), Huffer and Soo (2000), Le Tagaloa (1992) and Vaai (1999), respect is at the heart of Samoan culture. These findings also reveal respect is at the heart of Samoan educational leadership.

The principals in this study argue that they cannot exist as a leader without the culture of respect which Noonan (2003), Glanz (2006a) and Sergiovanni (1990) also view as critical to effective educational leadership. The principals also commented that practicing of respect can be abused by others, especially the old/mature and/or long service teachers in the school system. This is related to the *matai* system and so is not to be found in western literature on educational leadership.

There is a Samoan mentality and cultural value that an old person should speak and instruct the young person and the young person must respect an old person. That mentality gives the young teacher few opportunities to speak and offer their opinion and I fully disagree with that. In leadership I believe that everyone is equal in the school context but sometimes we can consider *va fealoai*. I suggest that respect in this context may not be practiced if people in the school institution are treated unfairly. I believe that the school institution needs to share the value of teamwork to enhance student learning. This negative aspect embedded in Samoan culture is something that needs addressing in the professional development of principals.

Samoan Language

The principals' point out that the Samoan indigenous language is very important in school leadership and management. The Ministry of Education Sports and Culture (2006, 2002) supported that the MESC policy recognizes the value of language in strengthening the identity of the community. Therefore leaders must fit into position within the Samoan culture to learn the Samoan language to communicate fluently in the school in every situation, especially when cultural and traditional practices take place. The principals' views associated with the Ministry of Education Sports and Culture, (2006, p. 34) strategic policies and plans 2006-2015, are that the Samoan language manipulates all areas of Samoan life. The Samoan language is taught in all schools including churches, private, and government schools and even in the National University of Samoa, where they conduct research, study and teaching in the Samoan language and culture. The Samoan language is also used to teach other subjects at primary level. For that reason, schools organize special events such as cultural days, Samoan dance competitions and Samoan speech competitions to maintain the authenticity of the Samoan language and culture from generation to generation. According to Huffer and Soo (2000, 2005) and Meleisea (2008), the Samoan language is the key value and a fundamental cultural aspect that holds the Samoan culture together. The principals concluded that, the Samoan language enhanced superior communication between the principal and the school. This supports Ramsey (2006), who suggested that a successful organization was built up with solid communication. In Samoa, there are several types of Samoan languages used by people to communicate depending on the context and situation it is used in - but two important languages are often used. These are the *gagana faaaloalo* (respected language) and *gagana o aso uma* (general or daily language). Thus communication in school between the principal and the teachers, students, parents and other communities must consider these two types of Samoan language. For instance, in reality, the Samoan language of respect *(gagana faaaloalo)* within the village and family, maintains harmony among the Samoan people. This harmony and warmth must be continued in the school context if possible, so the principals need to have the passion to practice the Samoan language so they can communicate fluently and effectively at school. This is an interesting finding and

is particularly relevant to countries that have been colonised and do not use their indigenous language as the medium of instructions in education.

Corporal Punishment

The findings explained that principals in Samoan are still practicing corporal punishment even though there is a policy from the United Nations and the Ministry of Education Sports and Culture (2002) that stated that, "it is a criminal offence for a principal or a teacher to inflict any physical punishment on any student." (p. 18). There is contradiction between policy and practice. The main reason for this contradiction is because the participants maintained that corporal punishment is part of Samoan culture of smacking. The Samoan people had lived with that culture of smacking for ages and it worked well in the past within the Samoan context. Smacking/corporal punishment often initiated and practiced by the parents as the best way to discipline Samoan children before the children enter formal schooling. The participants also believed that smacking is part of Christian culture to discipline students and it is also practice by most of the pastors and their wives to control children behaviour in the Sunday school. In my perception, I strongly disagreed with practicing corporal punishment in school and home because the principal and teacher's role is to look after the children/students with care (Anderson, 2003; Baier, 1986; Barth, 1990; Begley & Leonard, 1999; Carr & Fulmer, 2004; Davis, 2006; Glanz, 2006a). Also, time and technology has change rapidly (Grey & Smith, 2004) and student who has been punished by a teacher or principal may fight back to a teacher or principal and he/she has been discouraged from learning positively in the school. Practising corporal punishment is also contradictory to the literature on democratic, ethical and moral leadership (Bennett, Wise & Woods, 2003; Bishop, 1995; Gunter, 2001; Harris, 2002; Lashway, 1996; Robertson, 2005; Strachan, 1999; Woods, 2005) and has not been well researched. However, the principals were prepared to make their own decisions regarding corporal punishment when it contradicted with the MESC policy. This finding also alerts us to another area that would need to be addressed in the professional development of principals.

School Committees

According to the principals, the school committee in Samoa plays an important part in school leadership, especially in rural area schools where the village and *matais* (chiefs) control their primary and secondary schools to a large extent. The contribution of the school committee to the school enhances the culture of consensus. The principal's views connected with the Policy Statement on School Management from the MESC (2002, p. 5) which stated that the controlling authority of the school is the school committee, which performs its responsibilities on behalf of the village/district community and the Department of Education. According to Tuioti (2003), in her report on School Management in Samoa, the school committee must have at least five members, one of them being the principal as the Department of Education representative. Each village must be represented on the school committee for a district secondary school, and the local representatives and the principal must work interdependently on school management. The function of the school committee is to ensure that: appropriate support is provided for suitable tuition in subjects required by the government, the school facilities are provided according to Samoan government requirements, the behaviour of the students are well controlled, the safety of teachers and students, the land issue - where the school is located - is clearly identified and the collection and disbursement of school fees and other funds raised is in accordance with the annual school budget and Department of Education policies (MESC, 2002; Tuioti, 2003). This finding is related to the literature on inclusive and democratic leadership stated by Barth (1990), Glanz, (2006c), Ryan, (2006) and Woods (2005) that values all cultures and all people in the school system. This is also supported by Sergiovanni (1994) who stated that the school committees and the PTA (Parents and Teachers Association) contribution in school system help the development and building of the students learning and achievement.

There is collaboration and teamwork between the school committee, the principal and teachers in managing the school (Samantha & Phillip, 2006). Within that teamwork is the culture of collaboration and consensus practiced by the *matais* within the school committee to enhance the development of the school system to provide the better education for children of Samoa.

Impact of Organizational Culture on Educational Leadership

When asked about the impact of organisational culture on educational leadership the principals interviewed, usually referred to the Ministry of Education Sports and Culture (MESC) practices and policies. Principals agreed that policies and practices from the MESC organizational culture, values and beliefs supported the educational leadership of a school principal. This supported by (Beare, Caldwell, & Millikan, 1989; Bishop, 1995; Cheng, 1993; Deal & Peterson, 1990; Deal & Kennedy, 1982; Dyer, 1985; Glanz, 2006a; Sergiovanni & Cordally, 1984; Sergiovanni, 2000) who stated that organisational values and beliefs must be shared by every member of the school in order to enhance school achievement and leadership. According to MESC (2006, p. 9), policy requires vision to look at the future and now, it is also about change and reviewing new goals and practices to achieve success, thus, demanding expert leadership to identify and manage change into the next decade. The principals stated that policy is about continuity and ensuring sustainability; it provides advice and strategic direction for a principal to lead effectively (MESC, 2004). Policy also recognizes the local context and perspective within which change and development will occur. This finding adds to our knowledge of the importance of organisational culture on Samoan educational leadership. Schein's model (1985) supported that if leaders communicate their values, and these values lead to success, then a process of cognitive transformation takes place in the school organisation.

Some principals interviewed in rural secondary schools did not understand the MESC policy, and their role according to such policy. It seems that there is a lack of communication and training for principals, on the school policies and plans for school success, by the Ministry of Education Sports and Culture and/or other Government and Non Government Organizations (NGO). These findings do not support the literature.

The principals stated that it is important for any effective leader/school principal/school teacher to learn the school organisational culture because it enhances school leadership and benefit student learning. Dimmock and Walker, (2005), English (2005), Glanz (2006a) and Sergiovanni, (2000) stated that if educational leaders strengthened the practice of school culture, then teachers,

principal and students are encouraged to work collegially and interdependence with one another. And also the essential management of the school culture will promote positive learning environment in the school. The participants also stated that it is crucial to improve school culture to gain the commitment of the teachers and the principal. This is also supported by Glanz, (2006b, 2006c), Noonan, (2003), Dimmock and Walker, (2005) who stated that students, teachers and principal are more motivated to associate school with strong culture. Principals also agreed that there are inconsistencies in MESC policy. This seems that policies can be changed over time to suit an appropriate situation. The findings also clarify that the culture of respect in the Samoan context influences the MESC policy. In my view, principal must look at every situation the benefit student learning and suitable for their school organisation instead of depending on the MESC policy that may have negative impacts on a school condition.

Professional Development

Professional development of principals is vital for improving educational leadership and student learning (Lambert, 2003a). All the principals mentioned that the lack of professional development programs for principals and teachers, to upgrade their skills and capacities to lead and to improve students' learning, is a major issue in Samoan education. They (the principals) stated that the professional development program developed by the Ministry of Education Sports and Culture was inconsistently available, due to: shortage of qualified teachers, lack of time management by the MESC and the schools for implementation, the increased migration rate of teachers, lack of financial support, increased numbers of teachers moving to theological colleges and other better paid jobs, lack of incentives for teachers to study overseas or conduct training courses locally, and lack of commitment by the teachers and the principals to accept changes within the school system (MESC, 2006; Tuioti, 2003). Schools could not sustain the accuracy and dependability of professional development programs because of the transition of teacher to other jobs.

The principals stated that, there is a need to train teachers and also those who are aiming to become principals. Currently there is no formal training for principals to become school leaders. McLaughlin and Marsh (2001) supported the fact that it is

necessary for teachers and educational leaders to have "in-service training, professional development and human resource development" (p. 191), as this will improve professional leadership capacities and teaching, as well as student learning. Lambert (2003a), Gledhill and Faust (2003) and Ramsey (2006) supported that professional development is recognised as an opportunity to extend learning. Thus, an effective leader must engage with professional development to become a professionally trained person. When the learning and training of teachers and principals are continuously enhanced, the school and students would achieve more highly, resulting in an improved learning community and culture (Strachan, Couch, Ai-Hsin Ho, Ford, Pettigrew, 2003; Tomlinson, 2004). In the same way, Sergiovanni (2007) argued that strengthening collaborative cultures and communities of practice together is a powerful learning intersection when implementing professional development programs. The principals in this study agree with the literature that sees the professional preparation of principals as important. However, they are frustrated by the lack of professional development opportunities.

I believe that there should be continuous training and workshops every month for principals, undertaken by the National University of Samoa or the MESC and/or other Non Government Organizations (NGO) and participants must be awarded with a certificate after formal training in order to encourage them (principal) to keep learning.

It is very interesting that the western literature mentioned that trust is one of an important cultural value in educational leadership. However, in the Samoan context trust is not as important as respect, it has not mentioned by the participants but trust is embedded under the value of respect in Samoan culture.

In the next chapter I present the conclusion, the implications of the study and the recommendations for further research.

CHAPTER SIX: CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Introduction

The purpose of this chapter is to make concluding statements regarding the Samoan principal's understanding and perceptions of the impact of Samoan indigenous and organisational culture on the practice of effective educational leadership of secondary schools principals in Samoa.

Implications of the Study

The findings explain that these principals learnt and obtained most of their leadership skills from the Samoan culture. They expressed that being a *matai* means you are a mature leader, therefore being a *matai* before becoming an educational leader, helps a potential principal to lead effectively with a cultural leadership approach that has been practiced in Samoan culture and is appropriate to the Samoan school context. In Samoan culture, the *matai* system and indigenous leadership within villages consider the culture of consensus, consultation and shared decision making. This is also an effective practice in school leadership. The findings explain that role modelling is another effective leadership style designated by the principals, that is the 'walk the talk' approach and principals employ this method in leading by example. It is really crucial in Samoan schools to have a good leader. The principals stated the culture of role modelling is also one of the Samoan indigenous leadership styles. In Samoan culture and traditions people learn their cultural values and beliefs, and practices through informal learning; that is orally (word of mouth) and by observations of older people, which can be later put into practice. However, the informal leadership acquired through the Samoan culture can only go so far. We can also learn a great deal from professional development specific to principalship. On the other hand western professional development programmes are unlikely to have the cultural relevance. Any professional development needs to take into consideration what can also be learnt from Samoan culture, such as the importance of respect.

The MESC and the principals should both be involved in the design and implementation of such programmes. Issues such as corporal punishment and

inconsistencies in MESC policy, as highlighted by this study, need to be discussed and resolved. The issue of shortage of teachers is one of the main problems in the school system. Therefore, the MESC needs to resolve it by considering teachers' salary and provide opportunities for them to extend their learning academically.

There are several impacts of the MESC organisational culture on educational leadership. Significantly, the MESC culture supports the principals and schools by outlining and implementing the policy for school principalship to lead effectively. For instance, the MESC policy states that it is a criminal offence for a principal or a teacher to use physical punishment on a student (MESC, 2006). The policy from the MESC is used by some principals as an initiative for their school based policy, in considering what is suitable for the school situation.

However, some elements of the policy from the MESC are inconsistent in practice due to the impact of the indigenous culture of respect between people (friendship, workers and family relationships) within the school context, resulting in the MESC policy not being followed. In reality, the MESC does not have enough support in terms of professional development to enhance teachers' and principals' skills and capacities to lead effectively so that school could become an effective learning community. The principals indicated the need for professional development programmes as technology changes over time. They suggested that the National University of Samoan should offer formal courses to trained teachers and principals in educational leadership positions and should be awarded with certificates. I believed that if the school leaders are professionally trained, both academically and culturally, the school community would be positively influenced, with respect to high student learning and achievement.

Limitations of the Study

This is small qualitative study, therefore the scope is limited. Only six principals from secondary schools participated in this study – which is a small sample, therefore the findings of such a small scale study may not be extrapolated to other schools. However, this study has contributed to deepening the knowledge and understanding of educational leadership in the Samoan context. There was an attempt made to include a range of participants' views, however, the sample does not represent the gender or ethnic population proportionality. The study excludes

the views of teachers, parents, students and the Ministry of Education Sports and Culture and other communities.

Recommendations for Further Research

This study is the first of its kind in Samoa to investigate educational leadership through an indigenous and organisational cultural lens. While there are many areas of this research that can be further investigated, three main areas were predominantly evident as a follow-up to this study. Firstly, as this study only investigated the secondary school principals of government schools and the impact of indigenous and organisational culture on their school leadership, a further study needs to be done on the extent to which indigenous and organisational culture impacts on church secondary schools in Samoa and the further contribution of Christian values and beliefs on educational leadership. Secondly, the current study has identified a gap where the Ministry of Education Sports and Culture has provided limited or no support for principals in terms of the professional training. Future research should look at how professional development can make a positive impact on principals and the school as a learning community. Thirdly, the present study investigated five males and one female principal on their perception of the influence of Samoan culture and MESC culture on effective leadership. A further study could be done into a 'solely female' perception of the same issue/s and include more women (Smith, 1992).

REFERENCES

Adams, D. (1988). *Extending the educational planning discussion: Conceptual and paradicmatic explorations*: Comp. Educ. Rev. 32: 400-15.

Anderson, N. (2003). *Rethinking Educational Leadership*. London: Sage Publication Ltd.

Aronson, J. (1994). A pragmatic view of thematic analysis, The Qualitative Report. *2, 1*.(Retrieved 3 October 2006 from PROF 505-06B(NET) classForum).

Baier, A. (1986). Trust and antitrust. *Ethics, 96*(2), 231-260.

Bainbridge, W. L., & Thomas, M. D. (2006). Global perspective on School Leadership. In E. E. G. Davis (Ed.), *Qualities for Effective Leadership: School leaders speak* (pp. 1-10). Oxford: Rowman & Littlefield Education.

Barlow, V. (2001). Trust and the principalship 1-41. *University of Calgary management techniques*.

Barth, R. (1990). *Improving Schools From Within: Teachers, parents, and principals can make the difference*. San Francisco: Jossey Bass.

Barth, R. (2001). *Learning By Heart*. San Francisco: Jossey Bass.

Beare, H. (1992). *"The context of Teacher Appraisal"*. Victoria: Allanby Press.

Beare, H., Caldwell, B., & Millikan, R. (1989). *Creating an excellent school*. London: Routledge.

Begley, P. T., & Leonard, P. E. (1999). *The Values of Educational Administration*. London: Falmer Press.

Bell, J. (1993). *Doing your research project: A guide for first-time researchers in education and social science*. Buckingham: Open University Press.

Bell, J. (1999). *Doing Your Research Project* (3rd ed.). Buckingham: Open University Press.

Bennett, N., Wise, C., & Woods, P. (Eds.). (2003). *Distributed Leadership*. Birmingham: National College for School Leadership.

Bishop, J. (1995). *Collaborative Research Stories: Whakawhanaungatanga.* Unpublished PhD Thesis, University of Otago, Dunedin.

Blase, J., & Blase, J. (1998). *Handbook of instructional leadership: How really good princupals promote teaching and learning*. Thousand Oaks, CA: Corwin.

Bogdan, R., & Biklen, S. (1992). *Qualitative Research for Education: An Introduction to Theory and Methods* (2nd ed. Vol. Allyn and Bacon).

Bouma, G. (1996). *The research process* (3rd ed.). Melbourne: Oxford University Press.

Bouma, G. D. (1993). *The research process* (revised ed.). Melbourne: Oxford University Press.

Bryk, A. S., & Schneider, B. (2002). *Trust in schools. A core resource for improvement*. New York: Russell Sage Foundation.

Burns, R. (1994). *Introduction to research methods* (2nd ed.). Melbourne, Vic, Australia: Longman.

Burns, R. B. (2000). *Introduction to research methods* (4th ed.). Melbourne: Longman.

Caldwell, B. J. (2006). *Re-imaging Educational Leadership* Victoria, Australia: ACER Press. Australia Council for Educational Research Ltd.

Carr, C. S., & Fulmer, C. L. (2004). *Edcational Leadership: Knowing the Way, Showing the Way, Going the Way.* United States of America: Scarecrow Education

Cecil, R. (1988). *A divided life : a biography of Donald Maclean*. London: Bodley Head.

Cheng, Y. (1993). Profiles of Organisational Culture and Effective Schools. *School Effectiveness and School Improvement*

Clark, R., & Lattal, A. (1993). *Workplace ethics: winning the integrity revolution*. Maryland: Rowland and Littlefield Publication Inc.

Cohen, L., & Manion, L. (1994). *Research methods in education* (4th ed.). London: Routledge.

Cohen, L., Manion, L., & Morrison, K. (2000). *Research Methods in Education* (5th ed.). London: Routledge Falmer.

Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education* (6th ed.). New York: Routledge.

Collins, D. C., Kearns, R. A., & Mitchell, H. (2006). "An integral part of the children's education": placing sun protection in Auckland primary schools. *Health & Place, 12*(4), 436-448.

Colville, K. A. (2007). *The Role of Trust in an Effective School Culture.* Unpublished Three paper thesis, University of Waikato, Hamilton.

Creighton, T. (1999). Spirituality and principalship: Leadership for the new millennium. *International Journal for Leadership in Learning 3(11)* *http://www.ucalgary.ca/~iejll*.

Creswell, J. (2003). *Research Design: Qualitative, quantitative and mixed method approaches* (2nd ed.). Thousand Oaks, USA: Sage Publications.

Creswell, J. W. (1994). *Research design: Qualitative and quantitative research approaches*. California: Sage Publications, Inc.

Creswell, J. W. (2005). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (2nd ed.). Upper Saddle River, New Jersey: Pearson Education Inc.

Davis, E. (2006). *Qualities for Effective Leadership: School leaders speak*. Lanham, Maryland, USA: Rowman & Littlefield Education.

Deal, T., & Peterson, K. (1990). *The Principal's Role in Shaping School Culture: Programs for the Improvement of Practice by the Office of Educational Research and Improvemen*. Washington, DC: Government Printing Office.

Deal, T., & Peterson, K. (1999). *Shaping School Culture: The heart of leadership.* San Francisco: Jossey Bass.

Deal, T., & Kennedy, A. (1982). *Corporate Cultures: The Rites and Rituals of Corporate Life*. United States: Addison-Wesley.

Denzin, N., & Lincoln, Y. (2003). Introduction: The Discipline and Practice of Qualitative Research. In N. Denzin & Y. Lincoln (Eds.), *Collecting and Interpreting Qualitative Materials* (2nd ed., pp. 1-46). Thousand Oaks, CA: Sage.

Dimmock, C., & Walker, A. (2005). *Educational Leadership: Culture and Diversity*. London: SAGE Publiation Ltd.

Dyer, W. G. (1985). The Cycle of Cultural Evolution in Organisations. In H. Ralph, J. Mary & S. Roy (Eds.), *Gaining Control of the Corporate Culture*. San Francisco: Jossey-Bass.

English, F. W. (Ed.). (2005). *The Sage Handbook of Educational Leadership: Advances in theory, research, and pactice*. California: Sage Publication Inc.

Ericksen, F. (1987). Concepts of School Culture: An overview. *Educational Adminstration Quarterly, 23*(4), 11-24.

Evotia, T., & Lay, G. (2000). *Samoa: Pacific Pride*. Auckland: Pasefika Press Limited.

Fincher, C. (2003). *Administrative Leadership in Academic Governance and Management*. UK: University Press of America Inc.

Freebody, P. (2003). *Qualitative Research in Education: Interaction and Practice*. London: Sage.

French, V. (1997). *Teachers must be learners too: professional development and national teaching standards*: NASS Bulletin.

Frowe, I. (2005). Professional trust. *British Journal of Educational Studies, 53*(1), 34-53.

Fullan, M. (2003). *The moral imperative of school leadership*. Thousand Oaks, CA: Corwin.

Fullan, M. (2005). *Leadership & Sustainability: System Thinkers in Action*. California: Corwin Press.

Gambetta, D. (1998). Can we trust. In D. Gambetta (Ed.), *Trust. Making and breaking co-operative relations*. New York: Basil Blackwell Inc.

Geertz, C. (1973). *The interpretation of cultures: Selected essays*. New York: Basic Books.

Gelsthorpe, T., & West-Burnham, J. (2003). *Ecucational Leadership and the Community: Strategies for school improvement through community engagement*. London: Pearson Education Ltd.

Gephart, R. (1999). *Paradigms research methods*: Retrieved on 22, March 2007, from http://www.aom,pace.edu/rmd.

Gibbs, C. (2005). Educational leadership: Creating space for sympol, rituals and memories. *New Zealand Journal of Educational leadership 20(1) 78-88.*

Gibson, A. (2005). The role of the principal in leadership in teaching and learning. *New Zealand Journal of Educational leadership, 20*(1), 65-78.

Giddens, A. (1989). *Sociology*. Cambridge: Polity Press.

Glanz, J. (2006a). *What Every Principal Should Know About Cultural Leadership*. California: Corwin Press.

Glanz, J. (2006b). *What Every Principal Should Know About Operational Leadership* California: Corwin Press.

Glanz, J. (2006c). *What Every Principals Should Know About Collaborative Leadership*. California: Corwin Press.

Glanz, J. (2006d). *What Every Principal Should Know About Strategic Leadership*. California: Corwin Press.

Gledhill, J., & Faust, P. (2003). John Kitto Community College. In T. Gelsthorpe & J. West-Burnham (Eds.), *Leadership & Management for Effective Schools: Ecucational Leadership and the Community: Strategies for school improvement through community engagement* (pp. 56-68). London: Pearson Education Ltd.

Glickman, C. (1998). *Revolutionising America's School*. San Francisco: Jossey-Bass.

Goddard, R. D., Tschannen-Moran, M., & Hoy, W. (2001). A multilevel examination of the distribution and effects of teacher trust in students and parents in urban elementary schools. *The Elementary school Journal, 102*(1), 3-17.

Goldberge, F. (2001). Leadership in Education: Five commonalities *Phil Delta Kappan* Retrieved htt://www.pdkintl.org/kappan/k0106gol.htm, 2007

Grey, M., & Smith, S. (2004). *Technology for learning*. New York: Houghton Mifflin.

Groundwater-Smith, S., & Sachs, J. (2002). The activist professional and the reinstatement of trust. *Cambridge Journal of Education, 32*(3), 341-358.

Guba, E., & Lincoln, Y. (1994). Competing Paradigms in Qualitative Research. In N. Denzin & Y. Lincoln (Eds.), *Handbook in Qualitative Research* (pp. 105-117). Thousand Oaks, CA: Sage.

Gunter, H. M. (2001). *Leaders and Leadership n Education*. London: Paul ChapmanPublishing.

Hargreaves, A. (2005). Sustainable leadership. In B. Davies (Ed.), *The Essentials of School Leadership* (pp. 173-189). London: Chapman Paul.

Hargreaves, A., & Fink, D. (2002). Sustaining leadership. In B. Davies & J. West-Burnham (Eds.), *Handbook of Educational Leadership*. London: Pearson Education.

Harker, R. (1999). Research methods, Unit four: research design and methodologies. . *Palmerston North, Massey University College of Education*.

Harris, A., & Chapman, C. (2002). Effective Leadership in Schools Facing Challenging Circumstances. http://www.ncsl.org.uk/media/416/80/effective-leadership-in-schoolsfacing challenging-circumstances.pdf. Retrieved 11th March 2008

Heifetz, R. A. (1995). *Leadership without easy answers*. Cambridge, MA: The Belknap Press of Harvard University Press.

Hodgetts, R. (1991). Organisational Behaviour: Theory and practice. In *Organisatonal Culture and Climate*. New York: Macmillan.

Holmes, L. D., & Holmes, E. R. (1992). *Samoan Village Then and Now* (2nd ed.). Florida: Harcourt Brace Jovanovich Inc.

Hoy, W. K., & Miskel, C. G. (2001). Educational Administration: Theory, Research and Practice. In (4th ed.). Singapore: McGraw-Hill.

Hoy, W. K., & Tschannen-Moran, M. (1999). *Five faces of trust: An empirical confirmation in urban elementary schools. Journal of School Leadership*, 9(3), 184-208.

Huffer, E., & Alfred, S. (2000). Pule'aga: Views of Governance in Samoa. In Huffer and Soo 2000, 41-66.

Huffer, E., & So'o, A. (2005). Beyond Governance in Sämoa: Understanding Samoan Political Thought. https://muse.jhu.edu/journals/contemporary_pacific/v017/17.2huffer.pdf. Retrieved 18th Jan, 2008

Huffer, E., & Soo, A. (2003). Consensus versus Dissent: Democracy, Pluralism and Political Conflict in Oceania and Governance in Samoa. . *Postcolonial Transformations and Political Conflict in Oceania. Special edition of Asia Pacific Viewpont, 44*(3), 281-304.

Huffer, E., & Soo, A. (Eds.). (2000). *Governance in Samoa: Pulega i Samoa* Canberra: Asia Pacific Press; Suva: Institute of Pacific Studies, University of South Pacific.

Jones, A., Harlow, A., & Cowie, B. (2003). Implementing the Technology Curriculum: A guide for teachers. *technology Teacher, 63*(2), 24.

Keesing, F. M., & Keesing, M. M. (1956). *Elite Communication n Samoa: A study of Leadership*. California: Standford University Press.

Kirkpatrick, S. A., & Locke, E. A. (1991). Leadership: do traits matter? *Management Executive, 5*(2), 48-60.

Kochan, F. K., & Reed, C. J. (2005). Collaborative Leadership, Community, and Democracy in Pubplic. In F. English, W. (Ed.), *The Sage Hanbook of Educational Leadership: Advances in Theory Research and Practice* (pp. 68-84). London: Sage Publications, Inc.

Kotter, J. P. (1998). Winning at Change. *Leader to leader*(htt://www.leadertoleader.org/leaderbooks/L2L/fall198/kotter.html).

Kumar, R. (1996). *Research methodology: A step-by-step guide for beginners*. Melbourne: Addition Wesley Longman Australia Pty Ltd.

Lahno, B. (2001). On the Emotional Character of Trust. *Ethical Theory and Model Practice, 4*(2), 171-189.

Lambert, L. (1998). *Building Leadership Capacity in Schools*. Virgina, USA: Association for Supervision and Curriculum Development.

Lambert, L. (2003a). *Leadersip Capacity for Lasting School Improvement*. USA: ASCD.

Lambert, L. (Ed.). (2003b). *Shifting conceptions of leadership: Towards a redefinition of leadership for the twenty-first century*. London: Pearson Education Limited.

Lashway, L. (1996). Ethical Leadership. Retrieved 20 April, 2007, from http://www.eric.ed.gov.ezproxy.waikato.ac.nz:2048/ERICDocs/data/ericdocs/content_storage_01/0000000b/80/2a/26/2c.pdf.

Le Tagaloa, A. F. (1992). Samoan Culture of Government. In R. Crocombe (Ed.), *Culture and Democracy in the South pacific,* (pp. 117-137). Suva: Institute of Pacific Studies, The University of South Pacific.

Leithwood, K., Begley, P. T., & Cousins, J. B. (1992). *Developing Expert Leadership for Future Schools*. London: The Falmer Press.

Lewis, J. D., & Weigert, A. (1985). Trust as a social reality. Social Forces, 63(4), 967-985.

Likert, R., & Likert, J. (1976). *New Ways of Managing Conflict*. New York: Hill Book Company.

Louis, M. R. (1985). Perspectives on Organisational Culture. In Frost, J. Peter, Moore, L. F., Louis, Meryl R., Lundberg, C. Craig, Matin & Joanne (Eds.), *Organisational Culture*. Newbury Park: Sage Publications.

Lueder, D. C. (2006). Enterpreneurial Leadership: Learning communities at work. In E. E. Davis (Ed.), *Qualities for Effective Leadership: School leaders speak* (pp. 27-52). Lanham, Maryland, USA: Rowman & Littlefield Education

MacBeath, J., & Myers, K. (1999). *Effective School Leaders: How to Evaluate and Improve Your Leardership Potential*. Great Britain: Pearson Education Limited.

Marshall, C., & Rossman, G. (1989). *Designing Qualitative Research*. Beverley Hills, CA: Sage.

Mathew. *Holy Bible: New Testament: Mathew 5:9*.

McLaughlin, M., & Marsh, D. (2001). Human resources development. In G. C. Ubben, L. W. Hughes & C. J. Norris (Eds.), *The principal : Creative leadership for effective schools 4th edition* (pp. 184-209). London: Allyn & Bacon.

Meleisea, M. (2000). Governance, Development and Leadership in Polynesia: A Microstudy from Samoa. In E. Huffer and A. Soo 2000, 189-200.

Meleisea, P. S. (2008). Cultural Values of Peace in the Pacific Islands: A Case Study of Samoa. http://www2.unescobkk.org/elib/publications/sourcebook_teachers/06SAMOA.pdf. Retrieved 16th Jan, 2008

Merriam, S. (1988). *Case study research in education: A qualitative approach.* California: Jossey-Bass, Inc.

Miles, M. B., Huberman, A. M. (1994). *Qualitative data analysis*. California: Sage.

Milner, G. B. (1978). *Samoan Dictionary: Samoan-English, English Samoan* (Interim ed.). Samoa: Samoan Free Press.

Ministry of Education Sports and Culture. (2002). *School Management Manual: Government Schools*. Samoa: MESC Printing Press.

Ministry of Education Sports and Culture. (2004). *School Improvement Manual*. Apia: MESC Printing Press.

Ministry of Education Sports and Culture. (2006). *Ministry of Education Sports and Culture Srategic Policies and Plans (2006-2015)*. Samoa. MESC Printing Press.

Mishra, A. K. (1996). Organizational responses to crisis. In Kramer & T. Tyler (Ed.), *The centrality of trust*. California: Sage Publications.

Mitchell, J. G. (1990). *Re-Visioning Educational leadership: A Phenomenological Approach*. New York and London: Garland Publishing, Inc.

Moore, N. (2000). *How to do Research: The complete guide to designing and managing research projects*. London: Facet.

Morrison, M. (2006). *Confidence and Competence: The capacity of New Zealand Boards of Trustees to appoint highly effective school Principals.* University of Waikato, Hamilton.

Morrison, S., & Vaioleti, T. M. (2002). *Pacticipatory approaches to Learning and Training support for trainers:* University of Waikato and Matualeoo Environment trust.

Mutch, C. (2005). *Doing educational research: A practitioner's guide to getting started*. Wellington, New Zealand: Wellington, New Zealand NCEA Press.

Nee-Benham, M. K. (2000). *Indigenous Educational Model for Contemporary Pratice: In Our Mother's Voice*. London: Lawrence Erlbaum Associates, Publishers.

Nee-Benham, M. K. (1998). *Let my Spirit Soar: Narratives of Diverse Women in School Leadership*. California: Corwin Press, Inc.

Ngan-Woo, F. (1985). *Faasamoa: The World of Samoans*. Auckland: Office of the Race Relation Conciliator.

Noonan, S. J. (2003). *The Element of Leadership*. Lanham, Maryland: The Scarecrow Press, Inc.

O'Leary, Z. (2004). *The essential guide to doing educational research*. London: Sage Publication.

Oberg, D. (2005). Developing the respect and support of school administrators. Teacher Librarian. *Proquest Educational Journals, 33*(3), 13-18.

Otsuka, S. (2006). *Talanoa Research: Culturally Appropriate Research Design in Fiji.* Paper presented at the Australian Association for Research in Education (AARE) 2005 International Education Research Conference: Creative Dissent-Constructive Solution., Melborne, Australia.

Ouchi, W. (1981). *Theory Z: How American Business can Meet the Japanese Challenge*. United States: Addison-Wesley.

Pettigrew, A. M. (1979). On Studying Organisational Cultures. *Administrative Science Quarterly*.

Purkey, S., & Smith, M. (1985). School Reform: The District Policy Implication of the Effective Schools Literature. *Elementary School Journal, 85*(3), 353-389.

Ramsey, R., D. (2006). *Lead follow or get out of he way* (2nd ed.). California: Corwin Press, A Sage Publications Company.

Raywid, M. A. (2001). Viewpoints: Small by design. *Resizing America's high schools. NCREL.*

Richardson, J. (2000). Focus principal development on student learning. http://www.nsdc.org/library/publications/results/res9-00rich.cfm. Retrieved 02/01, 2008

Riley, K. A., & Louis, K. S. (2000). *Leadership For Change and School Reform: International perspectives.* London: RoutledgeFalmer.

Robertson, J. (1999). *Leaders Coaching Leadership Through Partnerships*. University of Waikato: Leaders Press.

Robertson, J. (2005). *Coaching Leadership: Building Educational Leadership Capacity through Coaching Partnerships*. Wellington: NZCER Press.

Robertson, J., & Scott, F. (1996). Building Community through Democratic Leadership: A case study. *Educational Leadership Center, University of Waikato. New Zealand*.

Robertson, J., & Strachan, J. (2001). Teachers taking leadership. In C. McGee & D. Fraser (Eds.), *Teachers Taking Leadership*. Palmerston North: Dunmore Press.

Rombo, J. L., (2007). School cultural factors and practices that influence inclusive education in Papua New Guinea: A consideration of schools in Southern Highlands Province. Unpublished Four paper thesis, University of Waikato, Hamilton.

Rousseau, D., Sitkin, S. B., Burt, R. S., & , & Camerer, C. (1998). Introduction to special topic form: Not so different after all: A cross-discipline view of trust. *The Academy of Management Review, 23*(3), 393-404.

Russell, J. (2002). *Enabling Learning: The crucial work of school leaders*. Camberwell Victoria, Australia Australia Council for Educational Research Ltd.

Ryan, J. (2006). *Inclusive Leadership* (1st ed.). San Francisco: Jossey- Bass.

Ryan, K., & Copper, J. (2004). Those Who Can Teach. In *What Are Ethical and Legal Issues Facing Teachers* (10th ed.). New York: Houghton Mifflin Company.

Samantha, H., & Philip, N. (2006). Building community involvement in cross-cultural Indigenous health programs. *International Journal for Quality in Health Care, 18*(4), 294.

Saphier, J., & Gower, R. (1982). *The Skilful Teacher*. Carlisle, Mass: Research for Better Teaching.

Saphier, J., & King, M. (1985). Good seeds in strong cultures. *Educational Leadership 42*(6), 67-74.

Sathe, V. (1983). Implication of Corporate Culture: Manager's Guide to Action. *Organisational Dynamics, Autumn*, 5-23.

Sauni, S., Tamasa'ilau, Tusipa, M., Samuelu, T. F. (2002, 9th-13th December). *Copmpeting Spirits of Governing Samoan Youth Offenders: The Politics of Framing Va Fealoa'i within International Child Rights Discourse.* Paper

presented at the Pacific History Association Conference National University of Samoa.

Sawyer, R. D. (2001). *Teachers who grow as collaborative leaders: Rocky Road of Support*. Retrieved 9 April, 2007 from http://epaa.asu.edu/epaa/v9n38.html.

Scapp, R. (2006). *Managing To Be Different* New York: Routledge.

Schein, E. (1985). *Organisational Culture and Leadership: A Dynamic View*. San Francisco: Jossey-Bass.

Schoeffel, P. (1978). *Gender Status and Power in Samoa.* Canberra Anthropology 1 (2).

Schumaker, D., R, & Sommers, W., A. (2001). *Being a successful Principal*. California: Corwin Press, INC.

Senge, P. (1990). *The Fifth discipline: The Art and Practice of the Learning Organisation*. London: Century Business.

Sergiovanni, T. (1984). Leadership and Excellence in Schooling. *Educational leadership(Feburary)41(5), 4-13*.

Sergiovanni, T. (1992). *Moral Leadership*. San Francisco: Jossey Bass.

Sergiovanni, T., & Cordally, J. (1984). *Leadership and Organisation Culture: New perspectives on administrative theory and practice*. Urbana and Chicago: Illinois Press.

Sergiovanni, T. J. (1990). *Value Added Leadership*. San Diego: Harcourt Brace Jovanovich, Inc.

Sergiovanni, T. J. (1994). *Buildiing Community in Schools* San Francisco: Jossey-Bass Inc.

Sergiovanni, T. J. (2000). *The Lifeworld of Leadership- Creating Culture, Community, and Personal Meaning in Our Schools*. California: Jossey-Bass Inc.

Sergiovanni, T. J., & Starratt, R. J. (2007). *Supervision* (8th ed.). New York: The McGraw-Hill Companies, Inc.

Shaw, H. (1995). *Quality Management in Education*. London: Hobsons Publishing.

Shields, C., M., & Sayani, A. (2005). Leading in the Midst of Diversity. In F. W. English (Ed.), *The Sage Handbook of Educational Leadership: Advances in Theory Research, and Practice* (pp. 380-342). London: Sage Publications.

Sigford, J. L. (2006). *The Effecive School Leaders Guide to Management*. California: Corwin Press.

Smircich, L. (1983). Concepts of Culture and Organisational Analysis *Administrative Science Quarterly, 28*, 339-358.

Smith, B. (1992). *Women in Educational Administration: Moving from a Paradigm of Power and Control to Empowerment and Equality*. Paper presented at the Annual Meeting of Women in Educational Administration. Lincoln, NE, September 27-28, 1992.

Soder, R. (1996). *Democracy, Education, and the Schools*. San Francisco: Jossey-bass publishers.

Southworth, G. (2002). What is important in educational administration: Learning-centered school leadership. *New Zealand Journal of Educational Leadership,* 17, 5-19.

Spillane, J. P. (2006). *Distributed Leadership*. San Francisco: Jossey-Bass.

Starratt, R. (2004). *Ethical Leadership*. San Francisco: Jossey Bass.

Stewart, D., & Prebble, T. (1993). *The Reflective Principal: School Development in a Learning Community*. Massey University, Palmerston North New Zealand: ERCD Press.

Stoll, L., Fink, D., & Earl, L. (2003). *It's About Learning (And It's About Time): What's in it for schools?* London: Falmer Press.

Strachan, J. (1999). *Feminist Educational Leadership in New Right Context in Aotearoa/New Zealand.*, University of Waikato, Hamilton.

Strachan, J. (2007). Feminist educational leadership: locating the concepts in practice. *Gender and Education, 11*(3), 309-322.

Strachan, J., Couch, Ho, A.-H., Ford, & Pettigrew. (2003). *Developing Aspiring and Potential Principals*. Waikato University: Educational Leadership Center.

Sutter, F. K. (1971). *A photograph essay Samoa*. Honolulu: The University Press of Hawaii.

Tamasese, T., Peteru, & Waldegrave. (1998). *Ole Taeao afua: The New morning*: The Family centre.

Tamua, E., & Lay, G. (2000). *Samoa: Pacific Pride*. Auckland: Pacific Press Ltd.

Tiatia, J. (1998). *Caught between cultures: A New Zealand-born Island Perspective*. Auckland: Christian Research Association.

Tofaeono, A. (2000). *Eco Theology: 'Aiga, The Household of Life. A Perspectice from Living Myths and Traditions of Samoa* Wellington: Tuga'ula Publication.

Tomlinson, H. (2002). Leadership edevelopment models: Learning from different contexts. In K. Leithwood & P. Hallinger (Eds.), *Second International handbook of educational leadership and administration* (pp. 1163-1193). Boston, USA: Kluwer Academic Publishers.

Tomlinson, H. (2004). *Educational Leadership: personal growth for professional development*. London: Sage Publicaions Ltd.

Tschannen-Moran, M., & Hoy, W. (1998). Trust in Schools. A conceptual and empirical analysis. *Journal of Educational Administration,* 36(4), 334.

Tschannen-Moran, M. (2004). *Trust matters. Leadership for successful schools.* San Francisco: Jossey-Bass.

Tuimaleali'ifano, A. M. (1997). *Aganuu ma Agaifanua fa'a Samoa: Custom and usage in Samoa: A history process of Tama'aiga dispute in Falelatai.*, University of South Pacific.

Tuimaleali'ifano, A. M. (2006). *O Tama a 'Aiga*. Suva: IPS Publications, PIAS-DG, University of the South Pacific.

Tuioti, L. (2003). *Samoa Department of Education Institutional Strengthening Poject*. Apia.

Vaa, U. (2000). Local Government in Samoa and the Search for Balance In *Huffer and Soo* (pp. 151-169).

Vaai, S. (1999). *Samoa Faamatai and the Rule of Law.* Apia: The National University of Samoa, Le Papa-i-Galagala.

Vaioleti, T. M. (2003). *Talanoa research Methodology: A Developing Position on Pacific Research.* Paper presented at the Education Symbosium, University of Waikato, New Zealand.

Wallace, M., & Poulson, L. (2003). *Learning to Read Critically in Educational Leadership & Management* London: Sage Publications Ltd.

Watkins, P. (1986). *A Critical Review of Leadership Concepts and Research: The implications for educational administration. .* Victoria: Deakin University.

West-Burnham, J. (2003). Learning to Lead. In B. W.-B. Davies (Ed.), *Handbook of Educational Leadership and Management* (pp. 51-59). London: Pearson.

West-Burnham, J. (2004). *Leading Learning: A Secondary Perspective*: Nottingham: NCSL

Wilkinson, D., & Birmingham, P. (2003). *Using research instruments: A guide for researchers*. New York: Routledge Press.

Woods, P. A. (2005). *Democratic Leadership in Education* London: Paul Chapman Publishing.

Yin, R. K. (1994). *Case study research: Design and methods* (Vol. 5). California: Sage Publications, Inc.

APPENDICES

APPENDIX 1: Semi-structure Interview Guide Questions.

This should guide the semi-structured interview session conducted in English or Samoan language.

1. Principal: ……………………….
2. Gender: …………………….
3. School: ………………………
4. Island of origin: …………………………
5. Cultural position: ……………………………
6. Qualification: ………………………………
7. Years of experience: …………………………

8. What is your understanding of the term educational leadership?

9. What do you think is effective school leadership and how important it is?

10. What do you think is important in your school leadership?

11. In what ways does Samoan culture impact on the practice of your leadership?

12. How does organisational culture (MOE) impact on the practice of your educational leadership?

13. What Samoan cultural practices and factors that influence your practice of school leadership?

14. What organizational cultural practices and factors that influence your practice of school leadership?

15. Suggestions for improvement. What professional development needed for secondary school principal? What content? How it be delivered and by whom?

(The questions are a guide only and it is anticipated that a number of follow up questions will be required).

Department of Professional Studies in Education

Phone +64 7 838 4500

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

School of Education

www.waikato.ac.nz

Letter to the Ministry of Education Sports and Culture

26 April 2007

The Chief Executive Officer

Ministry of Education Sports and Culture

Malifa

Dear Sir/Madam

I am writing to request your kind permission to undertake a research project in six of your Secondary Schools as part of the Master of Educational Leadership program I am taking at the University of Waikato School Of Education.

The main focus of the research is to investigate secondary school principals' perceptions of *'how does culture (Samoan and organizational) impact on the practice of educational leadership of secondary school principals in Samoa.'*

The research will be conducted using semi-structured interviews, with six Secondary School principals in Samoa. The interview will be centred on the research question:

> ***How does culture (Samoan and organizational) impact on the practice of educational leadership of secondary school principals in Samoa?***

The interview process will involve at least one face-to-face interview/conversation at a venue to be confirmed at the school starting May 2007. It will be conducted in

English or Samoan language and will be tape recorded and transcribed soon after. Each interview session is expected to last approximately an hour.

I fully acknowledge how very busy your schools are especially at this time of the year. However I do hope you will consider allowing six of your principals to be part of this research project and to grant your approval for me to work at the school.

If you have any queries please feel free to contact me on the above address or email: tf30@waikato.ac.nz. Should you have questions about the research, please do not hesitate to contact my supervisor, Associate Professor Jane Strachan on the following address;

School of Education

The University of Waikato

Private Bag 3105

Hamilton

New Zealand

Fax: 0064 7 838 4555

Phone 0064 7 838 4500 or email: jane@waikato.ac.nz

Otherwise, I sincerely thank you for your assistance in granting me permission to conduct my research project at your school.

I would be most grateful if you please sign the attached form and return to me as soon as possible. I will follow up this with an email or phone call if I have not heard back by 27 April 2007.

Yours sincerely

Tailetai Faaulufalega.

tf30@waikato.ac.nz

Reply Form

The --- Ministry of Education Sports and Culture has **granted/not granted** (*please cross one out)* you permission to work at its secondary schools and for its principals to participate in this research and to have their interview tape–recorded.

Signed_____ Date_____

Note:

Please fax or email the reply form before the 27th April 2007 to my supervisor: Associate Professor Jane Strachan

<div style="margin-left: 2em">

School of Education

University of Waikato

New Zealand

Fax: 0064 7 838 4555

Phone: 0064 7 838 4500

Or email: jane@waikato.ac.nz

</div>

Faafetai lava

Tailetai Faaulufalega

Department of Professional Studies in Education

Phone +64 7 838 4500

School of Education

www.waikato.ac.nz

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Invitation Letter to participants

3rd May 2007

Principal of Avele College

Vailima

Apia

SAMOA

Dear Aiga Esera

I am writing to request if you would agree to participate in a research project I am undertaking as part of the Master of Educational Leadership program at the University of Waikato in New Zealand.

The main focus of the research is to investigate secondary school principals' perceptions of how culture (indigenous and organisational) impacts on the practice of educational leadership of secondary school principals in Samoa.

The research will be conducted using semi-structured interviews. That is instead of having a fixed interview schedule an interview guide will be developed based on the research question: ***How does Samoan culture and organizational culture affect the practice of educational leadership of secondary school principal in Samoa?*** (Please see attached list of questions). This is to give you greater

flexibility to express your views on the research question and the issues surrounding it.

The interview process will involve at least one face-to-face interview/conversation at a venue to be confirmed starting in May 2007. If you agree to participate I will send you the interview questions one week before we carry out the face to face interview. The interview will be conducted in English or Samoan language (which is your choice) and will be tape recorded and transcribed. Each interview session is expected to last approximately an hour. A copy of the interview transcript will be sent to you so that you will have an opportunity to check its accuracy and to make suggestions and alterations. Also feel free to suggest other relevant areas of discussion that you feel could contribute to this research topic.

Please be assured that your identity and that of your school will be kept confidential at all time throughout the research project. Your right to anonymity and privacy will be respected. The copies of transcripts will either return to me or be kept indefinitely in accordance with the University's current regulations. Any information shared will be solely used for academic purposes, unless your permission is sought for other uses. Although every effort will be made not to identify participants and schools, including the use of pseudonyms, nevertheless it will be difficult to ensure complete anonymity.

Please note that, even if you initially agreed to take part you can withdraw consent up to seven days after you confirm the accuracy of your interview transcript. It is envisaged that the outcome of the study will guide future research and development in the country's school leadership programs.

I fully acknowledge your very busy schedule especially at this time of the year. However I do hope you will consider being part of this research project. If you have any queries please feel free to contact me on the above address or email: tf30@waikato.ac.nz. Should you have questions about the research, please do not hesitate to contact my supervisor, Associate Professor Jane Strachan, at the following address;

School of Education

The University of Waikato

Private Bag 3105

Hamilton

New Zealand

Fax: 0064 7 838 4555

Phone 0064 7 838 4500 or email: jane@waikato.ac.nz

Otherwise, I sincerely thank you in advance for your assistance in consenting to participate in this research project.

Please sign the attached consent form and return to me as soon as possible or by 30th April 2007. You will receive a copy of this form to keep before the interview.

Yours sincerely

Tailetai Faaulufalega

APPENDIX 4: Participant Consent Form

Before you sign below, please read the following.

- I have read and fully understand the information about this study.
- I understand that taking part in this study is voluntary.
- I understand that even if I initially agreed to take part I can withdraw consent up to seven days after the confirmation of the accuracy of the interview transcript.

I (*please print your name*)_____have read the above information and agree to participate in this research and to have my interview tape–recorded.

Signed_____ Date_____

Note:

Please send consent form to me on the mail box and address below

        Tailetai Faaulufalega

        P.O Box 9403

        Apia

        Samoa

Faafetai lava

Tailetai Faaulufalega