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Ko e Fungani Mo'onia 'o e Faiako Ma'a Tonga:
Understanding the professional attitudes of the valued teachers of
Tonga

A thesis
submitted in fulfilment
of the requirements for the degree
of
Doctor of Philosophy in Education
at
The University of Waikato
by
Sela Tapa'atoutai-Teisina



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Abstract

The purpose of this study is to help provide empirically informed insights as to how the Tongan Government teachers' positive attitudes could be developed and enhanced. In Tonga, the erosion of teacher attitudes, commitment, and professionalism has been recognised (Fua, Manu, Takapautolo, & Taufe'ulungaki, 2007; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2012; 2013; Thaman, 1998). This study is an attempt to help address these issues. Within this context, this thesis advocates the need to have an in-depth, and more holistic understanding of Tongan teachers' professional attitudes: what they are; how they are understood; and how they were formed and strengthened. These are considered initial steps towards informing professional attitudes enhancement activities for Tongan Government school teachers. The findings of this study are an original contribution on the subject of teacher professionalism in terms of teacher professional attitudes, professional attitude formation, and professional attitude strengthening.

This study has drawn support from various disciplines and theories, which include Evans' Professionalism Model (2008; 2010; 2011; 2014), Bronfenbrenner's General Ecological Model (1979; 1994; 1999), and Hermans and his colleagues' Dialogical Self Theory (Hermans & Gieser, 2012; Hermans & Hermans-Konopka, 2010). These theories act as theoretical bridges and provide lenses for the exploration of Tongan teachers' professional attitudes.

This study is both constructivist and constructionist in epistemology, with multiple theoretical perspectives, being interpretive, phenomenological, Pacific, and Tongan. A mixed methods research design complemented by a *Kakala Mo'onia* Pedagogical Positive Deviance methodological approaches were used to understand the *Faiako Ma'a Tonga's* (valued teachers of Tonga) professional attitudes. A presurvey, survey and *Talanoa Fungani Mo'onia* were the major data collection instruments employed. This study relies mainly on a qualitative data collection to answer the research questions.

The main findings of the study revealed that the *Faiako Ma'a Tonga* understood that professional attitudes are life entities intricately linked to teachers' hearts, they are values and beliefs; good and right behaviours teachers have. Also, professional

attitudes have certain features including reflective, persistent, pervasive, transcendental, and positively influential.

These features signify professional attitudes are partly spiritual in nature. Professional attitude formation and professional attitude strengthening are processes that are context-related, framed by various complex and inter-related factors, centred around teacher selves, and in many cases mediated by individual(s) of certain professional calibre attitudinally. Typically, they are those who consistently dared to be different in positive ways, hence they possess strong, refined, elegant attitudinal qualities that invite attention, admiration, and imagination (Bronfenbrenner, 1999). Approaches yielding positive energy for teachers are typically what needed to strengthen teachers' professional attitudes.

The concept of *Mo'onia* is central in this study, from which other original conceptual framework, models, and research method have been derived including the following: *Mo'onia* Attitude Conceptual Framework-A Tongan Perspective; *Kakala Mo'onia* Pedagogical Positive Deviance Research Model; *Talanoa Fungani Mo'onia* research method, *Kupesi Lilo-'o e-To'onga* (KLOT) model, and *Fale Ako 'o e Mo'onia* Professional Attitudes Enhancement Model. They are also original contributions of this thesis in terms of theory, research, and practice. Key implications of the study include suggestions for a society-wide approach to effective development and strengthening of teachers' PA, and a strong moral value and belief-based education is critical if Tonga is to be successful in reclaiming and cultivation of teachers' professionalism and professional attitudes.

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Ke 'a e KOAU' toko taha pē 'a e kolōlia', lāngilangi' pea mo e fakafeta'i'

Koe'uhi ko 'Ene Kelesi' 'ata'ata pē kuo te ikuna ai'

'A e efu mo ta'e'iloaa', 'a e Tapa-'a-Toutai kuo Ne fakaola',

Kalofiama 'esi-afi mei Ma'ananga', ko hoto fakataulama'

'Io 'e 'ikai ha lea pē ngāue 'e fe'unga', ko e fakafeta'i'pē si'ete munomuna'

'Ulifohe poto 'a e Taha'i Mo'oni', kuo ola ai 'a e siu mata'itofelilo 'o e To'onga'

'Api ko Falahola Fo'ou' mo e 'Api ko Mā'oni'oni-'i he-Tui' kuo fakakoloa'

Taa ke holoitounga ai 'eta fakafeta'i' mo e fiefia', 'inisēnisi 'o Hono ngeia'

Translation: *May the glory, honour, and thanksgiving be I AM alone*

For it is only by His Grace, this I accomplished

A mere dust unknown, Tapa-'a-Toutai He enlightens

With divinely-lid sparks from Ma'ananga, my Guide

Indeed, never will be words nor acts suffice, only utterances of gratitude I pray

The All-Wise, to shore He brought, the search into the unseen, attitude gems so rare

'Api ko Falahola Fo'ou, and Mā'oni'oni-'i he-Tui, this we have endowed

Thus, our rightful reciprocation with gratitude and jubilation, incenses, His glory!

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*ai 'a e taumu'a 'o e kumi ni poto', poto fufū 'ia Kalaisi'. Fakafeta'i ko Kalaisi pē
'i He'ene Kelesi' 'ata'atā pē, 'ata'atā pē kuo Ne fakaolaa'.*

*Pea ke 'a e 'Otua ai pē 'a e kolōlia' moe langilangi' kotoa 'i he kakato 'o e si'i
ngāue ni!*

Fakamālō lahi atu mo e tu'a 'ofa atu,

Sela 'Ofeina-he-Kelesi Tapa'atoutai-Teisina

Dedication

To my beloved parents

who instilled in me the love for God and true humility, their seedlings of *Mo'onia*

The late Reverend *Pita Vakautapola Tapa'atoutai*

of Kolo Falahola, Masilamea, Halamalu 'o Talau, Neiafu, Vava'u

&

Mele Seson Faleovalu-Tapa'atoutai

of Lile-'o e- 'Avai 'o Vuna, Hikutamole, Funga Saione, Kilikilitefua, Vava'u.

Above all, my *Mo'onia* heritage

'Otua' mo Tonga, ko si'oto no'o loto, kumuni ko e 'Amanaki Melie'anga'.

Publications arising from this Thesis

Tapa'atoutai-Teisina, S. (2020, January), The *Faiako Ma'a Tonga's* understanding of Professional Attitudes: The factors perceived influential in teachers' professional attitude formation. Paper presented at the Tonga Institute of Education (TIOE) 2020 Research Symposium 1.

Tapa'atoutai-Teisina, S. (2018, November), The *Faiako Ma'a Tonga's* understanding of Professional attitudes. Paper presented at the Technology Environmental Mathematics and Science (TEMS) Education Research Centre Graduate Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2017, November), The professional attitudes of *Faiako Ma'a Tonga*: A research inquiry. Paper presented at the Technology Environmental Mathematics and Science (TEMS) Education Research Centre Graduate Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2017, November), The *Faiako Ma'a Tonga's* Motivations for their professional attitudes. Paper presented at the New Zealand Association for Research in Education (NZARE) Conference, Hamilton, New Zealand

Tapa'atoutai-Teisina, S. (2016, October), '*Mo'onია*', A Developing Tongan Attitude Conceptual Framework. Paper presented at the Faculty of Education Post Graduate Global Connections Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2016, November), In Search for a Conceptual Framework: Reviewing of Literature. Paper presented at the Technology Environmental Mathematics and Science (TEMS) Education Research Centre Graduate Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2015, August), The significance of teachers' professional attitudes, a bird-eye view. Paper presented at Tupou College, Tongatapu, TONGA.

Tapa'atoutai-Teisina, S. (2015, October), An Insider's Perspectives on Data Collection Experiences. Paper presented at the Technology Environmental Mathematics and Science (TEMS) Education Research Centre Graduate Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2015, November), An Insider's Perspectives on Data Collection Experiences. Paper presented at Faculty of Education (FEDU) Doctoral Student Symposium, Hamilton, New Zealand.

Tapa'atoutai-Teisina, S. (2014, October), An overview of my proposed study. Paper presented at the Technology Environmental Mathematics and Science (TEMS) Education Research Centre Graduate Symposium, Hamilton, New Zealand.

Conventions

Pseudonyms

Inspired by Ketu'u's (2014) way of naming her study participants, the eighty-three participants of this study are pseudonymed using the word "*Mo'onia*". For example, *Mo'onia-1*, *Mo'onia-2*, *Mo'onia-3* and so forth. *Mo'onia* literally means 'the true one', 'the real one', 'the one', and the participants of this study, the *Faiako Ma'a Tonga* teachers are viewed as the *Mo'onia* in terms of their professional attitudes and professionalism. The pseudonyms they are given are not only to respect their anonymity as study participants but in their honour for who they are as esteemed Tongan teachers and individuals with recognised *mo'onia* professional qualities. It is the *Mo'onia*'s information, life stories, experiences and knowledge which form the basis of this thesis.

Font size and style

I have used Times Romans font size 12 for standard thesis text and Times Romans font size 10.5 for indented references, table and figure headings.

Bibliography

I have used the Endnote 9th edition software program to compile and generate my bibliography, following APA 6th edition format.

Glossary

A Glossary of Tongan words, and phrases is presented at the beginning of the thesis. A Tongan dictionary (Churchward, 2015), and my own translation were used in compiling this glossary based on the context of their use in the thesis.

Short Forms

Some of the highly used terms in this thesis are shortened for brevity and ease of pronunciation purposes. However, when they appear at the beginning of a sentence, they will be written out in full form and also in cases where the meaning of the sentences would be better understood with these terms being written out in full form.

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Glossary

<i>Ako:</i>	Education, learn, study
<i>Anga 'ofa:</i>	Compassionate and loving nature
<i>Anga fakatōkilalo:</i>	Humility
<i>Faa'i Kavei Koula:</i>	Four golden pillars of Tongan core values
<i>Fā'e:</i>	Mother
<i>Faiako:</i>	Teacher(s), does learning
<i>Faiako Ma'a Tonga:</i>	Teachers for Tonga, valued teachers for Tonga, Tongan teaching professionals
<i>Faka'apa'apa:</i>	Respect
<i>Fakamaile-ua he fatongia:</i>	Going the extra mile in executing one's responsibilities
<i>Fāmili:</i>	Family and/or extended family
<i>Fono:</i>	Community meeting
<i>Funga:</i>	Burial mount, on top of
<i>Fungani:</i>	Final or finishing touches, top off
<i>Heilala:</i>	Royal flowers of Tonga (<i>Garcinia sessilis</i>)
<i>Hou'eiki:</i>	Nobles, chiefs
<i>Kāinga:</i>	Relatives, kinsfolks
<i>Kakala:</i>	Garland of fragrant flowers, fragrant plants or plant parts, honorary endowment
<i>Kakala Mo'onia:</i>	Garland of Mo'onia
<i>Kolo:</i>	Village

<i>Kolo Kakala:</i>	Village of fragrant plants and flowers
<i>Kumi:</i>	Search
<i>Kumi fungani:</i>	Search for a finishing touch
<i>Lā'a:</i>	Sun, metaphorically used to refer to God or kings of Tonga
<i>Loto:</i>	Heart, soul, mind
<i>Lototō:</i>	Humility
<i>Lotu:</i>	Religion, pray, prayer
<i>Luva:</i>	Giving one's all; giving, presenting or sharing the research outcomes with its intended audience or the wider public.
<i>Māfana:</i>	Inner warmth, enthusiastically, cordially, warm, heartfelt (Churchward, 2015, p.311)
<i>Mālie:</i>	Fine, splendid; commendable, admirable, very satisfactory (Churchward, 2015, p. 324)
<i>Mamahi'i me'a:</i>	to be zealous for, to stand up for, to contend, strive or fight for (Churchward, 2015, p. 328)
<i>Matāpule:</i>	King's and chiefs' attendants or spokesmen
<i>Mo'onia:</i>	Royal flower of Tonga, another species (<i>Garcinia pseudoguttifera</i>) of what also known as Heilala
<i>Mo'onia:</i>	A concept metaphorically used to refer to someone, teachers in this case who are "experts [or known to be] true, real, ideal"

	(Churchward, 2015, p. 368) such as the <i>Faiako Ma'a Tonga</i>
<i>'Ofa:</i>	Love
<i>'Otua:</i>	God
<i>'Otua mo Tonga ko hoku tofi'a:</i>	God and Tonga are my inheritance, Tonga's national motto
<i>Polopolo:</i>	First fruit festival
<i>Potopoto- 'a-niumui:</i>	Novice teacher
<i>Poto 'i faiako:</i>	Master teacher
<i>Pouono:</i>	Literally means 'six posts/poles', the place in Vava'u where committing of Tonga to God was conducted
<i>Sani:</i>	The process of final touching something to ensure required final details are there.
<i>Tamai:</i>	Father
<i>Tauhi vaha'a</i>	Maintaining harmonious relationships
<i>Tauhi vā</i>	Maintaining social spaces
<i>Toli:</i>	Pick
<i>To'onga:</i>	Attitude
<i>To'onga fakakaukau:</i>	Mental attitude
<i>To'onga fakapolofesinale:</i>	Professional attitude
<i>To'onga loto:</i>	Heart attitude
<i>To'onga 'ulungaanga:</i>	Behavioural attitude

<i>Tui:</i>	Weaving, stringing, or plaiting together of fragrant flowers and/or plant parts in garland making.
<i>Tu'i:</i>	King
<i>Tu'i Tonga:</i>	The first official line of Kings of Tonga
<i>Tu'i Ha'a Takalaua:</i>	The second official line of Kings of Tonga
<i>Tu'i Kanokupolu:</i>	The third official line of Kings of Tonga
<i>Tuku Fonua:</i>	The act of committing the people and the land of Tonga to God
<i>'Ulungāanga:</i>	Behaviour, attitude
<i>'Ulungāanga fakapolofesinale:</i>	Professional attitude

Acronyms

APA	Atomic Paradigm of Attitudes
APPA	Atomic Paradigm of Professional Attitudes
BTI	Bethlehem Tertiary Institute
ECE	Early Childhood Education
fMRI	functional Magnetic Resonance Imaging
FMTs	Faiako Ma'a Tonga (plural)
FMT	Faiako Ma'a Tonga (singular)
KLOT Model	Kupesi Lilo-'o e- To'onga Model
KM	Kakala Mo'onia
MEWAC	Ministry of Education Women Affairs and Culture
MoEPFPD	Ministry of Education Policy Framework for Professional Development
NA	Neither Agree
ND	Nor Disagree
PA	Professional Attitudes
PSE	Post Secondary Education
PHESL	Pacific Heads of Education System Leaders
QRS	Quality of Reading Survey
SPSS	Statistical Package for Social Sciences
TEMS	Technology, Environmental, Mathematics, and Science Education Research Centre
TFM	Talanoa Fungani Mo'onia (Research Method)

TIOE	Tonga Institute of Education
TIHE	Tonga Institute of Higher Education
MET	Ministry of Education and Training
TMET	Tonga Ministry of Education and Training
TSSLP	Tonga Secondary Schools Leadership Programme
TTC	Tonga Teachers' College
vPA	valued professional attitudes

Chapter One:

Introduction and Overview

1.0 Introduction

A body of literature (Fua, et al, 2007; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2012; 2013; Thaman, 1998) has indicated the erosion of teachers' professional attitudes and professionalism as issues of concern in Tonga. To make it worse they have been under the Tongan public's scrutiny in the recent past. It was the intention of this study therefore to help address these concerns through an attempt to gain empirically informed understandings of the Tongan teachers' Professional Attitudes (PA) and professionalism from the perspectives of the *Faiako Ma'a Tonga* (FMTs), the valued teachers of Tonga. Crucial also in the understanding of PA as investigated in this study are the valued teachers' PA formation, PA strengthening, and their views regarding ways to enhance their colleagues' PA. As Evans (2008) notes, professionalism is largely attitudinal, and attitudes are formed from norms and meaningful interactions with others (Bonvillain, 2013; Eagly & Chaiken, 2003). The next section will outline an event known as the '*Tuku Fonua ki Langi*' (committing Tonga to God) which marks an important era of change in the history of Tonga of which some of its key impacts are still witnessed today at various fronts of the cultural, social, financial, political, educational, psychological, professional, and religious milieu of Tonga, the context of this study.

The act of *Tuku Fonua ki Langi*, better known as '*Tuku Fonua*' is symbolically a lighthouse in the history of modern Tonga. In the *Tuku Fonua* King George Tupou 1 knelt on his knees at *Pouono* in the Tonga island of Vava'u, filled his palm with soil and lifted it up to heaven praying:

'E 'Otua ko e Tamai, 'oku ou tuku atu hoku fonua mo hoku kakai, mo kinautolu
'e muimui mai ke malu'i mei he langi. (George Tupou 1, 1839 cited by Moala, 2011)

Translated: "O God our Father, I give unto You my land, my people, and all generations of people who follow after me. I offer them to be protected from Heaven" (The Pacific Institute, 2011).

In a documentary by the Brigham Young University (The Pacific Institute, 2011) His late Majesty Taufa'ahau Tupou 1V recounted that around the time of the *Tuku*

Fonua many Western powers had invaded the Pacific and some had taken over Tonga's neighbouring countries such as Fiji and Samoa. These takeovers were a matter of concern and there was much discussion amongst the chiefs and leaders of Tonga at the time, as to which European power Tonga would be given for protection. However, George Tupou 1, then a Christian convert, declared that he would like Tonga to be protected not by any country on earth, but by God Himself (Taufa'ahau Tupou 1V, 2011). The king then called a *fono*, (community meeting) where all chiefs gathered, and announced his decision to his people. The *fono* ended with the *Tuku Fonua*, where he committed Tonga to God for His protection (Moala, 2011).

Shumway (2011) maintains the effect of this divine act of 1839 has pervaded the minds, hearts, and lives of most Tongans for generations such that:

...the spirit of *Pouono*, (site of the *Tuku Fonua*) and the *Tuku Fonua* are still embedded in the hearts of Tongans...it is the voices of the past restated and reaffirmed by the present that lead the direction of Tonga's future in peace and harmony with the traditional Tongan virtues intact, [they are: – not in the original text] *anga 'ofa* (loving nature); *anga faka'apa'apa* (respect and reverence); *tauhi vaha'a* (maintaining good relation).

After the *Tuku Fonua*, George introduced Tonga's first law code, the Vava'u Code, in 1839. He united Tonga into a kingdom with the help of missionaries in 1845 taking on the official title 'King George Tupou 1'. The Vava'u Code was revised in 1850 and again in 1862 culminating in the passing of the Tongan Constitution of 1875, which is one of the oldest in the world. In 1873, George Tupou 1 introduced the national motto, *Ko e 'Otua mo Tonga ko hoku Tofi'a* (God and Tonga are my inheritance), which later became part of the Tongan seal (refer to Appendix A). This motto was the king's acknowledgement and affirmation of a personal conviction based on the *Tuku Fonua*, i.e. God and Tonga were his inheritance. Historians like Fusitu'a (2011) attributed Tongans' belief in the Christian God as a hugely unifying element within Tonga at the time.

This brief history of Tonga provides an important backdrop to the political, social, historical, spiritual, psychological, economic, and cultural context of this study. These events have impacted strongly on many aspects of modern Tonga, her people,

including teachers of Tonga, and their values, beliefs, way of life, and their attitudes. Hence, teacher professional attitudes (PA) the focus of this study.

This chapter is divided into seven sections. The first part briefly introduces this study and outlines the '*Tuku Fonua*', a renown historical event instrumental in the reformation of Tonga in the 19th century which has left imprints of its impacts and are still witnessed in modern Tonga, the context of this study. The second section offers the rationale of the study. The third section outlines my interest leading to this study, followed by the fourth part providing an account of the significance and the conceptualization of two Tongan key concepts '*Mo'onia*' and '*Faiako Ma'a Tonga*' employed in this study. The fifth section discusses '*Fungani Mo'onia 'o e Faiako Ma'a Tonga*' the Tongan title of the thesis leading to the research question and sub-questions. The last section provides an overview of the structure of the thesis. The next section outlines the rationale of the study.

1.1 Rationale of this study

Internationally, the need for educational reform to achieve societal goals through improved student learning outcomes is a common and constant theme. Most of these educational reforms are informed by agendas such as: globalisation and educational marketisation; postmodernism and the political push of neoliberalism ideologies; or the role and relevance of technology in an educational setting to name a few (Hargreaves, 2000; Evans, 2008). The achievement of educational reform is not straightforward as it is contingent upon many and varied aspects of education. One aspect of education that has become a priority in educational reform for many countries worldwide since the turn of the 21st century is teacher quality or 'professionalism' (Hargreaves & Goodson, 1996, p.4). However, teacher quality is a complex, multi-dimensional and multifaceted phenomenon and improving teacher quality is far from being an easy task since it involves unpacking and dealing with a broad range of factors contributing to teacher behaviours, attitudes, and practices. In the editorial introduction to his book titled '*Changing Teachers, Changing Times*', Hargreaves (1994) provided a useful way forward by pointing out that teacher quality is closely linked to their professional growth:

...that is, with the way that they develop as people and as professionals...The ways they behave and teach are also grounded in their backgrounds, their biographies, in the kind of teachers they have become.

Their careers-their hopes and dreams, their opportunities and aspirations, or the frustrations of these things are also necessary for teachers' commitment, enthusiasm, and morale. ...Teacher development, teachers' careers, teachers' relations with their colleagues, the conditions of status, reward, and leadership under which they work – all these affect the quality of what they do in the classroom (pp. 1X-X)

Evans (2011) expands on this work but argues that effective, professional development initiatives or policies intended to enhance teacher quality must also incorporate mechanisms for achieving intellectual and attitudinal development along with behavioural development. She believes that unless teachers' "attitudes and ways of thinking are changed – that is, hearts and minds won over reformers' outcomes would not be fully enacted as desired." (Evans, 2011, p. 867). Here Evans is advocating for a more holistic transformation, encompassing intellectual, behavioural, emotional, and attitudinal dimensions as a more promising way for promoting and achieving the reform agenda.

Like other countries, Tonga seeks to improve the quality of education with a vision that Tongan education be 'nothing short of a world-class education system' (Ministry of Education, 2004, p. 13), and much later envisioned 'The people of Tonga will achieve excellence in education that is unique to Tonga.' (Ministry of Education and Training, 2013). In the 2012 report of the Ministry of Education and Training (MET) – the revised name of the Tongan Ministry of Education - the Ministry acknowledges the pivotal role of teachers in realising this vision:

...the Ministry recognises that the quality of the teacher is the most important factor in improving students' outcomes and the quality of education. ... there is a need to reform the Tonga Institute of Education (TIOE) to ensure the provision of quality services to improve the quality of teachers in Tonga...(p. 105).

In a recent address to Pacific Heads of Education System Leaders (PHESL) in 2013, Tonga's former Minister of Education Dr. 'Ana Maui Taufe'ulungaki identified the improvement and raising of standards related to teachers' attitudes and professional commitment as the 'missing link' that will make real differences "in the performance and achievements of students in classrooms" (Taufe'ulungaki, 2013, p. 3). She explains that:

The biggest challenge that Tonga is facing today in education is not limited funding or ill-trained human resources, but poor attitude and lack of professional commitment. If we can raise teachers' and staff's morale, and ethical behaviours, to add to these two initiatives, I believe we could make real differences in the educational outcomes of students in Tonga. (Taufe'ulungaki, 2013, p. 3)

Given this concern, this study sought to explore and identify the professional attitudes of teachers who are considered to be top practitioners in Tongan society and to use these findings to inform teacher professional development in both pre- and in-service teacher education.

1.2 Interest in this study

My interest in this study of teachers' PA has come from a number of sources including my personal experiences, observations of the Tongan government's education system and its outcomes for students, and the literature around Tongan teachers' attitudes and professionalism in general.

I worked as a secondary teacher in Tongan classrooms for four and a half years, as a high school principal for 3 years, and as a teacher educator for 11 years. Being an educational leader, promulgating the ideals of a highly prized and valued group within Tongan education known as the *Faiako Ma'a Tonga* was not only part of my job description, but something I committed to do. Translated, *Faiako Ma'a Tonga* means 'valued teacher(s) for Tonga'. Inherent in this concept is the understandings that both the educational and socio-cultural contexts that nurtured and supported teachers before and during their training, and in their practice as teaching professionals, provides them with the attributes and capabilities that enable them to not only meet, but exceed the expectations of stakeholders, parents, students and Tongan society as a whole. *Faiako Ma'a Tonga* are teachers steeped in the cultural values, norms (Matafahi & Fusitu'a, 2009) and knowledgeability (Wegner-Trayner & Wegner-Trayner, 2015) of the different communities they are part of and of Tongan society at large.

The concept *Faiako Ma'a Tonga* first emerged as an official concept when used in the vision statement of the Ministry of Education's Policy Framework for Professional Development (MoEPFPD) document, published in 2004. Espoused from this document was the MET Professional Development Framework of *Langa*

Faleako (for further details, see Appendix B). To be a *Faiako Ma'a Tonga* is to teach for Tonga, that is, to develop education and promote learning in context through a commitment to the development of Tongan people and the land. “The vision, although simple, is reflective of the multiple layers of values and core beliefs about being Tongan, about the Tongan Philosophy of Education and Tongan notions of development” (Aarons & Sanga, 2008 cited in Ministry of Education and Training, 2013b, p. 48). The *Faiako Ma'a Tonga's* developmental approach is ‘*Sio Atu*, meaning forward looking (the motto of the TIOE), strategic and purposeful with a clear focus on Tonga. Philosophically these Tongan teachers' knowledge, pedagogy, and professionalism should be rooted in Tongan epistemology (Ministry of Education and Training, 2013b).

The distinctiveness of teachers belonging to *Faiako Ma'a Tonga* is linked to their identity as Tongans, where God and Tonga are regarded as their rightful inheritances. Spirituality is central to what these teachers may consider as values (Fua et al., 2007; Matafahi & Fusitu'a, 2009; Thaman, 1998). Thus, *Faiako Ma'a Tonga* are not only knowledgeable regarding their subject content knowledge, pedagogies, and ideologies, but they are also Tongan in heart and way of life. Put simply, *Faiako Ma'a Tonga* are imbued with qualities typically valued by Tongans, such as *anga 'ofa* (compassionate and loving nature), *anga fakatōkilalo* (humility), *faka'apa'apa* (respect), *fakamaileua-he-fatongia* (committed and going the extra mile in executing one's teaching responsibilities (Fua, 2009; Fua et al., 2007); Matafahi & Fusitu'a, 2009), and they demonstrate them in every aspect of their teaching practices. The qualities or ‘treasures’ of a *Faiako Ma'a Tonga* are gained from the experiences and knowledge of being a *Potopoto 'a niu mui* novice teacher stage through to the *Poto'i Faiako* (master teacher) stage and finally a *Faiako Ma'a Tonga*, that is, to teach for Tonga and be the Teacher for Tonga” (MEWAC, 2011, pp. 10-11).

Further, in my roles as a lecturer and a school administrator at the Tonga Institute of Education (TIOE), I often received reports containing both praise and complaints about student teachers' attitudes and behaviours while they were out in public, particularly in schools while on teaching practicum. Many of the student teachers exhibited excellence regarding attendance, punctuality, preparedness, compliance with school policies, commitment, and participation in the school's extra-curricular

and classroom activities. There were others, however, who were reported for their poor attitudes and behaviours, for example, a tendency to be absent from class or school, wearing inappropriate attire to school, avoiding school activities and functions, and even failing to fulfil their teaching practicum requirements.

The concerns about some teacher trainees' poor professionalism seems to be of public interest too, which became evident in an instance where I represented the TIOE (in my capacity as one of the Deputy Principals of the Institute) in a special televised programme commemorating the World and Tonga Teachers' Day in 2009. Unexpectedly, the TIOE students' attitude issue was brought up as a matter for serious attention by members of the programme panel and I had no choice but to respond to the question posed. Having to address such an issue in the midst of the panel discussion was unanticipated because the programme typically aimed to clarify the purpose of the World Teachers Day's theme for the year and to encourage teachers to take up the idea in their teaching. In my response, I argued that preparing a teacher is a lifelong process and spending up to three years at the Institute is too short a time to mould them into the ideal teachers that the Tonga Ministry of Education would like them to be. Given that the pre-service trainees have grown up as part of different social institutions (such as their respective immediate families, extended family units, church, youth groups, schools, and so forth) it follows that they have developed particular attitudes, behaviours, and qualities contributing to their identity as individuals. Some of these attitudes and qualities might not help in their development to become the FMTs that the Tonga Ministry of Education and Tongan Government desire them to be. Subsequently, much debate ensued amongst staff, students and the public about the TIOE students' attitudes after the programme was televised.

A few years later in 2011, I became a high school principal at Vava'u High School, overseeing a whole school of around fifty (50) teaching staff. The issues I encountered at this secondary school related to teachers' professionalism and their PA were similar to those I had witnessed and experienced at the TIOE. For instance, some teachers tended to miss classes, come in late to school, not prepare sufficiently for class, and/or absent themselves from work without permission, to name a few. Thus, it was not surprising when similar issues were reported as matters of concern by some of my principal colleagues at other secondary schools in Vava'u. Evidently

teachers with poor PA tended to have an adverse influence on their colleagues' attitudes, let alone the negative impact they had on students' learning. As a result of these experiences over time, I started to form the opinion that unless these teachers' PA are addressed, the school's attempt to strive for excellence – as envisioned by both the Tonga Ministry of Education and Vava'u High School - would be in vain.

My interest in teachers' attitudes has also been influenced by presentations of educational leaders. For instance, in 2012 the Minister of Education and Training Dr. 'Ana Maui Taufe'ulungaki made a remark in her opening address to senior officials at the Ministry's retreat (Taufe'ulungaki, 2012a), which drew attention to the importance of teachers having the right attitude. She emphasised that teachers are critical in bringing about the desired outcomes of ministerial initiatives put in place to raise the quality of education for Tonga. She argued if teachers' attitudes do not change for the better, the ministerial initiatives already underway and those currently planned would be a waste. Together, these observations and experiences encountered seemed to have all communicated a similar message, teachers' professionalism and their attitudes are issues worth serious attention, that led to this study. In this study two Tongan concepts are central– *Mo'onia* and *Faiako Ma'a Tonga*, the next section discusses their significance and how these concepts are conceptualised in context in this study.

1.3 Significance and conceptualisation of *Mo'onia* and *Faiako Ma'a Tonga*

Mo'onia (*Garcinia pseudoguttifera*) is a uniquely significant plant in Tonga, a species of what alternatively known in general as *Heilala*, the royal flowering plant of Tonga; their flowers are the highest-ranked and best-regarded among Tongan people. That is to say, the *Mo'onia* flowers would be the most suitable for use in garlands or garland embellishment for the royalty, nobles, elites, honorary guests, and anyone of recognised status. Churchward (2015) defines *mo'onia* as 'real [or] true [or] ideal' (Churchward, 2015, p. 369), which refers to things or a person(s) as 'the real one', 'the best', 'the ideal', 'the one', or '*Mo'onia*' due to unique and recognised accomplishments, qualities, or strengths they have. It is from this context that in this study, the *Faiako Ma'a Tonga* are referred to as *Mo'onia*, a metaphoric expression depicting the authentic, lasting, life building and hope giving attitudinal qualities embedded in *Faiako Ma'a Tonga*.

Faiako Ma'a Tonga, in its original context (Ministry of Education and Training, 2013b), is an encompassing term embodying the holistic (i.e., philosophical, cultural, social, physical, spiritual, and educational) ideals the Ministry of Education and Training has envisioned teachers to work towards attaining, to become valued teachers in Tonga. Simply put, *Faiako Ma'a Tonga* is the concept epitomising what it means to be valued and professional teachers for Tonga, hence their consideration as participants for this study. Also, of interest to this study was to further explore these *Faiako Ma'a Tonga*'s valued professional attitudes (vPA), how each of their identified valued attitudinal qualities were formed and strengthened. These aspects of the *Faiako Ma'a Tonga* professional attitudinal qualities are assumed by this study to be amongst the central contributing factors as to who these *Faiako Ma'a Tonga* are as good, valued and professional teachers of Tonga.

1.4 Fungani Mo'onia 'o e Faiako Ma'a Tonga

The Tongan statement '*Fungani Mo'onia 'o e Faiako Ma'a Tonga*' has been adopted as the title of the thesis. In a metaphorical sense *Fungani Mo'onia 'o e Faiako Ma'a Tonga* speaks of the purpose, context, methodology, participants, and the quality and standard of teacher professional attitudes this research explored. The FMT participants in this study form a valued, distinct, and unique professional group within the wider national Tongan government and non-government teacher community.

Fungani Mo'onia speaks of the purpose: an exploration of the professional attitudes of the valued teachers of Tonga; identification of professional attitudes most valued by *Faiako Ma'a Tonga*; how these have been formed; and how have they gained strength. This study also intends to *tui* (draw and weave together) the identified *Fungani Mo'onia* of *Faiako Ma'a Tonga* to create a unique *kakala* (garland) to *luva* (give as adornment) for the wider Tongan Government teacher community. The uniqueness of this garland comes from its *fungani* (finishing touch), which is *Mo'onia*, the royal and most prestigious flower of Tonga. From a Tongan cultural perspective, *Mo'onia* speaks of quality: excellence, prestige, uniqueness, authenticity, and sustainability. The *Fungani* of *Faiako Ma'a Tonga* that this study sought are those PA that these teachers regard as *Mo'onia*, that is, those that have endowed them with *laulōtaha* (excellence), *makehe* (uniqueness), and *tu'ukimu'a*

(outstanding), distinguishing them from the rest of their teaching colleagues, friends and relatives in their village communities. In summary, the title of this study, *Fungani Mo'onia 'o e Faiako Ma'a Tonga* metaphorically epitomises the essences of this study, and that lead us to the research questions this study employed to find out more about the *Faiako Ma'a Tonga's* professional attitudes.

1.5 Research Questions

Teachers with a poor attitude to their professional roles are a problem for families, schools, and the wider society in Tonga (Fua et al., 2007; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2013). Parents see teachers as role models for their children and demand teachers of quality with appropriate attitudes and behaviours (Fua et al., 2007). Though this issue has recently received attention in Tonga, empirical evidence about teachers' understanding of professional attitudes in Tonga (i.e., what they are, how they were formed and enhanced) is non-existent. An initiative that attempts to address the problems surrounding teachers' attitudes is thus timely. This study is significant for its contribution to academic scholarship on teachers' perceptions of their professional attitudes and how these attitudes have been formed and reinforced, and for its potential to inform educational practices implemented in the education sector in Tonga.

This study was designed to investigate the perceptions of *Faiako Ma'a Tonga* about their professional attitudes and the implications their perceptions might have for developing and maintaining positive attitudes in other teachers through pre-service and in-service teacher education in Tonga. The key foci of this study are the *Faiako Ma'a Tonga's* understandings of professional dispositions, the PA commonly displayed by these valued teachers that Tongan society values, and how these valued professional attitudes were formed and strengthened.

The main research question:

- How can positive teacher attitudes be developed and maintained through pre-service and in-service teacher education in Tonga?

The main question was investigated through five research sub-questions:

- What are the *Faiako Ma'a Tonga's* understandings of professional attitudes?

- What factors are considered influential in the *Faiako Ma'a Tonga's* professional attitude formation?
- What factors have contributed to the *Faiako Ma'a Tonga's* professional attitude strength?
- What are the *Faiako Ma'a Tonga's* valued professional attitudes, how were they formed and made strong?
- What suggestions do *Faiako Ma'a Tonga* have about ways of enhancing teachers' professional attitudes?

1.6 Thesis Structure and Overview

This thesis is organised into ten chapters. This chapter has introduced the research study. The chapter included a brief rationale for the study, my research interests and background, a general background to context of the study, and the research questions. The final section gives the thesis overview.

Chapter Two reviews the literature related to this study. It involves review of key concepts and theories, including various conceptions and forms of professionalism, teachers' professionalism, and professional attitudes. Further, attitude research to date is discussed, followed by a discussion of the concept attitude, teacher professional attitudes, the process of attitude formation and the quality of attitude strength. The chapter examines possible influences and inter-relationships culture might have with teachers' values, beliefs, and attitudes, hence their professional attitudes. Some theoretical models are also reviewed in the light of their relevance to the understanding of teacher professional attitudes this study sets out to investigate.

The third chapter backgrounds the context of the research. It provides an account of significant geographical, historical, political, educational, and cultural aspects of the study context, and features of teacher education that potentially have impact on the focus of this study. The *Faiako Ma'a Tonga* concept is further detailed, and the chapter closes with the introduction of *Mo'onia*, an Attitude Conceptual Framework to sum up and relate some of the key ideas from Western literature as discussed in Chapter Two and how attitudes and professional attitudes might be understood in the study's context of Tonga.

The methodology is discussed in Chapter Four. The chapter starts with revisiting the research questions, followed by the discussion of the choices made about the ontological, epistemological, and theoretical perspectives of the study. Next, this study's choice of mixed methods and *Kakala Mo'onia* pedagogical positive deviance models to research as its methodological underpinnings are discussed. The chapter then examines the research methods employed for data collection, namely presurvey, survey, and *Talanoa Fungani Mo'onia*, followed by the study's ethical considerations. Further, it discusses the context of the study, the sampling procedures, methods, and procedures of data generation, collecting, and analysis. Thereafter quality criteria that were considered prior to, during, and after conducting the study are discussed.

Chapter Five is the first of the four findings chapters. The chapter has five sections, and these sections report the FMTs' findings related to relevant demographics, and followed by a presentation of findings about the teachers' understanding of PA. Details of how the data are presented and the codes used are also given. Each key theme was derived mainly from ideas emerging from both the survey and the *Talanoa Fungani Mo'onia* data. This chapter will help answer research sub-question 1.

Chapters Six and Seven are the second and third findings chapters, and they both report survey data findings. Respectively, they report the findings about the FMTs' perceptions of factors indicated to have influence teachers' PA formation and factors understood to have strengthened teachers' PA. For Chapter Six, three sets of key factors were perceived to have influenced PA formation, and they are factors related to key social contexts of teachers, certain social aspects of teachers' lives, and teachers' personal values and beliefs. Chapter Seven reports three key sets of factors affirmed by the FMTs to have contributed positively towards strengthening their PA, and these factors are related to teacher spiritual and personal selves, social self, and professional self.

Chapter Eight reports the findings from *Talanoa Fungani Mo'onia*, a variant of Talanoa (Vaioliti, 2003; 2006) newly introduced in this study. Three key aspects examined in this chapter include the valued teachers' identified valued professional attitudes (vPA), how they perceived their vPA to have formed, and have

strengthened. A brief report is also made in this chapter of the ideas and suggestions made by the *Talanoa Fungani Mo'onia* participants of how teachers' PA could be further enhanced.

Discussion of the research findings is presented in Chapter Nine. This chapter is in three main parts, where the first introduces the chapter, followed by the discussion of the research findings. The findings are discussed and woven together with what relevant from across the four findings chapters and linked with the existing literature to answer the the research sub-questions. The third section introduces the *Kupesi Lilo-'o e-To'onga* (KLOT) Model, providing a new set of theoretical perspectives elicited about values, belief, attitudes and PA a result of much and prolonged reflections, searching, and literature verifications of relevant findings given by the FMT participants of this study.

Chapter Ten presents the conclusions arising from the discussion chapter. The potential contributions of the study to the practices of the Tongan teachers, theory and research are presented, followed with the implications of the research findings for Tongan education, leaders, education stakeholders, teachers, and research. The limitations of the study are addressed, and the chapter ends with a final remark.

Chapter Two:

Review of the Literature

2.1 Introduction

In general, a literature review can take several forms (Cooper, 2010; Creswell, 2014). Cooper (2010) identifies four types of reviews of literature, on which Creswell elaborated. These four types are: literature review that integrates what others have done and said; criticises previous scholarly works; builds bridges between related topics, and literature review that identifies the central issues in a field. Due to the multidisciplinary nature and scarcity of literature directly related to the foci of this study, this review of literature is a mixture of identifying ideas and issues and bridge building. The other forms may also be evident, but to a lesser extent.

The first chapter introduced the study stating the aim, to explore the professional attitudes of a special group of Tongan teachers, *Faiako Ma'a Tonga* (which in most cases is abbreviated as FMT) as aspects of their professionalism. The international literature is here reviewed under seven main sections. First, it reviews how professionalism is conceptualised, the pertinent 'forms of professionalism' that exist and locates this study in the field. Second, it reviews the literature related to teacher professionalism. The third section reviews attitude research to date, examining the literature related to attitude formation, attitude formation and change, attitude strength, and attitude behaviour consistency. Fourth, the literature related to teacher identity followed by teachers' professional attitudes is presented. Section five examines the literature related to culture and its connections with attitudes, values, and beliefs. Section six examines two theories: the General Ecological Model and the Dialogic Self theory, and their provisions as theoretical lenses for this study. Lastly, the chapter closes with a summary.

Different strategies by several writers were consulted for ideas in generating the literature review. Denney and Tewksbury (2013), Gall, Gall, and Borg's (2007), Hopkins (1999), and Pati and Lorusso's (2017) strategies for writing a literature review were considered. For literature search, Gray's (2014) strategies was adopted as a guide. The main databases I used for literature search were the University of Waikato Library Discovery Layer, and Google scholar, although specific data bases

such as A+ Education, ERIC (via Proquest), Education Research Complete, New Zealand Council for Educational Research, Journals Online, and ProQuest Education were at times also used extensively. The Library Discovery Layer searches the old library catalogues, indexes, and most of the journal databases online. The primary search terms used included attitude, professional attitude, professional attitude strength, professional attitude formation, professionalism, attitude strength, attitude formation, social influence, positive deviance, *kakala* research model, talanoa, teacher education, values, beliefs, culture, behaviours, heart, wisdom, identity, and social influence. The specific writings of Bronfenbrenner, Linda Evans, Hermans were also searched. Sometime, these terms were also paired with several descriptors, such as teachers, formation, strengthening, pre-service, in-service, professional, change, and attitude.

The next section examines the literature related to professionalism including 'views' and 'forms' of professionalism and their features. Each will be presented in turn, with views of professionalism and its features are discussed first.

2.2 Professionalism

In Chapter One, it was established that professionalism refers to a multi-dimensional structure including one's cognition, behaviours, and attitudes to perform the highest standards, improve the service quality, and an initiative for professional development. Being forewarned by Toren (1969) of the difficulty and how misleading it could be to talk about the professions as a whole, the discussions within this chapter, therefore, lean mainly towards the teaching profession, unless otherwise clarifications are required by referencing other professions.

While the concept of professionalism has attracted considerable attention and is acknowledged to have been widely discussed in the literature, it is generally agreed that it is a contested concept (e.g., Demirkasimoğlu, 2010; Eraut, 1994; Evans, 2008; 2010; Evetts, 2009; Friedson, 2001; Hoyle & John, 1995; Raymond, 2006; Sachs, 2001) across different domains and disciplines such as critical theory, sociology, ethics and education. Sachs (2001) reports from her experience with the Australian teaching context that defining professionalism continues to be an academic and ideological struggle between union leaders, bureaucrats, and scholars in a variety of settings. Also, in Demirkasimoğlu's (2010) and Raymond's (2006) analysis of

the literature, professionalism is acknowledged to have a broad scope and different meanings and there is no consensus on its definition in the literature. Notwithstanding these challenges, some writers (such as Evetts, 2009; Friedson, 2001; Eraut, 1994; Hoyle & John, 1995; Hargreaves, 2000; Hargreaves & Fullan, 2000; Darling-Hammond, 2000a) have attempted in various ways to address issues related to professionalism. Pertinent in this regard is Evetts' (2009) work 'The management of professionalism: A contemporary paradox' which explicitly highlights some of these different understandings. Drawing from the work of Eraut (1994) and Friedson (2001), Evetts (2009) identified three views or interpretations of professionalism over time. They are professionalism as an occupational value; professionalism as an ideology; and professionalism as a discourse of occupational change and managerial control. Due to the word-limit nature of this project, views of professionalism and their features are summarised in Table 1 below.

In reflecting on the different points of views of professionalism in Table 1, not only are they essential to understanding the historical and key features of these perspectives to professionalism internationally, but they simultaneously frame my understanding and thinking about Tongan teachers' professionalism. Also, it allows me to establish links from international literature to the Tongan teachers' professionalism context. The literature confirms there are variations amongst countries in their experiences (particularly in educational contexts), as to how these professionalism ideologies are emphasised and implemented for professionalisation purposes (Locke, Vulliamy, Webb, & Hill, 2005; Hargreaves, 2000).

2.2.1 Views of Professionalism

From the Japanese context, while many of the Western countries were under the strong influence of the ideological and managerialist educational reforms, Japan was on a unique educational reform agenda at the time, leaning more towards emphasising professional values for teachers (Lincicome, 1999), a story, to which Tonga's experience may relate.

Table 1: *Views of Professionalism*

Views of Professionalism	Key Features	Sources
1. Professionalism as an occupational value	- emerged in both the British and American sociological literature around the 1930s. - professionalism was an essential and highly desirable occupational value signifying professional relationships, strong occupational identity, and competencies. - professional relationships were characterised by relationships of trust, collegial, cooperative, and mutually supportive. - competencies were the results of training.	Carr-Saunders & Wilson (1933) cited in Evetts, 2009) Evetts, 2009
2. Professionalism as an ideology	- has its root attributed to the functionalist models developed in the 1960s, with a professional knowledge base being regarded as most important. - fundamental to this approach is the work of Johnson (1972, 1984) who initially treats professionalism as an ideology to prevent attempting to distinguish ‘true’ professions from others, a prominent interpretation in the Anglo-American literature in the 1970s and 1980s The key and commonly shared aspects of this view in the literature include: the context of its employment, functions, and its association with certain concepts such as professionalization. Context: - employed within a socio-historical context with implications for accomplishing certain interests and purposes related to professional practices. - professionalism in this respect is fluid, dynamic and flexible to serve the purpose of authorities concerned. - main players are often the state, professions, and the professionals. Functions: - a strategy for control, manipulated by the state - a weapon used by professionals for protecting themselves against dilution - for gaining political and economic resources needed to establish and maintain professional status	Merton, 1960; Parsons, 1968; and Goode, 1969. Eraut, 1994. Evetts, 1999. Demirkasimoğlu, 2010; Eraut, 1994; Evetts, 2009; Hargreaves, 2000; Hargreaves & Fullan, 2000; Johnson, 1972; Locke et al., 2005; Ozga and Lawn, 1981; Stevenson, Carter and Passy, 2007 Ozga and Lawn, 1981. Eraut, 1994

3. Professionalism as a discourse of occupational change and managerial control	• takes place in the context of work organisations • utilised and applied by managers in a broad range of occupations in various work, organisational and employment relations, contexts, and conditions • two forms of this view identified: organisational; and occupational professionalism	Evetts, 2009
<i>A).Organisational professionalism</i>	Featured by: • shifting from organizational values for professional values • ‘bureaucratic hierarchical and managerial control rather than collegial relations • budgetary restrictions and financial realisations • the standardisation of work practices rather than discretion • moreover, performance targets, accountability and sometimes increased political control.’ • professionalization is from above, i.e. from managers • is seen as a powerful motivating force of power ‘at a distance’ • a powerful approach for promoting occupational change and social control.	Evetts, 2009, p. 24 Miller and Rose, 1990 Evetts, 1999
<i>B).Occupational professionalism</i>	Characterised by: • ‘a discourse constructed within professional occupational groups and incorporated collegial authority • involves relations of practitioner trust from both employers and clients • based on autonomy and discretionary judgement and assessment by practitioners in complex cases • depends on shared and lengthy systems of education, vocational training, the development of strong occupational identities and work cultures • controls are operationalised by practitioners themselves who are guided by codes of professional ethics which are monitored by professional institutes and associations.’ • professionalization is from within	Evetts, 2009, p. 23

Arguably, Tonga has had its fair share of the influences from the international stage and their associated policy moulds to professionalism. The above-mentioned ideologies and their influences are evident in the Tongan education context. The Tongan approach in contextualising these professionalism ideologies is informed in part by the Tongan Education vision statement, “The people of Tonga will achieve excellence in education that is unique to Tonga.” (Ministry of Education and Training, 2013a, p. 13), where Tonga tended to appropriate influences informed by global waves of thinking as best suits her people. Hence some of these influences are more prominent than others, depending presumably on what the Tongan Government and her Ministry of Education considered most relevant to the Tongan society at the time.

The view of professionalism as professional or occupational value is argued to have been a feature of the Tongan education (informal, non-formal and formal) throughout history. The traditional Tongan education were mostly informal and non-formal and primarily associated with the learning and transmission of traditional and cultural knowledges, practices, skills, and values (Cummins, 1977; Thaman, 1998). Traditional forms of education are often context specific, culture and value driven, so the Tongan traditional education put a strong emphasis on what the Tongan monarch and the aristocrats valued, perhaps that was why traditional education was mainly for chiefs and chiefly households (Cummins, 1977). In the light of the latter explication, an aspect of organisational professionalism is witnessed.

In the contemporary Tongan education, it could be said that there are varied and multilayered expectations of teachers. Much of these come from educational managers embodied in different forms such as school policies, regulations, code of conducts or other forms specific to each school contexts as desired by the school administrators. These documents are to serve the purpose of informing teachers of organisational or occupational professional values and expectations. Common-sensically, there are also the ‘hidden’ professional expectations (including attitudes and behaviours) of teachers by the wider communities, society and their respective family and relatives. These professional expectations are often strong influences in shaping teachers’ professional attitudes and behaviours and are often informed by family, communities and societal values, culture, norms, and beliefs. As declared

by Fua and her colleagues (Fua et al., 2007) from their participants' perspectives, Tongan teachers' professionalism seems to have eroded, which seems to acknowledge that there were certain kind of professionalism believed and witnessed to have existed and been practiced in the Tongan teaching profession (Matafahi & Fusitu'a, 2009) before this erosion took place. The when and why this teacher professionalism erosion took place is beyond the scope of this study. However, this study attempts to address this issue by exploring the *Faiako Ma'a Tonga's* professionalism with specific attention to their PA. Well-grounded empirically informed knowledge of these aspects to valued teachers' PA at this stage I believe vital in countering the professionalism erosion witnessed in the Tongan Government Education system.

The other two views of professionalism; professionalism as an ideology and professionalism as a discourse of occupational change and managerial control, had also been considered to have left marks in the Tongan education context (Ministry of Education and Training, 2013c; MEWAC, 2010). However, these views were limited regarding how they were emphasised and utilised as means for school professionalisation, particularly in the Tonga Government School System (e.g., MEWAC, 2010).

2.2.2 Forms of professionalism

Forms of professionalism considered here are specific views or 'developing concepts of professionalism' if expressed in Kennedy's (2007, p. 98) term. From Kennedy's (2007) analysis, "much of the existing body of literature, which explores professionalism from a traditional sociological perspective, is now being superseded by developing concepts of professionalism that support particular political [and educational- I add] agendas" (Kennedy, 2007, p. 98). He further argues that professionalism means different things to different people, and in part, this is reflected in the multiple and varied interpretations of professionalism in the literature. This section highlights some of these forms of professionalism and their features as identified by research. This includes the Traditional, New, Managerialist, Democratic, and Evan's New Professionalism, and each will be briefly discussed followed by a summary of the key features of these forms of professionalism.

Traditional professionalism

In the teacher professionalism related literature, traditional professionalism is generally employed to imply a kind of teacher professionalism which existed before the main political reforms that subsequently resulted in educational reforms of the late 1970s in countries like England, and shortly followed by others such as Australia, and New Zealand, to name but a few. More specifically, as Hargreaves (2000) and Hargreaves and Fullan's (2000) highly cited accounts on "Four ages of professionalism and professional learning" suggest, traditional professionalism is associated mainly with an era they call the 'Autonomous Professionalism' age. While Hargreaves' (2000) account of this era focuses largely on the challenges faced by teachers as consequences of the political, educational, social and economic contexts of the time, certain characteristics of teachers' professionalism of the era were highlighted. Furlong et al. (2000) further adds to autonomy, knowledge and responsibility, and draw attention to the inter-relatedness amongst these concepts as characterising concepts of traditional professionalism. Here, they emphasise the notion that teachers' autonomy required responsibility and as a way forward, they saw collectively developing appropriate professional values would be instrumental for teaching professionals. According to Hargreaves (2000) teacher autonomy was an element natural of the teaching profession in the Autonomous professionalism era. However, the restraining of professionals' autonomy was noted to have often resulted in dissatisfaction which led to teachers boycotting work and ultimately resignation. From the various educational reforms happening internationally, another kind of professionalism emerged, the new professionalism and this type of professionalism has become common in literature discussions.

New Professionalism

Having reviewed the literature related to teacher professionalism, it is perhaps appropriate to say that the concept of 'new professionalism' means different things to different writers, hence the subtle variations in the concept's usage. New and emergent conceptualisations of teacher professionalism resulted from educational reforms driven mainly by major political and economic reforms from the late 1970s to the 1990s internationally. The concept of new professionalism emerged in the early 1990s from writers such as Hargreaves (1994), who used the concept new professionalism to refer to professionalism based on teacher culture in the

postmodern age. Later, Hargreaves (2000) defined 'new professionalism' as the characteristic shift that was expected of teachers from the individualistic and autonomous professionalism (traditional professionalism) approach in their day to day operations, into a more collaborative and collegial means of interaction. This shift is claimed to have been caused by political, yet global phenomena known as postmodernism, neo-liberalism and marketisation agendas. Researchers in this period agree that what catalysed the evolution of the 'new professionalism' in particular for teaching, was increased control from outside of the teaching professions by the state (Evans, 2008; Hargreaves, 1994; Hargreaves & Fullan, 1998; Hargreaves, 2000). However, the collaboration between teachers, the policy makers and policy implementers tended to become a form of teacher exploitation and enslavement (Renihan & Renihan, 1992; Hargreaves, 1994). As identified by Helsby (2000), the often abandonment of the collaboration between teachers and the reform implementing agencies happened once the reform implementation had passed, and such collaboration failure was observed in the English context. Equally concerned with the impact collaboration initiatives had on teachers' professionalism, Hargreaves (2000) argued that,

...the challenge for educators and policymakers is how to build strong professional communities in teaching that are authentic, well supported, and include fundamental purposes, and benefit teachers alike (collegial professionalism), without using collaboration as a device for overloading teachers, or to steer unpalatable policies through them. (p. 166).

Here, Hargreaves supports collaboration, however highlights that what needed to be done is to build professional communities as a context for teachers' further collaboration within which they would develop, enhance and sustain the intended professionalism that reforms purpose them to have. Hargreaves is strongly against the use of good and positive social learning tools, such as collaboration, as a means to exploit teachers.

New professionalism is utilised in a slightly different sense by others. Whitty (2002; 2008) uses 'new professionalism' to refer to managerialist and democratic professionalism. Evans (2008) relates new professionalism as an initiative for professional development. In her view, professional development is the way forward to improving teachers' professionalism. Amongst the many variants of new

professionalism, Evans' (2008) version is considered most pertinent to this study. Therefore, a brief discussion of new professionalism: managerialist, and democratic will be presented next followed by Evan's notion of new professionalism.

Underpinning the managerialism ideology are the concepts of 'universalism' and 'isomorphism' (Clarke, 1995). Universalism regards all organisations as basically the same, and irrespective of their specific functions, key in what they do is to attain efficiency. Isomorphism holds that commercial organisations have the most naturally occurring coordination, from which public sector organisations deviate (Whitty et al., 1998, p. 52). Whitty and his colleagues further stress that the managerial discourses espoused from this ideological platform acknowledge two distinct claims. First, that efficient management can solve any problem, i.e. it assumes that management is inherently good, managers are the heroes, should be given therefore the autonomy to manage, and their authority is willingly accepted (Pollitt, 1990). Second, the practices which are appropriate for the conduct of private sector enterprises are transferable to the public sector (Whitty et al., 1998; Rees, 1995).

In addition to identifying features of democratic professionalism, the literature also identifies basic differences between the Democratic and the Managerialist professionalism. Sachs (2001) notes that in democratic professionalism the control emerges from within the profession, as opposed to managerial professionalism where the control comes mainly from outside, or what Apple (1996) refers to as state-controlled professionalism. In terms of purpose, democratic professionalism works towards building a more democratic education and ultimately a more open, and just society (Apple, 1996; Gale & Densmore, 2000; 2003). In Gale and Densmore's (2000; 2003) perspective, commitment to a just society and a more active engagement with a broad range of stakeholders are the cruxes of democratic professionalism.

Brennan (1996) talks about experiences with democratic professionalism as applied to more specific settings such classroom and from an industrial setting. According to Brennan (1996) within a classroom context, democratic professionalism involves teachers in responsibilities beyond the walls of their classroom, to include contributing to the school, the education system, other students, and the community.

It also includes what Sachs (2001) and Whitty (2008) described as being sensitive, collaborating and cooperating with a broader range of educational and school stakeholders. From a technical approach perspective, Preston (1996) maintains that democratic professionalism has proved useful as a strategy for industry development, skill development and work organisation. Democratic professionalism is a progressive mode of professionalism that could still emerge from educational reforms (Whitty, 2008).

Evans' New Professionalism

Evans' (2008) new professionalism conceptualisation is relatively new. In Evans' (2008) view, new professionalism is the 'remodelled' or 'post-renovated' professionalism (Evans, 2008, p. 20). In elaboration, she asserts that "there is a general belief that professionalism is no longer what it was... professionalism took a knock and emerged with a scar as proof, or it could have [had, *sic*] a style makeover and resulted in an image-change" (Evans, 2008, p. 20). This conception of professionalism, she argues is applicable not only in the educational setting, but across other public sectors (Evans, 2008).

Evans (2008) regards some of the ideologies associated with the general conception of new professionalism in the literature as 'typical old school thinking' (Evans, 2008, p. 24). For instance, central amongst interpretations of the new forms of professionalism is 'what is perceived to be shifting of power, that is, whoever was known to be the shot is no longer so, or at least does so only to a lesser extent' (Evans, 2008, p. 21). Another view about the education context, which is of interest here, is the shift of focus onto practitioner control and proactivity. For instance, Hargreaves and Goodson (1999) emphasise the need for teachers to take greater responsibility for defining the nature and content of their work. New professionalism according to Evans (2008) is a "professional development initiative which sweeps away by all means [the] conceptions of professionals' autonomy and control over their work-related remits and roles" (Evans, 2008, p. 24). The concepts of 'professional culture' and 'professionalism' are related to the concept of new professionalism (Evans, 2008). Due to the relevance and applicability of these concepts to the focus of this study, Evans' synthesis on professional culture and professionalism will be briefly discussed next.

Evans (2008) theorises professional culture as a departure from professionalism based on her close analysis of textual definitional information around professionalism from prominent writers in the field. She argues that “‘professional culture’ makes up a large proportion of what, in many cases, is considered to be professionalism and it is likely that professional culture has evolved as a by-product of professionalism, though their relationship is not unidirectional” (Evans, 2008, p. 24).

Evans (2008) identifies that there is a consensus of interpretation that professionalism is more than professional culture, as it delineates ‘the content of the work carried out by the profession as reflected in accepted roles and responsibilities, key functions and remit, range of requisite skills and knowledge, and the general nature of work-related tasks’ (Evans, 2008, p. 25). Evans also draws links to different interpretations of professionalism, highlighting their relevance to her theoretical distinction between professional culture and professionalism. For instance, Day (1999) interprets professionalism as ‘a consensus of the “norms” which may apply to being and behaving like a professional within personal, organisational, and broader political conditions’ (Day, 1999, p. 13). From Day’s (1999) definition, Evans (2008) argues that the term “norms” is speaking of shared values and practices- i.e. a professional culture. She asserts that professional culture

‘... [could] be interpreted as shared ideologies, values, and general way of and attitudes to working, while professionalism is seen as the identification and expressions of what is required and expected of members of a profession’ (Evans, 2008, p. 25).

In her distinction between professional culture and professionalism she states:

professional culture is more attitudinal than behavioural in its focus, whereas professionalism is arguably more functional than attitudinal, though that this may be a blurred distinction. based on the relationship between these two concepts, [and] professional culture may be interpreted as the collective, predominantly attitudinal, response of people towards the professionalism that predominantly defines how they function (p. 25).

The above distinction Evans’ (2008) made provides further alignment between the literature and this study pinpointing a link where this study fits, that is, this study

focusses on teachers' professional attitudes, the professional cultural aspects of teachers' professionalism.

Evans' professionalism model

Evans (2008; 2010; 2011; 2014) professionalism model consists of three components, which include: behavioural; attitudinal; and intellectual. Evans (2011; 2014) incorporates 11 elements of dimensions to the model to give it 'quiddity' (the 'whatness' of each component). Figure 1 presents this model.

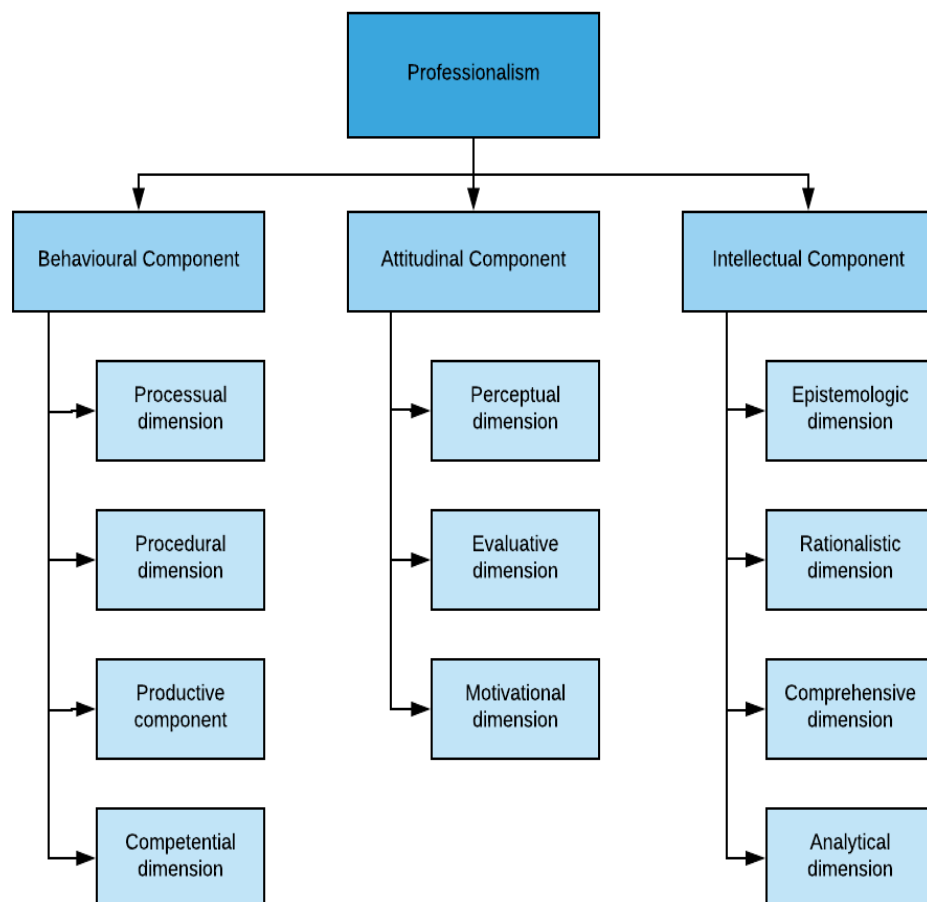


Figure 1: Evan's Componential structure of professionalism

Note: Adapted with permission from "Leadership for professional development and learning: enhancing our understanding of how teachers develop." by L. Evans, 2014, *Cambridge Journal of Education*, 44(2), 179-198. Copyright, 2014 by Taylor & Francis

Evans' (2008; 2010; 2011; 2014) theoretical professionalism framework is the only professionalism framework where attitude is emphasised and included. Therefore, Evans' theoretical frame is useful in various ways, such as providing a structural template for further theoretical, empirical, and practical developments. Evans' integration of what she called 'quiddity' components to the framework gives further specifics for understanding the model. Also, this model provides an essential framework for theoretical and empirical studies of teachers' attitudes as part of their professionalism. While this study focusses on the attitudinal component, it is acknowledged that all dimensions are linked and complexly interrelated, though mapping such inter-relationships and their connectedness was not within the scope of this study. Applications of Evans' model is still very rare in the literature. In summary, Evan's (2008) conceptualisations of 'new professionalism', and her associated 'professionalism model' (2010; 2011; 2014) are of considerable relevance to this study.

Of critical importance for Tonga is to focus on the actions needed to bring about the professionalism-related changes anticipated to move the Tongan government education sector forward towards meeting its envisioned goal of excellence (Ministry of Education and Training, 2013a, p. 13). Thus, Evans' (2008) conception of 'new professionalism' as a 'professional development initiative' fits this study in that regard. The issues related to teacher professionalism are discussed next.

2.3 Teacher Professionalism

Teacher professionalism will refer to teachers' multi-dimensional structure such as teachers' behaviours and attitudes to perform the highest standards and improve their service quality, and an initiative for professionally developing teachers. The latter may also speak of standards, competencies, and attributes as used in teacher education internationally as determination of teacher professionalism (New Zealand Teachers Council, 2020; Victorian Institute of Teaching, 2020).

2.3.1 A current review of teacher professionalism

In the past century, the definition of teacher professionalism has evolved and taken on different meanings (Murray, 1992). Different Western countries have witnessed this evolution with "each phase carrying significant residues and traces from the past" (Hargreaves, 2000, p. 152). The review under this heading will be drawn

mainly from Hargreaves' (2000) due to its known standing as perhaps the first yet thorough in articulation from a historical perspective of teacher professionalism. Moreover, its relevance and applicability in various respects to the Tongan education and teaching context. Hargreaves (2000) establishes that teachers' professionalism and professional learning have gone through four historical phases. He acknowledges the non-universality of these phases though some western contexts could identify with them, with certain differences here and there. The four stages are the pre-professional age; the age of the autonomous professional; the age of the collegial professional; and the fourth age--post--professional or postmodernism. Brief introductions to each of these stages is outlined below, however, for further details see Hargreaves (2000) and Hargreaves and Fullan (2000).

The Pre-professionalism age in Education according to Hargreaves (2000) refers to the early stages and the period after the introduction and setting up of formal schooling and teaching in many countries. To become a teacher, one learned through observations and experiences in day to day routines. The 'good' teacher was the 'true' teacher (Thaman, 1998), who devoted herself to her 'craft', demonstrated loyalty and gained personal reward through service, "whatever the cost" (Hargreaves, 2000, p. 156).

The age of the autonomous professional was in the 1960s onward, teachers' status markedly improved in comparison to the pre-professional age. Autonomy and teacher individualism were considered aspects of the teaching profession, and for teachers, being professional and autonomous were inseparable (Hargreaves, 2000; Hargreaves & Fullan, 2000). The 'introduction of a modern model of professionalization regarding lengthening teacher training, extending accreditation, making knowledge base in education more academic, teacher training being increasingly integrated into universities' were further characteristics of the teaching profession in this era (Hargreaves, 2000, p. 161). The culture this era provided teachers with ill-prepared them to cope with the dramatic changes that headed their way. (Hargreaves, 2000; Hargreaves and Fullan, 2000).

The Collegial Professional age was around the mid-1980s (Hargreaves & Fullan, 2000). Professionalism here is 'new' rather than 'old' (Hargreaves, 1994); collegial

and collective, rather than autonomous and individual (Hargreaves & Goodson, 1996; Hargreaves, 2000). However, if collegiality is 'forced' and 'imposed', it was argued that teachers could quickly resent and resist it (Grimmett & Grehan, 1992; Hargreaves, 1994). Collegial professionalism means working within, learning from, and teaching colleagues; and teaching must be framed and informed by professional standards of practice that define what good teachers should know and be able to do and what qualities and dispositions they should possess to care for and connect with their students.

The fourth age - post- professional or postmodern professionals was around the turn of the century where the world underwent and experienced profound social, economic, political, and cultural transformations. This period can be considered a process where school and teaching profession are reconstructed within the framework of post-modern education paradigm (Kiling, 2014). Hargreaves (2000) foreshadowed what teachers and the teaching profession would experience in this age in a traumatic sense, as he said:

the fate of teacher professionalism in this area is by no means fixed, but is being and will be argued about, struggled over, and pulled in different directions in different places at different times. One possible outcome of these processes would be a new, postmodern professionalism, that is broader, more flexible, and more democratically inclusively of groups outside teaching and their concern than its predecessors. (Hargreaves, 2000, p. 167)

What Hargreaves predicted above had been witnessed and experienced by teachers and the education profession in different contexts worldwide. Confused professionals and profession de-professionalization due to external influences and advocating for more democratic professionalism are typical of the postmodern professional era (Whitty, 2008).

It can be argued that the Tongan experience is aligned in many aspects with Hargreaves' (2000) account, as there is evidence of the first three stages: the pre-professional; the autonomous professionals and the collegial professional age. Tonga's experience of the fourth age has been mild and less challenging in comparison to other countries like England. For instance, Tonga in a Government economic reform in 2006 caused hundreds of teachers to become redundant. That

reform disadvantaged the teaching profession as a whole in various ways (Radio New Zealand, 2006; Matangi Tonga, 2006). Outcomes included shortages of teachers; forcing teachers to teach multiple classes and composite classes in many primary schools which many were not prepared for; teachers in many schools were asked to take more teaching loads than what they had ever taken before; and later when many of these redundant posts were re-advertised they attracted many of the mission schools' teachers towards the Government education sector which disadvantaged the mission schools to describe but just a few. The Tonga Ministry of Education's experience of this was brief before the system was restored during the time of the new government that came to office in 2011. Much of the new and strengthening initiatives experienced by the Ministry are evident in documents such as the Ministry's annual reports over this period (e.g., Ministry of Education and Training, 2013a) among others.

Tonga initially could identify with teacher professionalism in the pre-professionalism era where teachers learned through observations and experiences in day-to-day routines. This is typical of the early schools in Tonga where they were established to teach the locals of how to read and write to help them understand the bible (Lātūkefu, 1977). Assisting the missionaries were locals whom the missionaries identified as worthy from amongst those they taught. The Tongan experience also aligns with Hargreaves' notion of the good teacher during this era, where the 'good' teacher was the 'true' teacher, who devoted and committed herself to her 'craft', demonstrated loyalty and gained personal reward through service, 'whatever the cost' (Hargreaves, 2000, p. 156). Arguably, in the Tongan context, this notion of good teacher still prevails in Tonga education today, and perhaps this is the kind of professionalism that Fua and her colleagues (Fua et al. 2007) highlighted as eroding, and Tongan educational leaders have endeavoured to reclaim (Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2012; 2013). This study is an attempt to contribute towards addressing this issue. Since teacher PA are assumed largely attitudinal, attitudes and its related derivative concepts related to this study are reviewed next.

2.4 Attitude

From the outset, it is acknowledged that the concept of attitude employed in this study leans more towards understandings from the social psychological and cultural

anthropological traditions. An attitude can be defined as “an overall evaluation of an object that is based on the cognitive, affective, and behavioural information.” (Maio & Haddock, 2015, p. 4).

2.4.1 Historical overview of attitude research, a social psychological perspective

The study of attitudes has an extensive history in social psychology (Maio & Haddock, 2009). Although research on attitudes has been popular within the social sciences, the construct has been more central to social psychology than to any other discipline (Eagly & Chaiken, 1993). As pointed out by Eagly and Chaiken (1993), Gordon Allport's (1935) assertion that “the concept of attitude is probably the most distinctive and indispensable concept in contemporary American Social Psychology” (Allport, 1935, p. 198 cited in Eagly and Chaiken, 1993, p. 1), is “as valid today as it was fifty years ago” (Eagly & Chaiken, 1993, p. 1).

In the first century of attitude research, there has been remarkable growth and expansion in research and knowledge gained into attitude (Eagly & Chaiken, 1993; Maio & Haddock, 2009; 2015; 2018; McGuire, 1986b). Different approaches were used as new knowledge was gained in the field. Researchers were interested in pursuing more about attitudinal phenomena. McGuire (1986) noted that early attitude researchers such as Carl Hovland, Irving Janis and others within the “Yale School” used a convergent approach, in that they started with a particular phenomenon (i.e., attitude change) that needed explanation. The researchers would assess a broad range of variables in an attempt to see which ones were important in explaining the phenomenon (Maio & Haddock, 2009). Maio and Haddock acknowledged that the findings of these researchers were highly influential in helping social psychologists understand how and when persuasion is most likely to occur, which had an enormous impact on subsequent models of attitude change.

In the 1930s, Leon Festinger and his colleagues addressed issues relevant to attitude change using a divergent approach. Through this, they developed theories that can be applied to wide range of attitudinal phenomena. An example of a theory derived from this method was the Dissonance Theory (Festinger, 1957). This theory suggests that holding inconsistent beliefs produces a negative feeling that we are motivated to reduce. As applied to attitudes, dissonance theory suggests that a

person with two inconsistent attitudes would be motivated to change one of these attitudes to regain a state of consonance (Maio & Haddock, 2009).

Also significant in this era was research on why people hold particular attitudes – the study of attitude functions. The two main groups that developed taxonomies of attitude functions were Kartz and his colleagues (Katz, 1960; Kartz & Stotland, 1959) and Smith and his colleagues (Smith, Brunner, & White, 1956). Both groups postulated that attitudes could serve some functions or needs for an individual. The most important of these is the object appraisal function: the capacity of attitudes to serve as energy-saving devices that will make judgement easier and faster to perform. Attitude can also help us express our values, identify with people we like, and protect ourselves from negative feedback.

In the mid-1960s, there was a change from research primarily grounded in behaviourism to research grounded in social cognition. This involved understanding how individuals elaborate upon and process information. The social cognition approach remains the dominant framework within contemporary social psychology. It has led attitude researchers to consider new questions regarding introspective and deliberative information processing (Maio & Haddock, 2009). For example, in thinking about how attitudes influenced behaviour, Icek Ajzen and Martin Fishbein developed the Theory of Reasoned Action (Ajzen & Fishbein, 1977, 1980). This theory (and subsequent variations) paved the way for hundreds of studies that shared the common goal of understanding the effects of attitude on behaviour (e.g., Forgas, Cooper, & Crano, 2010; Maio & Haddock, 2009; Maio, Haddock, & Gregory, 2015).

In 1969, Alan Wicker, after reviewing studies on the relationship between attitude and behaviour, concluded that attitudes were a relatively weak predictor of behaviour. Wicker's findings led social psychologists to question the value of the attitude concept (Eagly, 1992; Elms, 1975). It was argued that if attitude does not predict actions, then the construct is of limited use. Many scientists responded to this by devoting considerable attention to the study of when and how attitudes can predict behaviour. Studies of relationships between attitude and behaviour regained prominence in the 1970s. As Maio and Haddock (2009) noted, the past 30 years has

led to a more optimistic conclusion that attitude predicts behaviour (Maio & Haddock, 2009; Maio, Haddock & Gregory, 2015).

In the 1980s, research on the content of attitude began to flourish for it was traditionally noted that attitudes are based on cognitive, affective, and behavioural information (Maio & Haddock, 2009). This approach addressed questions such as how people organise their thoughts, feelings, and past experiences about a particular object, which are aspects that align with this study.

In the past two decades, research on attitude concept has continued to flourish. One of the primary themes has been the study of attitude strength. From these researches, Petty and Krosnick (1995) identified that strong attitudes are persistent over time, resistant to change, likely to influence information processing and thus liable to predict behaviour. Attitude strength studies played a role in answering questions about the degree to which attitudes are stable versus temporary (Wilson, Linsey, & Schooler, 2000).

In this century, there have been critical developments in attitude research. These include the utilizing of technological advancements in implicit measurement and brain imaging. Implicit measurement assesses attitudes without individuals being aware that their attitude is being assessed (Maio & Haddock, 2009). Research has also revealed that in many domains, responses on implicit measures of attitude are often not consistent with people's self-reporting ratings of their attitudes (Petty, Fazio, & Brinol, 2009). Brain imaging techniques have been used to study attitudinal phenomena. For instance, functional Magnetic Resonance Imaging (fMRI) has been used to consider where in the brain attitude judgements might be represented (Cunningham, Johnson, Gatenby, Gore, & Banaji, 2003; Cunningham, Raye, & Johnson, 2004). Research of this nature not only have advanced knowledges about attitudes by means of modern technologies, but these have in part diverted attitude research from its accustomed experimentation means attitude researchers have practised for decades. The next section examines perspectives on attitude formation and attitude change.

2.4.2 Formation of attitude

From a functionalist view, attitudes are formed and developed to help individuals: to understand the world around them; protect their self-esteem; adjust in a complex

world; and express their fundamental values (Triandis, 1971). To understand the world, individuals need concepts to summarise the complex information that impinges on them from the environment, and they need to know how to evaluate these concepts and how to behave correctly about various objects found in the environment. Much of this information is acquired from other people (Triandis, 1971; Bonvillain, 2013). Allport (1954b) suggests that most of the attitudes held by a person are acquired from talking with their family and friends. Other people or 'important others' in Halloran's (1967) expression are the sources of information for many attitudes, a critical aspect of attitude formation (Allport, 1954; 1970).

Triandis (1971) also reported other means by which attitudes are formed and developed. These include guidance from members of the group(s) individuals belong to or would like to belong; exposure to attitude objects; and traumatic experience with the attitude objects (Allport, 1970; Saka, Lawal, & Odunjo-Saka, 2018). The latter means was employed by Saka, Lawal and Odunjo-Saka (2018) as they studied the Nigerian Federal Road Safety Corps' (FRSC) attitudes towards unethical behaviours. The FRSC perceptions of their effort-reward imbalance was considered a factor contributed to this attitude. To investigate this relationship, the members of the FRSC were exposed to a peculiar traumatic experience on the road, and the nature of their job provides justification to determine the predictive role of perceived imbalance between effort and reward in unethical work behaviors. They concluded that unethical behaviours amongst the FRSC is in part a function of their perception of the presence of effort-reward imbalances.

2.4.3 Attitude formation and change

Psychologists often use the term attitude change broadly in the sense that they treat attitude formation as well as attitude change under the same rubric (Eagly & Chaiken, 1993). Psychologists have typically assumed that, to predict the extent to which attitudes will change, researchers must understand the psychological processes that underlie attitudes and their change. Theories of attitude change follow from assumptions that specific cognitive, affective, or motivational processes mediate such change.

2.4.4 Social Influence Theory

According to Eagly and Chaiken (1993), there are four different theories of attitude change and formation. These include: a) relatively simple affective processes, (b) persuasion, (c) the impacts of one's behaviour, and (d) social influence. The one most appropriate to this research is social influence.

Attitude studies from a social influence theoretical standpoint emphasise the social contexts in which certain attitudes are formed and changed. This theoretical paradigm stems from the well-known conformity studies of Muzafer Sherif (1935, cited in Eagly & Chaiken, 1993) and Solomon Asch (1951). A central issue in 'conformity research' discussions, was the conceptual distinction between normative and informational influence, which Deutsch and Gerard (1955) distinguish on the basis that the normative, influences attitude or behaviour change to conform to other's expectations, and informational influence changes someone (group) to comply with the evidence that others provide about the nature of reality. This distinction has been elaborated in various ways in theories of social influence and has proven very enduring as a concept rule for classifying the social psychological processes that account for the influence they have on one another in group settings (Eagly & Chaiken, 1993).

The nature of this study aligns with a social influence theoretical orientation, where the understanding of *Faiako Ma'a Tonga's* professional attitudes, will have to consider the influences from the social and cultural contexts of where *Faiako Ma'a Tonga* grew up, lived and worked. Thaman's (1988) valued contexts are a useful basis for determining normative influences that may have helped in the formation of *Faiako Ma'a Tonga's* professional attitudes. It can also argued the power and role relationships that exist in the hierarchical social context of Tonga would be substantial influencing factors in professional attitude formation, strength, and change of Tongans including teachers like the *Faiako Ma'a Tonga* (Kalavite, 2010; Morton, 1996; Thaman, 1998). Thus, the next section will look at attitude strength research, and attitude behaviour relations.

2.4.5 Attitude strengths

Attitude strength is considered by social psychologists (Converse, 1995; Fazio, 1995; Petty & Krosnick, 1995) as a latent construct. They asserted that it would be

a daunting task to measure attitude strength in any direct or pure way. This notion of attitude strength supports what Radan (1985) noted from an earlier review of the literature on attitude strength where he stated that “attitude strength has not been defined with any precision and it does not appear to have any agreed-upon meaning for attitude researchers” (Radan, 1985, p. 312). There is a consensus amongst attitude strength researchers that strong attitudes possess two features: durability and impact. The more of each feature an attitude possesses, the stronger it is (e.g., Glasman & Albarracin, 2006; Petty & Krosnick, 1995).

Durability is manifested in two ways: persistence (or stability) and resistance. Persistence refers to the degree to which an attitude remains unchanged over an extended period during a person's normal daily life, even if it was never challenged (Petty & Krosnick, 1995). The second aspect of durability is resistance, which refers to an attitude ability to withstand an attack. Strong attitudes presumably show persistence and resistance (Petty & Cacioppo, 1986).

The impact can manifest in two ways according to Petty and Krosnick (1995). They argued that attitudes can influence information processing and judgements. This influence of attitude can make it more likely that specific information will come to mind, or that certain decisions will be made. They also asserted that strong attitudes are more likely to impart a bias to information processing activity and judgement than weak ones. Also, attitudes can guide behaviour, and strong attitudes are more likely to guide behaviour than weak ones. These four aspects of attitudes (persistence, resistance, impact on information processing and judgements and guiding behaviour) are the defining features of attitude strength.

Other aspects of attitude strength

Since the 1950s, studies have made it clear that attitudes can be very stable, consequential, and very difficult to change (Hovland, 1959; Petty & Krosnick, 1995; Demarree, Petty, & Brinol, 2007; Petty & Brinol, 2010). Researchers have noted that most attitudes appear to change only rarely in the course of normal daily life, even when elaborate campaigns are mounted to induce such shifts. Nevertheless, others such as Converse (1964, cited in Petty & Krosnick, 1995), noted that people might even have a preferential attitude as flexible because they seem to have ‘non-attitudes’ on the central issues of the day. Put simply, some attitude can be very

stable, consequential, and hard to change, but others can be flexible and easy to change (Petty & Krosnick, 1995; Demarree et al., 2007).

Petty and Krosnick (1995) also pointed out that the defining features of strong attitudes seem to co-occur. Though these functions can be separated conceptually and empirically, some of these features tend to influence others directly or indirectly. Examples of relatively direct influences include attitudes that are frequently expressed in behaviour are likely to be reinforced in memory hence, contributing to persistence (Krosnick & Petty, 1995). The ability of an attitude to predict a subsequent behaviour is dependent on the attitude's stability (Schwarz, 1978; Glasman & Albarracin, 2006).

2.4.6 Attitude Behaviour Consistency

Since this study aimed to illuminate how Faiako Ma'a Tonga's could contribute to developing healthy professional attitudes, reviewing the recent literature related to attitude-behaviour consistency is essential.

Social psychologists have attempted to influence people's attitude to elicit corresponding behaviours for decades now (Ajzen, 1991, Ajzen & Fishbein, 1980; Ajzen and Madden, 1986; Fazio, 1989; Petty, Fazio, & Brinol, 2009). However, there has not been any attempt to integrate the different approaches used in studying the attitude strength phenomena (Glasman & Albarracin, 2006). In Glasman and Albarracin's (2006) meta-analysis of large attitude-consistency studies, they identified two theoretical perspectives that have specified the processes by which attitudes guide behaviours. They report that the first approach assumes that attitudes influence behaviour when actors activate them from memory. Attitudes appear to be readily available (and thus influential of behaviour) when they are based on direct experience (Glasman & Albarracin, 2006), when the people are forming them are highly motivated to think about the attitude object (Cacioppo, Petty, Kao, & Rodriguez, 1986). It is assumed that both direct experience and personal involvement makes individuals think about their attitudes. In turn, this cognitive work increases the constant availability of attitudes as a basis for future behaviour (Petty, Haugtvedt, & Smith, 1995).

The second line of research is from a constructionist view, which suggests that constructing initial and later attitudes by the same information make the initial

attitudes stable (Erber, Hodges, & Wilson, 1995) and thus predictive of behaviour (Wyer & Srull, 1989). It is important to note that attitudes are most stable when the information that guided them continues to be relevant or diagnostic at the time the person performs the behaviour (Ajzen, 1996). Also, people construct stable attitudes if all the information they have about an object is one-sided or homogeneous (Erber et al., 1995). Individuals who anticipate only positive outcomes when they form an attitude toward a behaviour may maintain the same attitude while considering different outcomes that are also positive. However, these attitudes may change if they are based on information with diverging evaluative implications at various points in time.

Based on the two theoretical perspectives outlined above, Glasman and Albarracin therefore, constructed a framework to serve two purposes: to identify the contributing factors to attitude-behaviour relations, and to determine the underlying processes contributing to each factor (see Figure 2 below). Researchers have found that the attitude-behaviour relationship is stronger in certain conditions (Glasman & Albarracin, 2006), such as when the measures of attitude and behaviour correspond (Ajzen & Fishbein, 1977; Davidson & Jaccard, 1979). It is also stronger when individuals do not expect to discuss their attitudes with others (Leippe & Elkin, 1987). Further, the relationship is stronger when there is an association between attitudes and information relevant to the behaviour (Ajzen, 1996). Finally, researchers have also specified conditions that make attitudes predict behaviours (Glasman & Albarracin, 2006). They also noted that past research has revealed that attitudes people hold with confidence predict behaviour better than the ones people doubt.

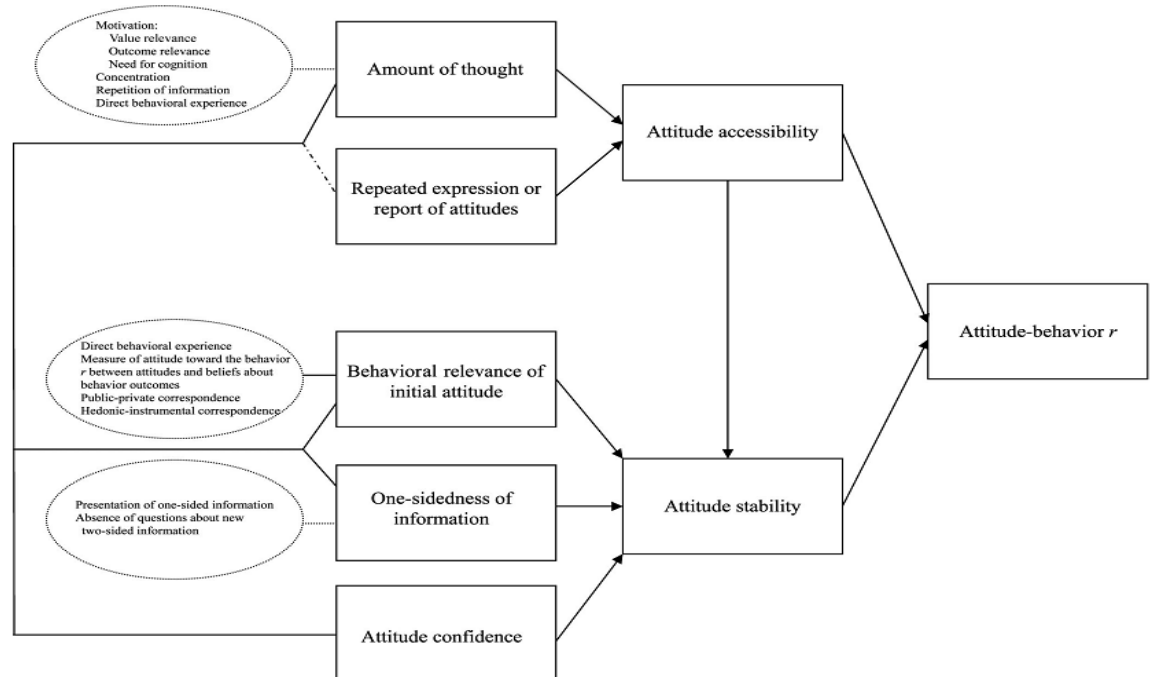


Figure 2: Processes involve in the prediction of behaviour from attitudes

Note: Adapted with permission from “Forming Attitudes That Predict Future Behavior: A Meta-Analysis of the Attitude–Behaviour relation.” By L. R. Glasman and D. Albarracin, 2006, *Psychological Bulletin*, 132(5), 778-822.

Decisive attitudes also predict behaviour better than ambivalent or internally inconsistent ones. Similarly, easily recollected attitudes predict behaviour better than attitudes that are difficult to recall. Further, attitudes based on direct experience promote greater attitude -- behaviour consistency than those based on indirect experience (Kraus, 1995; Scior, 2010). Having reviewed relevant literature about attitudes, the next section will examine the literature related to teacher identity.

2.5 Teacher Identity

This section will look at teacher identities and teachers’ professional attitudes, where an overview of the conceptions of teacher identity presented: personal, professional, and other aspects to teacher identity. This is crucial since teacher attitude and identity are interactive and inseparable aspects of a teacher’s life. Teacher attitude is an aspect that contributes and influences teachers’ identity (Varghese, Morgan, Johnston, & Johnson, 2009), and teacher identity informs some of the teachers’ attitude.

The concept of 'identity' and 'self' are often used interchangeably in the literature on teacher education and are complex constructs that both draw on the main research and theoretical areas in philosophy, psychology, sociology and psychotherapy (Day, Kington, Stobart, & Sammons, 2006).

From a review of theoretical and empirical studies of identity in a range of historical and cultural contexts, Day et al. (2006) chronicled different conceptions of teacher identity. These included the notion of teacher identity "as a single unified, stable essence; teacher identities as personal and professional; the multiple 'Is' and the fragmented selves" (p. 601). Drawing on the work of Day and his colleagues, each is briefly outlined.

The notion of teacher identity as a single unified, stable quality was established by Cooley (1902, cited in Day et al., 2006), where he believed self to be less affected by context or biography. The construction of self-focused on the ability of the individual to create defining system concepts, which have remained constant over time. These concepts were developed through the subjective opinions of others and were distinct and identifiable to the individual. This view further developed as self-awareness, and its connection with perceived opinions of others became the major influence in the construction of self, which Cooley (1902) termed the 'looking glass self'. From this conception, the formation of self is a part of a reflexive, learning process by which values, attitudes, behaviour, roles and identities are accumulated over time.

Self was argued in the seminal work by Mead (1934, cited in Day et al., 2006) to be not only stable, but also a continuous concept linked to social interactions and created through language and social experiences. He asserted that individuals create a 'generalised other', which is not only an accumulation of values, roles and identities but a combination of many different attitudes towards an individual which, when integrated, are reflected in the individual's attitude towards himself/herself. Building on Mead's idea, Goffman (1959) argued that people's lives are multifaceted, thus each person has some 'selves', each one focusses on the execution of one role at any given time and situation. The ability to adapt the self was essential to communicate the necessary social processes within each situation. This notion was encapsulated in the work of others such as Ball (1972), Cooper and

Olson (1996) and Reynolds (1996) who looked into teacher identity as personal and professional.

In referring to 'professional identity', Ball (1972), separates 'situated' from 'substantive' identity. In his view, 'situated identity' of a person is a 'malleable' or adjustable presentation of self that differs according to specific definitions of situations (e.g. within the school). The stable (substantive) self is fundamental to how a person thinks about himself or herself.

Professional and personal identities are sources of meaning for teachers (Castell, 1997; Cooper & Olson, 1996; Reynolds, 1996) and they are continually reconstructed through the historical, cultural, sociological, psychological (Cooper & Olson, 1996; Reynolds, 1996; Castell, 2007) geographical, biological influences, productive and reproductive institutions, collective memory, personal fantasies, power apparatuses and religious revelations (Castell, 1997; 2007).

Nevertheless, a plurality of identities for an individual is a source of stress and contradiction in both selves - representation and social action (Castells, 1997). In the same vein, Erikson's (1959) theory on adults' life stages as 'crises', alerted us to conflicting forces which affect identity during distinct life phases. Importantly, it suggests that "identity is 'never' gained nor maintained once and for all" (Day et al. 2006, p. 603); it evolves.

In a critical view of the substantial 'self', MacLure (1993) advocates a post-structuralist understanding of identity. In her opinion, identity is formed and informed by the 'discursive practices' and interactions in which individuals engage. Identity is therefore not a stable entity, constructed within social relations and used by individuals as an interactional resource. In MacLure (1993) and Day and Hadfield's (1996) terms, teachers' identities are, in some cases, less stable, less convergent, and less coherent than is often implied by notions of a substantive self. Context is also noted to have a strong influence on teacher identity (MacLure, 1993; Beijgaard, 1995). For instance, teachers in MacLure's (1993) study reported feelings of alienation from the values of practices and their institution, their local education authority, or with the central government. For some of the teachers, this had meant that they were no longer able to reconcile their identities with their job and had

either taken the decision to retire early, resign or had experienced long periods of stress-related illnesses.

In summary, then, teachers define themselves through their past and current identities as defined, influenced, and shaped by personal, social histories, current roles, beliefs, and values about what they hope to become in the changing circumstances one encounters. Teacher identities are relatively stable and can be relatively fragmented at different times and ways (Day et al., 2006).

2.5.1 Teacher Identity: Personal and Professional

Some teacher education literature has shown that teachers' personal and professional identities are inseparable and that they are connected, linked and interacting (Day et al., 2006; Kelchtermans & Vandenberghe, 1994). This finding is captured in Slegers and Kelchtermans' (1999, cited in Day et al., 2006) explanation that "teacher identity is the result of an interaction between the personal experiences of teachers and the social, cultural, and institutional environment in which they function on a daily basis"(p. 579). Knowledge of the self is a crucial element in how teachers construe and construct the nature of their work and events and experiences in the personal lives of teachers are intimately linked to the performance of their professional roles (Kelchtermans & Vandenberghe, 1994).

Professional and personal identities of teachers impact the teachers' themselves and others. As noted by Nias (1989) from her study titled *Primary teachers talking: a study of teaching as work*, teachers' personal and professional identities contribute to motivation, commitment, and job satisfaction. Teacher identity also contributes to a teacher's sense of purpose, self-efficacy, and effectiveness (Day et al., 2006). Incorporation of the identity 'teacher' into an individual self-image is found to be accomplished over time (Nias, 1989) and both the professional self and personal self evolve (Kelchtermans, 1993).

Day et al. (2006), nevertheless, also recognised that there are often tensions between these identities which impact to a greater or lesser extent upon teachers' sense of self or identity. Nias (1989) reported that teachers' identity was affected by things such as external (policy), internal (organisational) and personal experiences, past and present. In her view, identity is therefore not always stable as it reflects the instability of contexts, on which identities are constructed, deconstructed and

reconstructed which Reynolds (1996) called 'shifting sands'(cited in Day et al., 2006, p. 608).

There has been considerable attention given to the determinants of teacher professional identity (Kelchtermans, 1993; Beijaard, 1995; Sikes, Measor, & Woods, 1991). In Kelchtermans' (1993) study, he identified five interrelated parts of professional identity:

the self-image: how teachers describe themselves through their career stories; self-esteem: the evolution of self as a teacher, how good or otherwise as defined by self or others; job motivation: what makes teachers choose to remain committed to or leave the job; task perception: how teachers define their jobs; and future perspectives: teacher' expectations for the future development of their jobs (pp. 449-450).

Beijaard's (1995) research with 28 secondary school teachers in the Netherlands, drawing on the work of Sikes and colleagues (1991), looked into three features of high school teachers' professional identities: the subject that teachers teach; their relationships with pupils; and their role or role conception. Both Sikes et al. (1991) and Beijaard (1995) agreed that relationships with colleagues in the school who also teach the same subject have particular significance to teachers, together with the different statuses of particular subjects. Changes concerning the status of particular subjects in schools can have profoundly adverse effects on the teachers' professional identity (Sikes et al., 1991). Fundamental to the growth of teachers' professional development was the establishment of relationships with pupils (Sikes et al., 1992). Sikes and his colleagues reported that teachers who experienced poor relationships with pupils tended to perceive themselves as inadequate in their contributions to the organisation of the school (Sikes et al., 1991). Teachers' professionalism was considered by participants in Nias' (1989) study regarding their commitment to their work. Commitment demonstrated involvement and activity in work beyond the immediate demands of the post (Lortie, 1975). Teachers' level of commitment was their reference point as to how they distinguished between those "who 'care about the children', 'take the job seriously', and those who did not; between those who were 'real teachers' and those whose interests were elsewhere; between those who are 'professionals' and those who are not" (Lortie, 1975 cited in Nias, 1989, pp. 30-32).

Teachers' performance of professional roles impact on both their professional and personal identities. Nias (1989) found in her study that increasing demands upon teachers for greater investment regarding their time, expertise, and commitment often resulted in a reduction of satisfaction when these requirements could not be met. She concluded that "teachers' inevitable inability to fully satisfy their consciences and their wider audiences leaves them feeling simultaneously under pressure, guilty, and inadequate" (p. 193). A study by Kelchtermans (1996) of the career stories of ten experienced Belgian primary school teachers, found that teachers were concerned about their stability in the job because that led to job satisfaction; however, they also felt vulnerable - to judgements of colleagues, the head teacher and those outside the school gates, which might be based exclusively on student achievements. Teachers tended towards passivity and conservatism in teaching when they feel increased vulnerability (Kelchtermans, 1996). Thus, a positive sense of identity with the teaching subject, relationships, and roles is necessary to maintain self-esteem and self-efficacy, commitment to and a passion for teaching (Day, 2004).

It is also important to note that some research mentioned cognitive, emotional, social, and organisational identities of teachers (Cooper & Olson, 1996). Day et al. (2006) however noted that not much work had been done on the emotional aspects of teachers' identity and insufficient consideration of the strength of their influence. Day and his colleagues argue that an understanding of teachers' selves, their cognitive and emotional identities, is central to the analysis of variations in teachers' work, lives and effectiveness in which structure (external influences) and agency (one's ability to pursue the goals that one values), are perceived to be in dynamic tension.

Teacher identities are linked to teacher professionalism and professional attitudes. The next section discusses teachers' professional attitudes.

2.6 Teachers' professional attitudes

Different professions have different sets of PA required and expected of their practitioners. Knight (2004) defines a 'professional' as "the expert, knowledgeable, qualified, skilled, and trained". (p. 718). The Collins English Dictionary defines 'professional' as 'extremely competent in a job, and (of a piece of work or anything

performed) produced with competence or skill.” (p. 1926). The Oxford Mini dictionary (2004) in its account defines it as “of or belonging to a profession; showing the skill of a trained person.” p. 407). ‘Professional attitude’ here would therefore mean the desired or anticipated attitude someone exhibits because one belongs to a certain profession. Attitudes expected would be typical of someone who is an expert, knowledgeable, qualified, skilled, trained and extremely competent at the job.

The centrality of teacher attitude in teacher education literature cannot be over-emphasised. Writers stress developing teacher attitudes as amongst the primary purposes of teacher education. In Jacobs (1968) account, he stated that

“...it should be the aim of a teacher education program to mould attitudes that will equip the prospective teacher to deal with the teaching role in a way that will bring the greatest benefit to his/her students in terms of their individual growth toward living in a free and democratic society” (p. 410).

This idea suggested by Jacob supports the current professional development framework for Tonga teachers where ethical attitudes, values and behaviours are aspects of professionalism, one of the four areas that professional development activities for pre-service and in-service teachers of Tonga set out to address (MEWAC, 2010; Sanga & Aarons, 2008; Tonga Institute of Education, 2014). While teacher attitudes had gained recognition as a critical feature for teacher education, the literature also acknowledges the significance of teachers’ attitudes because of their link to teacher behaviours and in turn to students’ success.

The literature indicates that teachers’ attitudes matter because from a social psychological stance, as Fishbein and Ajzen (1975) among others had proposed “attitudes are necessary precursors to changing behaviours... Attitude is viewed as one major determinant of the person’s intention to perform the behaviour in question” (Fishbein & Ajzen, 1975, p. 16). The focus in research and PD as informed by this idea is to initiate change in teachers’ attitudes, beliefs and perception on the assumption that changes in teachers’ attitudes and beliefs would lead to specific changes in their classroom behaviours and practices, which would improve student learning (Guskey, 2002). In an earlier work by Sears and Kesson’s (1964) in science education draws attention to the link between attitudes and

children's learning. They remark that the "central task of science education is to awaken in children a sense of joy, excitement, and the intellectual power in science... The attitude that teachers possess and their question asking ability do much to bring about..." (as cited in Bruce, 1971, p. 157) those desired outcomes. Langer's (2000) study examines the characteristics of teachers' professional lives which accompany student achievement in writing, reading, and English. From his finding, teachers' attitudes contributed much to students' achievement, which includes: teachers and school administrators' coordinated efforts to improve student achievement; teachers' strong sense of agency; teachers and administrators' sense of commitment to the profession of teaching; engendering a caring attitude to colleagues and students; and having a sense of deep respect for lifelong learning (Langer, 2000).

Research has not only highlighted teachers' positive attitudes enhance professionalism, but also suggested that negative attitudes could counter efforts to establish new developmental approaches in schools. In Liu and Pearson's (1999) study, where they examined in-service teachers' attitude toward inclusion and surveyed teachers' perceptions of their professional competence in working with special education students, they found that teachers' negative attitudes were a barrier to inclusion. A study by Doucas (1996), highlighted the reason for the inconsistency between prescribed theory and actual classroom practice as being due to teacher attitudes. Doucas noted that the impact of such disparity is that, "teachers' educational attitudes and theories, although in many cases unconsciously held, have an effect on their classroom behaviour, influence what students actually learn, and are a potent determinant of teachers' teaching style" (p. 188), a finding recognised by many other authors, including Brophy and Good (1974) and Burns (1990).

A body of research has also identified factors that shape and influence teachers' attitudes towards different aspects of their professionalism. Albirini's (2006) study explored factors that affect teachers' attitudes towards implementing innovation and professional learning, where he explored the attitudes of high school English as a Foreign Language (EFL) teachers in Syria towards Information and Communication Technology (ICT). He found that "teachers' vision of technology itself, their experiences with it, and the cultural conditions that surround its introduction into schools are what shaped teachers' attitudes towards technology

and its subsequent diffusion in their educational practice” (p.373). The context was also an essential factor in Osunde and Izevbogie’s (2006) study on teachers’ attitude toward their teaching profession in Mid-Western Nigeria. They identified that teachers’ attitude towards the teaching profession could be affected by a variety of factors such as teachers’ financial standing, conditions of service, and wider negative influences on teachers’ personal and professional behaviour.

The literature also identifies how teachers’ attitudes change. Teachers’ attitudes are learned and improved through professional development opportunities (Lewin, 1935) and classroom experiences (Guskey, 2002). Lewin’s model assumes that professional development activities could initiate change in teachers’ attitudes, beliefs, and perceptions, which will effect specific changes in their classroom behaviours and practices, hence an improved student learning. However, research on teacher change indicates, that the assumption based on Lewin’s idea may be inaccurate when considering professional development programs for experienced teachers (e.g., Huberman & Crandall, 1983; Huberman & Miles, 1984; Guskey & Huberman, 1995; Guskey, 2002). Guskey (2002) argues that teachers’ classroom experiences play a greater role in changing attitudes of experienced teachers than professional development.

2.7 Culture: a possible influence on teacher professional attitudes

Despite the popularity and the extensive use of the concept of ‘culture’ Nunan and Choi (2010) report that attempts to define culture have resulted in an accumulation of hundreds of definitions. Borrowing from De Vito (2000), Gotved (2006), and Pivonka (2004), Kalavite (2010) proposes culture as a concept comprising values, beliefs, artefacts, behaviours and ways of communicating. As argued:

...everything members of that social group have produced and developed, such as language, ways of thinking, art, laws, and religion. Culture may also involve belief in a supreme being; attitudes towards success and happiness; and values placed on friendship, love, family, money or education. All of these cultural aspects are inherited, passed on from generation to generation and bind the society together (p. 23).

Belonging to a culture can also be regarded as ‘membership in a discourse community that shares a common space and history, and a common standard for

perceiving, believing, evaluating and acting' (Kramsch, 1998, p. 127). Egan (2002, as cited in Kalavite, 2010), suggests that cultural norms affect a group's culture. They:

are translated into rules, guidelines, imperatives, habits, regulations, customs, rituals, and the like which drive patterns of group behaviour. These behaviours are both internal and external, where 'internal' is the way members of the group tend to think, see the world, motivated, feel, plan, imagine, dream, and so forth and 'external' refers to the way they tend to act in public (Kalavite, 2010, p. 24).

Drawing on Egan's (2002) suggestion, noteworthy characteristics of any culture include its ability to unite individuals and social groups that share common space and history; shared standards for perceiving, believing, evaluating and acting that actively draw members of a socio-cultural group together; and a set of values and beliefs which inform attitudes and way of life of members of the particular social group. Culture defines areas of similarity for individuals and groups and becomes a determining factor for their differences and uniqueness, and in turn, their identity. The importance of this concept for teacher values, attitudes, and identity is explored next.

2.7.1 Culture, values, beliefs and attitudes

The cultural anthropologists generally agree that attitudes, values, and beliefs are part of culture (e.g., De Vito, 2000, Gotved, 2006, Kluckhohn, 1953; Kroeber & Kluckhohn, 1952; Pivonka, 2004; Bonvillain, 2013), and as constituents of culture, arguably they have strong tendencies to share and exhibit the characteristics of culture. These characteristics include: culture is shared; learned; adaptive; integrated; based on symbols, and organises the way people think about the world. There is also a consensus amongst anthropologists and social psychologists that attitudes guide but not dictate behaviours (Bonvillain, 2013). Cultural anthropology is the study of culture that is 'cultural behaviours, attitudes, values and conception of the world' (Bonvillain, 2013, p. 6). Borrowing from Bonvillain's (2013) comprehensive account of the characteristics of culture with specific examples to values, beliefs and attitudes, I will briefly summarise the above-mentioned characteristics with the intention to further enhance understanding of attitudes, values, and beliefs as part of culture, which are concepts central to this study.

Culture is shared and so are attitudes, values and beliefs. People's behaviour, attitudes and values are all formed through their interactions with others (Rokeach, 1968; Bronfenbrenner, 1979; Bonvillain, 2013).

Bonvillain further recognises the shared cultural thoughts and assumptions of a society become background ideology regarding which behaviour, attitudes and values become relatively coherent and consistent. Deviance from expected appropriate behaviour, values, beliefs, and attitudes occur in every community, where some deviance is tolerated, and some are not. These differences modify our understanding of culture as a constellation of shared behaviours, values, beliefs, and attitudes. Without having shared beliefs, behaviour, attitudes and values, community cohesion would disintegrate, and the groups within the society would separate (Bonvillain, 2013).

According to Bonvillain (2013), culture is learned, so as attitudes (Triandis, 1971). Attitudes learning involves their transmission from generation to generation and this takes place mainly in childhood and during maturation (Bronfenbrenner, 1979). Like culture, attitudes are learned through the process of enculturation, informal observations, and formal instruction, beginning in earliest childhood (Bonvillain, 2013; Bronfenbrenner, 1979). Through observations, children learn attitudes: they hear what people have to say about themselves and others, what they think of other peoples' behaviours, and their beliefs about the world. Through these conversations and interactions, children learn what is valued and what is criticised by members of the community, thus gaining a sense of personal identity as well as a sense of the world and their place in it (Bonvillain, 2013).

Behaviours, values, beliefs, attitudes, hence culture are adaptive, meaning they have the capability to respond to environmental constraints and opportunities to ensure community survival. People must adapt to their environment, and culture is their main adaptation mechanism (Bonvillain, 2013). Not all cultural practices are adaptive; some could be maladaptive that is having negative consequences as circumstances change (Bonvillain, 2013).

Culture is integrated as part of attitudes, values and beliefs. This integration refers to the observation that people's practices and beliefs form a relatively coherent and consistent system. The shared ways that people organise their lives are major

integrating factors. For instance, some societies like the Tongan, religious beliefs permeate and guide all aspects of daily life. Religion then becomes an overarching, integrating system of beliefs and practices. According to Bonvillain, people in religious societies might perform daily rituals to bless to safeguard themselves and their families; they might recite prayers when doing any work to ensure success, and they may ask for healing when someone is sick. People in these societies believe that the human and spiritual realms are not separable, but that spiritual forces are omnipresent and continually affect their life, which Tongans do. A consequence of this coherence and integration is that change in one society domain causes changes in others. (Bonvillain, 2013; Bronfenbrenner, 1979).

Culture is where attitudes are sourced (Allport, 1970; Halloran, 1967) and if attitudes are gained through other means such as experiences, and other people's ideas, still they are framed by culture (Bonvillain, 2013), therefore culture matters in teachers' PA, hence teachers' professionalism.

The next section critiques two theories used as part of the theoretical framing of the FMTs' professional attitudes. Both theories suggest implications for understanding teacher behaviours, attitudes, and attitudes formation and how attitudes are linked to a sense of self as a teacher.

2.8 Theoretical bridges- their provisions

This section examines the relevance of two theories— the Ecological Systems Model by Bronfenbrenner (1979; 1994; 1999; Bronfenbrenner & Morris, 2006), and the Dialogical Self Theory by Hermans and his colleagues (Hermans & Gieser, 2011; Hermans & Hermans-Ponopka, 2010). Both theories offer theoretical and conceptual underpinnings (or provisions) for how to facilitate a better, and more holistic understanding of Tongan teachers' PA, PA strength and development.

2.8.1 General Ecological Model

To appreciate the provisions these theories, have for this study, each with their key philosophical underpinnings are discussed. Urie Bronfenbrenner's ecological systems theory of human development is one of the most widely known theoretical frameworks across a variety of disciplines and fields of practice in the social sciences (Bronfenbrenner, 1994; Velez-Agosto, Soto-Crespo, Vizcarrondo-Oppenhimer, Vega-Molina & Coll, 2017).

Bronfenbrenner developed his theory in the latter part of the 1970s, which culminated in his 1979 book, “The Ecology of Human Development, experiments by nature and design”. This theory explained the reciprocal process of human development within the context in which a person lives. Bronfenbrenner’s earlier ideas on concentric layers of influence were expanded into a more complex series of systems interdependent on each other (see Figure 3), although further revisions and developments were made later (e.g., Bronfenbrenner, 1989; 1990; 1994; 1999; Bronfenbrenner & Ceci, 1993; Bronfenbrenner & Morris, 2006). Whilst these revisions were made, many of the fundamental theoretical propositions and underpinnings made in 1979 development were maintained.

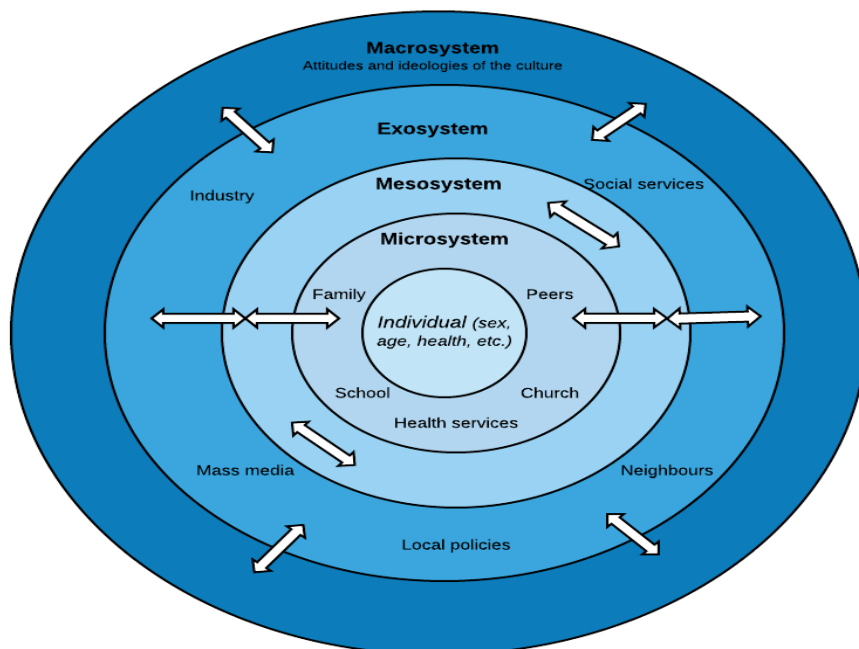


Figure 3: The ecological theory of human development

Note: Adapted with permission from “Bronfenbrenner’s Bioecological Theory Revision: Moving Culture from the Macro Into the Micro.” by N. M. Vélez-Agosto, J. G. Soto-Crespo, M. Vizcarrondo-Oppeneheimer, S. Vega-Molina, and C. Carcia Coll, *Perspectives on Psychological Science Journal*, 12(5), p.902. Copyright by American Psychological Association 2017

In this model, the ecological environment is a nested arrangement of structures, each contained within the next (Bronfenbrenner, 1979). The structures were referred to as the microsystem, the mesosystem, the exosystem, and the macrosystem. The chronosystem was a later addition (Bronfenbrenner, 1999;

Bronfenbrenner & Morris, 2006), which addressed the changes or consistencies over time of the characteristics of the person and the environment. Each of the five key components to Bronfenbrenner's ecological model is briefly discussed.

Microsystem

The microsystem is the layer closest to the child and contains the structures with which the child would have direct contact such as family, school, peer groups, and workplaces (Bronfenbrenner, 1994; Velez-Agosto et al., 2017). According to Bronfenbrenner, the microsystem is

“...a pattern of activities, social roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interactions with and activity in, the immediate environment.” (Bronfenbrenner, 1994, p. 39).

At this level, interpersonal relations have bi-directional influences (Bronfenbrenner, 1977) or reciprocal impacts - both away and toward the child. The bi-directional influences are strongest and have the greatest impact on the child, although, interactions at outer levels can still impact the structures of the child's microsystems (Bronfenbrenner, 1977). In his further revision of the model, he stated that “for reciprocal interactions to occur, the objects and symbols in the immediate environment must be a kind that invites attention, exploration, manipulation, elaboration, and imagination” (Bronfenbrenner, 1999, p. 6). Paquette and Ryan (2001) also point out the interactions of structures within a layer and interactions of structures between layers is key in this theory. It is through these interactions that knowledge of language and cultural tools are acquired in the immediate environment (Pound, 2011). Thus, this theory is of relevance, because an understanding of the FMTs' various interactions, and interpersonal relations within their microsystems might help in understanding of the valued teachers' PA development, and the possible factors that might have effected these attitudinal development processes for these teachers.

Mesosystem

The mesosystem is the second layer consisting of a system of microsystems (Mlilo, 2015). The mesosystem is the layer comprises the connections, transactions, and processes between two or more microsystems containing the developing person (Bronfenbrenner, 1979; 1994; Paquette & Ryan, 2001). Bronfenbrenner (1979) emphasises that one setting (for example, home) where the child spends time has connections with the other settings (for example, school), and these connections and transactions influence the child's development. Therefore, an understanding of the influence of the mesosystem would aid in understanding of the *Faiako Ma'a Tongas'* perceptions of PA and the possible factors influencing their formation and perhaps their strength.

Exosystem

The exosystem defines the larger social system in which the child does not function directly. The structures in this layer impact the child development by interacting with at least one of the structures in the developing person's immediate setting (Berk, 2000; Bronfenbrenner, 1994). The developing person may not be directly involved in this level, but events that happen in this sphere indirectly influence processes within the person's immediate setting (Bronfenbrenner, 1994), thereby one could feel the positive or negative force upon the interactions within one's microsystem settings (Paquette & Ryan, 2001). Examples of the larger social system includes parents' respective workplaces and network of friends. Similarly, events which could impact on teachers include parents' special community interest groups, the education systems board of directors, mission and government agencies (Bhoodhoo, 2018). Thus, Bronfenbrenner's exosystem offers explanations for the complex nature of teachers' values, beliefs, attitudes, practices, and PA, the focus of this study.

Macrosystem

The macrosystem may be considered as the outer layer in the child's environment, "consists of the overarching patterns of micro-, meso-, and exosystem characteristic of a given culture or subculture" (Bronfenbrenner, 1994, p. 40). This layer is comprised of the belief systems, bodies of knowledge, material resources, customs, cultural values, lifestyles, opportunity structures, hazards, and life course options embedded in each of these broader systems. The macrosystem may be thought of

as a societal blueprint for a particular culture or subculture (Bronfenbrenner, 1974). Hence, the effects of larger principles defined by the macrosystem will in turn influence the interactions of all other layers (Paquette & Ryan, 2001). D. Price and McCallum (2015) witnessed the macrosystem's cascading effects phenomenon for teachers as they say the macrosystem may "have filtering effects into the teachers' microsystem" (p. 199). This notion was also recognised by Tissington (2008), who argue that dominant beliefs, values and practices within a culture or subculture have marked influence on individual's practices and attitudes, and hence professional attitudes. A knowledge and understanding of the FMTs' macrosystem blueprints and principles was helpful, as this study attempted to understand the valued teachers' PA, and the factors influencing their formation.

Chronosystem

The chronosystem is the third dimension to the system parameters of the ecological model. It encompasses the dimension of time as it relates to a child's environments (Bronfenbrenner, 1994; Bronfenbrenner & Morris, 2006; Velez-Agosto et al., 2017). Elements within this system can either be external or internal. For instance, an external element could be the timing of a parent's death, or internal, such as the physiological changes that occur with the aging of a child (Paquette & Ryan, 2001). Paquette and Ryan further elaborated saying that children's ability to react differently to environmental changes and to determine how that change will influence them as they get older is an aspect of their chronosystem. (Paquette & Ryan, 2001). The chronosystem includes life changes for teachers (D. Price & McCallum, 2015), which may be beneficial for examining the impacts and effects of various settings and systems in the FMTs' PA development and PA strengthening processes.

Last but not the least, the underpinning propositions of Bronfenbrenner's (1994) general ecological model is worth mentioning because there are further areas of relevance in this model to the foci of this study. The two inter-dependent propositions are:

Proposition 1 states that, especially in its early phases, and to a great extent throughout the life course, human development takes place through processes of progressively more complex reciprocal interactions between an active, evolving bio-psychological human organism and the persons, objects, and

symbols in its immediate environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time. Such enduring forms of interaction in the immediate environment are referred to as *proximal processes*. Examples of enduring patterns of proximal processes are found in parent-child and child-child activities, group or solitary play, reading, learning new skills, studying, athletic activities, and performing complex tasks. (Bronfenbrenner, 1994, p. 38)

Proposition 2 states that the form, power, content, and direction of the proximal processes effecting development vary systematically as a joint function of the characteristics of the developing person; of the environment—both immediate and more remote—in which the processes are taking place; and the nature of the developmental outcomes under consideration. (Bronfenbrenner, 1994, p. 38)

Of pertinent to this study are some of the key aspects mentioned in proposition 1. For instance, the description given about proximal processes by Bronfenbrenner speaks about the very nature of the likely processes teachers' PA formation might have taken. Meaning, PA of teachers would have to be attitudes derived from persistent and enduring interactions between the attitude holder and the attitude object(s). Just as proposition 1 recognises human development as an interactive process reciprocal in nature, takes place primary at a person's early years in life and to a great extent of one's life, so are teachers' PA formation processes. Further, the general ecological model's acknowledgement of human development is a result of effective interactions taken place on a fairly regular basis over extended periods of time. Similarly, it is so for PA formation processes. Here, the very parameters effective for human development processes as mentioned above are the very parameters this study considers influential for teachers' PA formation. Given these similarities, it is possible that the Bronfenbrenner's general ecological model could provide appropriate lens useful for understanding the FMTs' professional attitudes within the Tongan context.

2.8.2 Dialogic Self Theory

Dialogic self theory focuses on dynamic multiplicity of I-positions, and 'bridging' in nature due to its drawing from various theoretical compositions, research traditions and practices to formulate new and unexpected connections (Hermans & Gieser, 2011). It brings together the concepts of self and dialogue, from different

psychological and philosophical traditions. The study of 'self' has strong historical roots in American pragmatism, as in the works of William James, George H. Mead, Gurek, and Charles Sanders Peirce, while dialogue is a central concept in the writings of esteemed European figures such as Martin Buber and Mikhail Bakhtin (Hermans & Gieser, 2011).

Based on the concepts' root traditions, Hermans and Gieser (2011) argued these concepts have been recognised as different on what they referred to as 'the internal-external axis' (Hermans & Gieser, 2011, p. 2). For instance, in Western traditions, the concept of self is recognised as reflexive and deals with the question of which processes take place 'internally', within the person, while dialogue takes place externally, that is between a person and others. Putting the two concepts together results in the combined notion of 'dialogic self'. The dialogue which is external, happens between the person and other, which is interiorized into the self or within and vice versa, so the self within is simultaneously exteriorized into the dialogue between the person and the other. Accordingly, the self is therefore perceived as not having an existence separate from society (others) but is part of the society; hence their argument of the self as a 'mini society' or, a society of minds. In other words, society is not surrounding the self, neither it is an external influence or determinant of self, rather "there is a society-of-selves; that is, the self is in society and functions as an intrinsic part of it." (Hermans & Gieser, 2011, p. 2). Also, the changes and developments in the self automatically imply changes and developments in society at large and reversed. Meaning, self and society are mutually inclusive but not exclusive (Hermans, 2001). Further to dialogic self theory are some of its key concepts which includes *I*-position, third position, meta-position, promoter position and de-positioning, which are discussed next.

***I*-position**

The notion of *I*-position acknowledges the multiplicity of the self, while maintaining its integrity, coherence, and unity (Hermans & Gieser, 2011). The *I*, subjected to change in time and space, is intrinsically involved in a process of positioning and is distributed by a wide variety of existing, new, and possible positions (decentring movements). *I*-positions have their relative autonomy in the self, specific history, and show different developmental pathways. At the same time, the *I* appropriates or owns some of them and rejects or disowns others (centering

movements). Those that are appropriated are experienced as 'mine' and as 'belonging to myself' and, as a consequence, they add to the coherence and continuity in the self. According to Hermans and Gieser, by embedding *I*-positions in dialogic relationships and processing them in a 'dialogic space', both within and between selves, they are 'lifted up' to the level of mutual enrichment and alterity. At the same time, *I*-positions structure and constrain such relationships (Hermans & Gieser, 2011).

Third position

When two positions are involved in a conflict, they can, under specific conditions, be reconciled in a third position in which the conflict between the original positions is lessened and mitigated (Hermans & Gieser, 2011). At the same time, the third position profits from the energy originating from two positions in the service of its further development.

Meta-position

Hermans and Gieser (2011) refer to meta-position by using a variety of concepts such as 'extra-positionality', 'observing ego' or 'meta-cognition'. At this position, the self is moving above itself and taking a 'helicopter view' (Hermans & Gieser, 2011, p. 13), thus allowing the self to do or be involved in certain actions. The self permits a certain distance from one or more positions, thereby providing an overarching view, so that the several positions can be seen simultaneously and relevant linkages between positions become visible. Given the relevant linkages recognised, the self has tendencies to be attracted, both cognitively and emotionally, towards some positions more than others (Hermans & Gieser, 2011). Depending on the nature of the contact with others, and positions evoked, a person can take different meta-positions, and some would allow off-line thinking enabling the person to delay immediate reactions or gratifications and facilitates the organisations of the self beyond the moment (Hermans & Gieser, 2011). So, they take a broader range of specific *I*-positions into account and have an executive function, a process similar to self-reflection. Meta-positions facilitate coherence and organization in the self from a spatial point of view (Hermans & Gieser, 2011).

Promoter positions

While meta-positions facilitate coherence and organization in the self from a spatial point of view, promoter positions do so from a temporal perspective. From a developmental perspective, a promoter position creates order and directions in the 'blooming, buzzing confusions' of I-positions, according to William James. Here, the self shows itself as a successive multiplicity of un-related I-positions, where each follows its own course and specific development over time resulting in voices of confusions, hence the emergence in self the consciousness of the lack of insightful organisation of itself. Promoter positions functions as innovators of the self, *par excellence*." (Hermans & Gieser, 2011, p. 14).

According to Hermans and Gieser (2011) typical examples of promoter positioners include significant others, who could be real, remembered, anticipated or imaginary figures playing this role in one's self temporarily or for a long period of time. Significant others, like one's father, mother, other family members or teachers, may exert their long-lasting influence as promoters or anti-promoters of one's development. Significant others are anti-promoters when they become impediments to one's development. As a result of their openness to the future, "promoters are given a stabilized and influential place as others-in-the-self that populate the extended (external) domain of the self." (Hermans & Gieser, 2011, p. 14). Understanding the promoter positions and their possible influences on self would be helpful alternative ways to understanding teachers, FMTs and how significant others promoter positioners in their lives might impact who they are and certain actions, behaviours and attitudes they may develop.

Imagined and actual figures may function as promoter positions. Examples of imagined figures may include the image of divinity, a deceased significant other, or the image or statue of holy person such as Christ or others. According to Hermans and Gieser (2011), these images are either returned to or consulted by some people in a period of stress or pain to receive support, encouragement, and strength. Others may have daily dialogic contact with an image of divinity such as God as the 'ultimate promoter position'.

Promoter positions may also emerge within the self, and these positions are referred to as people's 'developmental impetus of I-positions' (Hermans & Gieser, 2011),

as in 'I as always going on, never giving up', or 'I as artistic' or 'my call in life'. These positions are particularly influential since they help people to find their way in arrays of diversified situations, thereby opening possibilities for future developments in the self, where external and internal positions are closely linked together.

In summary, the dialogic self theory maintains self and society are closely interconnected, hence the conception of the self as a 'society of mind' (Hermans & Gieser, 2011). This society is populated by internal positions and external positions (perceived, remembered or imagined others), which in their mutual dynamic relationships construct and reconstruct each other in reciprocal ways. It is at the heart of the present theory that internal dialogues within the self and external dialogues with actual others are both needed in order to reach a cross-fertilization of the mini-society of the self and the macro-society at large (Hermans & Gieser, 2011). On these bases, an understanding of the dialogic self theory is helpful in understanding teacher selves and the possible different I positions they could occupy and how their I positionings could provide alternative understanding and explanations to certain teacher behaviours, actions, and attitudes developed and lived out regularly

Summary

This chapter has reviewed the literature relevant to the research questions underpinning this research study. The relevant research on professionalism, attitudes, attitude formation, attitude strength, and culture as possible influence of teachers' attitudes have been explored. Relevant theories which might help in understanding of PA were also examined.

Chapter Three: Context of the Study

To understand how the professional attitudes of Faiako Ma'a Tonga (FMTs) are conceptualised, formed, and made strong, it is necessary to give an overview of the Tongan context for education. This chapter therefore explores geographical, historical, political, educational, and cultural aspects of the Tongan context, along with features of its teacher education system that potentially influence the focus of this study. The chapter closes with a presentation of the Mo'onia Attitude Conceptual Framework, a study context relevant perspectives of the understanding of attitude, hence PA.

3.1 An overview of the Kingdom of Tonga

Tonga (also officially known as the Kingdom of Tonga) comprises 173 islands, of which only 43 are inhabited (Guile, 2005), with a total land area of 748 square kilometres (269 square miles). Culturally, it is part of West Polynesia (Kaeppler, 1999), and has four main island groups, namely Tongatapu, Ha'apai, Vava'u, and the Niuas (see Figure 4). Tongatapu and Vava'u were the fieldwork sites for this study (study sites circled in Figure 4).

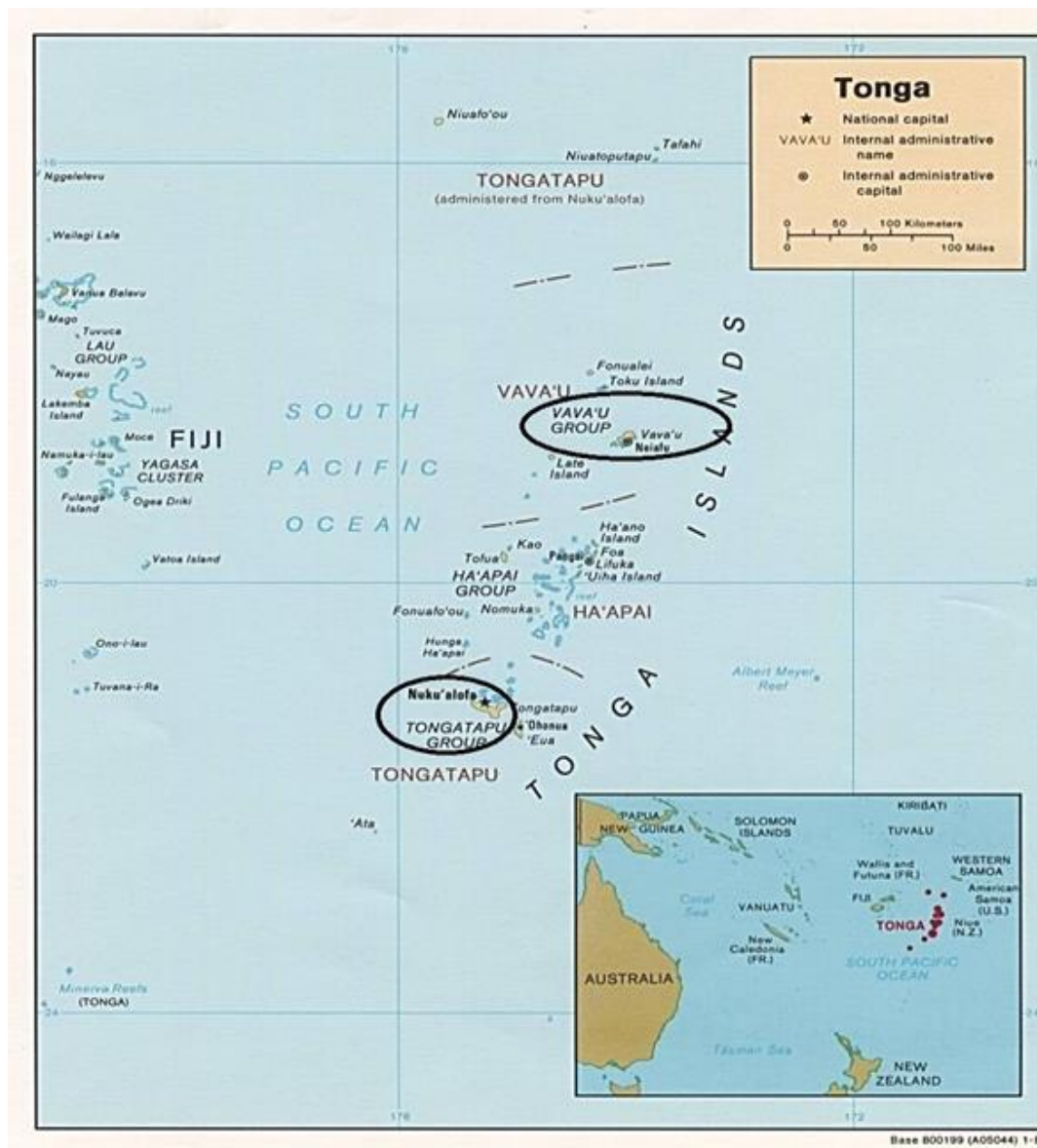


Figure 4: Map of the Kingdom of Tonga, with study sites highlighted.

Note: Adapted with permission under Creative Commons (CC BY-SA 4.0) from “Dencukaay: Tonga.jpg” by Wikipedia 2017

In the census (2011), Tonga had a population of 103,252, of which 73 percent reside on the main island, Tongatapu, 15 percent live in Vava'u, 6 percent in Ha'apai, and the remaining 6 percent comprise the inhabitants of Eua and the Niuas. Therefore, 88 percent of the Tongan population reside in Tongatapu and Vava'u, and on these two island groups combined most of the schools and teachers in Tonga are situated. This analysis is confirmed by the Tonga Ministry of Education and Training's (MET) Annual Report (2012), noting that 75 percent of primary schools and 77

percent of secondary schools are located in Tongatapu and Vava'u. These facts informed the choice to collect the research data from these two main island groups.

Since Tonga is a small island country, with a very homogeneous population (97 percent according to the 2011 census), the presence of strong cultural values, belief systems, and attitudes amongst Tongans and FMTs were anticipated. Over 90 percent of the Tongan population are Christians, and most have a denominational affiliation of some kind. The four main Christian denominations in the country include the following: the Free Wesleyan Church of Tonga (36 percent), the Church of Jesus Christ of the Latter-Day Saints (LDS) (18 percent); the Roman Catholic Church (15 percent); and the Free Church of Tonga (12 percent). The level of affiliation suggests that understanding and practising Christian Biblical principles and ideals are likely to be practices most Tongan teachers would be socialised into from early childhood (Crane, 1978; Thaman, 1998). These principles and ideals are likely to influence beliefs and value systems and in turn, are likely to affect behaviour and attitudes and teachers' professional attitudes.

Since people's attitudes are linked to and sourced from upbringing and culture (e.g., Allport, 1970; Halloran, 1967; Bonvillain, 2013), culture needs to be understood as part of a society's historical and political contexts. The next section, therefore, briefly outlines aspects of Tonga's historical and political background that might influence the focus of this study.

3.2 Historical and Political Background

Tonga was ruled by monarchs, tripartite at one time for centuries (Cummins, 1977) and chiefs from the beginning of its known existence. The existence of this longstanding hierarchical and aristocratic form of leadership may indicate how accustomed Tongans and their ancestors were in living under the control of strong and seemingly fierce Tongan leaders (Cummins, 1977; Gifford, 1971). According to legend, 'Aho'eitu the first *Tu'i Tonga* (king or ruler of Tonga) was said to be born of a Tongan mother and a divine father (Cummins, 1977). Historians date the emergence of the office of *Tu'i Tonga* to the tenth century (950 AD), a period when Tonga was believed to have been settled by her earliest inhabitants (Rutherford, 1977; Cummins, 1977). 'Aho'eitu is believed to have inherited the divine nature of a semi-god from his father, which meant that he and his descendants, known as the

Tu'i Tonga line, were all regarded as sacred¹ persons (Rutherford, 1977). These monarchs ruled Tonga in both its religious and civil affairs. The strict rules governing first-fruits and tribute events in the past were linked to religious sanctions (Gifford, 1971). Gifford further explains that 'it was believed that by presenting first fruits, first fish, and large pigs to chiefs, success in various undertakings was ensured. These were virtually offerings to the gods but were made to them through the *Tu'i Tonga*' (Gifford, p. 103), the representative of the gods. In Tongan traditional wisdom and belief system, the gods were superior beings and were represented by the *Tu'i Tonga* (Vaioleti, 2011).

Tonga's tripartite form of government was eventually unified in one reigning line of monarchs (a continuation of the *Tu'i Kānokupolu* line) in 1845 under King George Tupou 1 with the help of Christian missionaries. In the early days when Christian missionaries established their church in Tongatapu, the conversion of King George Tupou 1, along with many chiefs and commoners, to the new religion of Christianity contributed to Tonga's new stability (Lātūkefu, 1977).

In the Christian era, the Christian God takes that supreme position, so all Tongans are considered under the sovereignty of the Christian God. Coming to God is a personal responsibility through the one mediator, Jesus Christ the Son of God (I John 5:11, 12). In Christian thinking, everyone has equal standing in the presence of the Christian God, in contrast with the old belief where the *Tu'i Tonga*, priests, and priestesses were the representatives of the gods.

A point worth noting because of its relevance today is that before the advent of Christianity and the Western missionaries, many Tongan attitudes and behaviours were arguably based on fear. Many Tongans feared the undisputed power of the kings and chiefs and what might befall them at any time if they did not obey. They feared the misfortune that might be brought on them by the gods for not complying

¹ Rutherford gives examples of Tongan traditional practices recognising the *Tu'i Tonga*'s sacred status: '...When he [the *Tu'i Tonga*] travelled from place to place he was borne on a litter; if he slept in a house it was *tapu* taboo and could not be used again; ordinary mortals prostrated themselves before him; he commanded the labour of the men and the services of the women; each year tribute was paid to him at a grand ceremony called '*Inasi*', at which the first fruits or *polopolo* were offered to him, and all new season produce was *tapu* until the *Tu'i Tonga* had received the *polopolo*; his whim was law.' (Rutherford, 1977, pp. 28-29)

with certain customs and traditions, feared being belittled, killed, and so forth (Martin, 1827, cited in Thaman, 1998, p. 93).

Although it is not the purpose of this study to account for Tongan attitudes and behaviours in the pre-contact era (an enormous task beyond the scope of this research), it is nevertheless necessary to have an idea of these early Tongans' way of thinking. It's possible that certain traces of attitudes from the complex socio-cultural, religious and traditional milieu of those times still exist today in Tongan minds, consciously or unconsciously, whether in contemporary Tongan culture, traditions, values, attitudes, practices, artefacts or way of life. The advent of Christianity and formal education in the early 19th century were new forces with life-changing influence in all areas for all Tongan leaders and commoners alike. Christian and educational ideals still influence Tongan lives today and will most likely do so in Tonga's future.

3.3 The Tongan Education System

This section provides a brief history and background to formal education in Tonga, to understand the context of teacher education and the likely means by which FMTs have acquired their values, beliefs, and professional attitudes.

Formal Education

Tonga was one of the first Pacific Islands to embrace formal education, with the establishment of the first school by the Wesleyan missionaries, Reverend John Thomas, and Reverend Hutchinson in 1828 (Tonga Ministry of Education, 2012b). These early schools taught students to read the Bible and to write. This form of *ako* education was very popular amongst Tongans with eight schools being established within the first five years that catered for nearly 2000 adults. Having experienced this new *ako* himself and witnessed its positive impacts on his people, King George Tupou 1 requested the Wesleyan Mission to advance formal schooling into the secondary level (Thaman, 1988). The first secondary school, Tupou College, educated selected young men to fill important positions both in the church and state. Later in 1882, Tonga College was established, the first state secondary school. However, much of what was taught was identical to the curriculum in an English Grammar School of the time (Thaman, 1988).

King George Tupou 1 was very supportive and instrumental in advancing the missionaries' work, especially in their effort to build schools and training institutions with the close assistance of many chief converts. He believed that what differentiated the white men from the natives was the white men's possession of superior knowledge. He wanted Tongans to have access to that knowledge. Teachers were recruited from local preachers, and many were not prepared for their teaching responsibilities. The first formal teacher training institution was established by missionaries at Neiafu, Vava'u in 1841 by Reverend Francis Wilson, and later moved to Nuku'alofa in 1846. Since the first two secondary schools were initially for male students, the teaching profession was male dominated with much emphasis on reading, writing, and Christian values and teachings.

Education in Tonga has been primarily mandated and regulated by successive Education Acts, the first of which was passed by Tonga's Parliament in 1876. This made schooling compulsory for 7–16-year-olds. In 1882, the repealed Education Act declared all primary schools were now Government owned and the Minister of Education would be responsible for the appointment of officials connected with education. The Minister became responsible for resourcing schools and to appoint and examine teachers (Tonga Ministry of Education, 2012b). The Education Act of 1927 marks the beginning of modern secondary education in Tonga (Tonga Ministry of Education, 2012b). It centralised the curriculum for high schools with a common syllabus. The high schools which were later expanded were given allowance to alter their curriculum and assessment practices accordingly.

A selection examination was introduced at the end of primary education for Public service, Scholarships and Teachers' Certificate Examinations. The 1927 Education Act was revised in 1947, 1974 and 2013. In 2014, parliament amended the Act to include how teachers would be registered and the right to address appointments, promotions, disciplinary matters and terminations of service for teachers was returned to the Minister of Education after few years of vesting this authority in the Civil Service Commission.

At present, 86 percent of primary schools are state schools. The rest are church owned. Seventy-three percent of the secondary schools are mission owned and over 50 percent of the post-secondary education are run by churches such as the Free

Wesleyan Church, Latter Day Saints, Free Church of Tonga, and the Seventh Day Adventist Church School Systems. All Early Childhood Education (ECE) centres are non-government owned--either mission or privately owned (Ministry of Education, 2012b).

Tonga Ministry of Education and Training's Vision

As reported in the Tonga Education Policy Framework 2004-2019, the Tonga Ministry of Education and Training (MET) acknowledges education as the most valuable asset a Tongan person can possess. Having well-informed and educated citizens is fundamental to Tongan society's wellbeing (Ministry of Education, 2004; 2012; 2013), for education can help Tongans to achieve fulfilment, attain their goals, and improve their livelihood and standard of living.

In the MET's Annual Report for 2012, the then Minister of Education Dr 'Ana Taufē'ulungaki highlighted the Ministry's role in achieving the vision by ensuring the right balance between meeting the needs of the individual, groups, and Tongan society as a whole through education.

Tonga Teachers' College, now known as the Tonga Institute of Education (TIOE), was established in 1944. It is still the main teacher education provider in Tonga. The TIOE comes under the umbrella of Post-Secondary Education, one of the five main divisions of the Tonga Ministry of Education and Training (see Figure 5 for further details). Each of these divisions is headed by a Deputy Director who reports to the Chief Executive Officer (Director) and the Minister. TIOE staff belong to the general pool of government education employees, and prior to the TIOE structural reform in 2012, there was considerable movement of staff in and out of TIOE from other sectors of the state school system. This exercise is considered to have contributed negatively to the Institute's aim to maintain quality teaching staff who would help nurture quality teachers for Tonga.

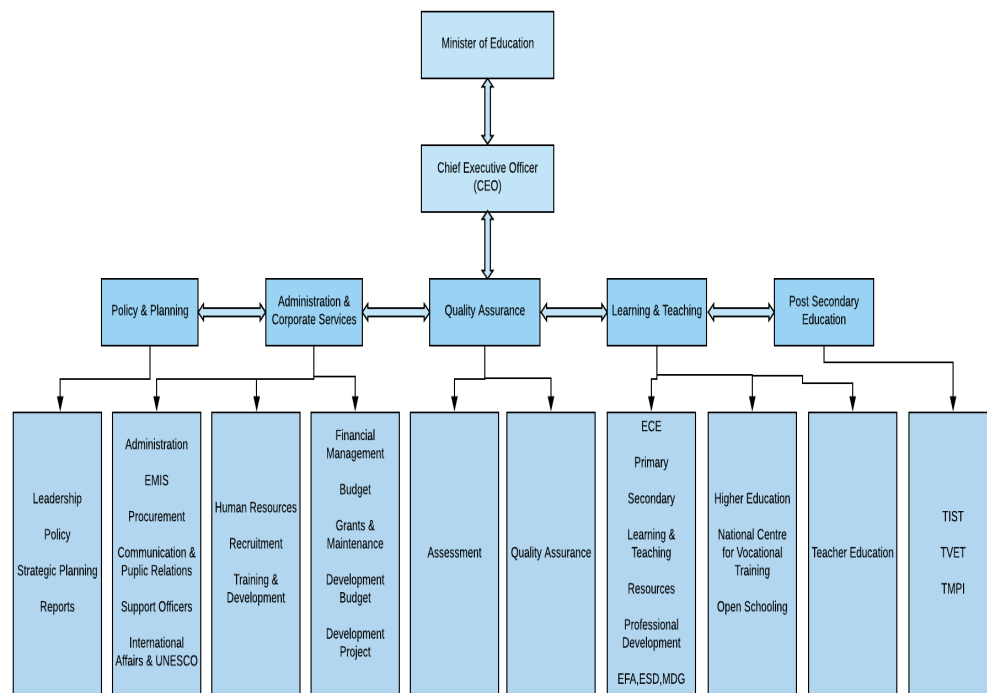


Figure 5: Part 1, Ministry of Education and Training Organisational Structure

Note: Adapted with permission from “Report of the Ministry of Education and Training for 2013, p. 14, by A. Taufe’ulungaki, 2013, Copyright 2013 by Tonga MET

This MET Organisational Structure provides not only an overview of the Tongan Government Education System and the Teaching Profession, but it also indicates the different levels of leadership that could have influence on teachers’ professionalism, attitudes, and behaviours.

Figure 5 provides an overview of different sectors in the Tonga Government teaching profession. The Figure 6 table shows the major categories of Education programmes (i.e., Kindergarten, Primary, Secondary, and Tertiary), and indicated alongside the Levels (or classes) are the anticipated age ranges for students.

Category			Levels	Age	Description
Compulsory	PUBE	Kindergarten	ECE	4	Private Ownership/Churches
			ECE	5	
	UBE	Primary	Class 1	6	Largely Government ownership/Churches
			Class 2	7	
			Class 3	8	
			Class 4	9	
			Class 5	10	
			Class 6	11	Secondary Entrance Exam
	PBE	Secondary	Form 1	12	Largely Churches and Private ownership.
			Form 2	13	
			Form 3	14	
			Form 4	15	
Form 5			16	Tonga School Certificate Exam	
Form 6			17	Tonga Form Six Certificate	
Form 7			18	Tonga National Form Seven Certificate USP Foundation Cambridge Exam	
PSE	Tertiary	Year 1	19	Technical and Vocational Institutions and Universities. Largely churches and private ownership.	
		Year 2	20		
		Year 3	21		

Key: PUBE: Pre-Universal Basic Education
 UBE: Universal Basic Education
 PBE: Post-Basic Education
 PSE: Post-Secondary Education

Figure 6: Part 2, Ministry of Education and Training Organisational Structure

Note: Adapted with permission from “Report of the Ministry of Education and Training for 2013, p. 15 by A. Taufe’ulungaki, 2013; Copyright 2013 by Tonga MET

Under the ‘Description’ column are the affiliating authorities for schools and the kind of national examinations offered in the Tongan school systems. Although, the Tonga Teacher Education Institutions (e.g., TIOE) are not specifically identified in Figure 6, they are under the Post-Secondary Education (PSE) division and in the Tertiary category. The next section examines teacher education in Tonga.

3.3.1 Teacher Education

Teacher Education in Tonga

From 1944 to 1985, the TIOE focused on preparing pre-service teachers for a Primary School Teaching Certificate qualification. In 1986, it expanded its programmes to include a Diploma in Education for Primary and Secondary teaching,

but this changed in 2000. In 1999, a New Zealand funded Graduate Diploma in Teaching and Learning was offered but ended due to lack of funding. In 2008, the Early Childhood Education (ECE) Diploma Programme was introduced by the TIOE, and from 2012 a Certificate of Teaching for untrained undergraduate and graduate teachers was offered. Today the TIOE is no longer the sole teacher education provider in Tonga. The University of the South Pacific (Tonga Campus offer) now offers certificate and degree qualifications in teacher Education, and the Wesleyan Mission School System has also established a two-year Certificate of Teaching for untrained teachers in their school system. The latter works in collaboration with the Bethlehem Tertiary Institute (BTI) in New Zealand, which has a Bible-based teacher education curriculum.

Improving teacher quality is amongst the key policy areas for the Tongan Education (Tonga Education Policy Framework 2004-2019, 2004), however, achieving it is neither a simple task nor would it be possible without serious considerations of the multi-layered milieu of TIOE. Whether that be the physical, social, cultural, professional, educational, and others understood to have been effectively influential in shaping the Tongan teachers' behaviours, values, beliefs, attitudes, and PA, elements worth attention in such pursuit. Given this study's focus on further understanding of FMTs' PA, it is therefore appropriate to give a brief overview of some contextual aspects regarding TIOE and its educational programmes.

TIOE has three Diploma programmes specialising in educating pre-service and in-service teachers to teach at either secondary, primary or at early childhood level. These are three-year programmes except for students who enter with a Form Seven or equivalent qualification. Those students complete their diploma in two years. Students with a Diploma or higher entry qualification complete a one-year professional studies courses for a Diploma in Education (TIOE Secondary Programme Curriculum Document, 2000). From Tapa'atoutai's (2004; 2009) account, the Secondary and Primary Diploma Programmes have five core subject components namely Education, Specialist, Teaching; Core English and Core Tongan courses, and the School Experience.

Teacher Qualifications

Tonga, since the very early days of formal schooling, has attempted to have a trained and a qualified teaching workforce (Cummins, 1977), and this goal continues because a well-trained teaching workforce is still a highly relevant educational need today as it was then. The status of teachers' qualification (i.e. having a diploma and higher), according to the Tonga Ministry of Education, Women Affairs and Culture's 2006 Annual Report, revealed that in both primary and secondary school levels, government schools had the higher proportion of qualified teachers than those in the mission systems. From the TMET's 'Draft staff performance and appraisal handbook', it indicated the Ministry's target of a 100% trained teaching workforce by 2015 (Ministry of Education and Training, 2013b). As part of the strategic move to achieve this trained teaching workforce for Tonga, the Ministry of Education and Training (MET) committed continued long-term funding of scholarships for teachers, including sponsoring teachers to do part-time study at the University of the South Pacific (USP-Tonga Campus) and to upgrade their qualification by completing Certificate, Graduate or Postgraduate studies. This offer is available to both Ministry's employees and teachers in non-government schools. To ensure the target gap is narrowed, TIOE re-offered Certificate and Postgraduate Certificate in Education courses in 2012 for untrained teachers and graduate teachers from across school systems in Tonga (Tonga Ministry of Education and Training, 2013b). This Ministry of Education and Training's commitment was also part of a strategic move towards the registration of teachers, having a teacher training certificate is one of the minimum requirements.

Seemingly, this commitment is not only towards achieving teacher registration goals, but for improved teacher professionalism in general. The question of whether professionalism sustainability is part of these improved professionalism considerations is important to answer because without which any investment on teacher quality could be just sets of costly activities with no real and lasting effects. I suppose a possible way of approaching this complex and multi-layered phenomenon of professionalism sustainability is to tap at the root of the matter, an in-depth understanding of the teachers' PA, the focus of this study.

Teachers' professional development across state schools

Professional development activities and classroom experiences for teachers have been identified influential in shaping and initiating changes to teachers' professionalism and attitudes (Guskey, 2002; Lewin, 1935). Gaining insight about the current professional development context for Tongan teachers and its current status is an important focus of this study.

The level of commitment to professionally developing teachers in Tonga varies amongst different school systems. The TMET is committed to developing teachers in different ways, most of which fall in the professional development initiatives category called 'out-of-school' as according to Tapa'atoutai (2004a). In these initiatives, teachers take part in arranged activities outside their schools. For instance, the Tonga Secondary Schools Leadership Programme (TSSLP), a TMET leadership initiative co-funded with the Australian Government, provided opportunities for the secondary school principals from across Tongan school systems to come together a few times a year to enhance their leadership capacity. The TMET recognised that principals' leadership capability influences their school leadership and their ability to carry out professional development programmes in their respective schools. As argued elsewhere, 'out-of-school professional development' activities although effective, may only benefit the participants unless participants share what they have learned with other teaching colleagues (Tapa'atoutai, 2003, p. 64).

The more common professional development practice for many Tongan teachers is the 'individually-guided' professional development type (Tapa'atoutai, 2003, p. 61). In this informal professional development approach, teachers seek assistance in their area of need on their own. Such assistance may take the form of a teacher observing certain aspects of a colleague's lesson; seeking fellow teachers' advice; discussing of relevant online resources with a teacher friend; and so forth. Teacher education and *Faiako Ma'a Tonga* is discussed next.

3.3.2 Teacher Education and *Faiako Ma'a Tonga*

Faiako Ma'a Tonga professional attitude

Teacher attitudes and professionalism are key in effecting students' learning; however, limited research has been executed in these areas in the context of Tonga.

The few relevant studies on teachers in Tonga includes the work of Thaman (1988), Fua et al. (2007), and Matafahi and Fusitu'a (2009). The findings of the latter concur on the ideal characteristics for Tongan teachers.

Participants in the study conducted by Matafahi and Fusitu'a (2009) summarised the qualities that form the ideal Tongan teacher. These are “teachers who are steeped in the core Tongan values of *faka'apa'apa* (respect), *'ofa* (love), *fa'a kataki* (patience), *mamahi'i me'a* (willing heart, perseverance), *tauhi vaha'a* (maintaining good relationships) and *tui 'Otua* (believing in God)”. In addition, “they have the appropriate teaching knowledge, pedagogical skills, good health, and good leadership qualities, is a teacher who epitomises the ideal Tongan teacher” (p.168).

Fua et al. (2007) points to *faka'apa'apa* (respect) as the underlying principle in the conceptualisation of Tongan leadership. Inherent in *faka'apa'apa* is *tauhi vaha'a* (maintaining good relationships) and *feveitokai'aki* (reciprocity), and those values have been identified by Matafahi and Fusitu'a (2009) as central to the characteristics of the ideal Tongan teacher. Matafahi and Fusitu'a (2009) point out that the TIOE (2008) Conceptual Framework for the newly introduced ECE Programme identifies and weaves together these three important characteristics of the Tongan teacher. They are *anga faka-Tonga* (being Tongan), *anga faka-Kalisitiane* (being Christian) and *'aonga e faiako ke takiekina ha taha ki he lelei* (being an educator). They add that, *'aonga 'o e faiako ke takiekina ha taha ki he lelei* is consistent with the definition of being *poto* (knowledgeable and skilful). To be *poto* is to be able to effectively use (*'aonga*) one's knowledge and skills (Fua et al., 2007; Thaman, 1998).

Fua et al. (2007) capture parents', students', and development groups' clearly articulated expectations of teachers. Parents expected teachers to “lead by good examples, in terms of their ‘right attitude’ for their job” (p. 9). The right attitude in their study was interpreted as the appropriate *'ulungaanga* for being a Tongan. The right attitudes or *'ulungaanga* identified in Fua and her colleagues' study included the teacher showing love, patience and compassion towards students (how they smiled and dressed), being punctual, preparedness for class, and caring for the children. Matafahi and Fusitu'a's (2009) study participants described this ‘right attitude’ as being ‘entrenched in Tongan values combined with Christian ethics as

mentioned earlier (Matafahi & Fusitu'a, 2009, p. 161). The right attitude identified in these studies are anticipated of the FMTs, which this study intends to validate and further explore.

Thaman's (1988) study on educational concepts, cultural values, and teacher role perceptions in Tonga identified that Tongan teachers have valued contexts, and a knowledge of these contexts valued by Tongans is essential in understanding what goes on in formal education in Tonga, in general, and teachers' attitude towards their role, in particular. These value contexts are: "supernatural and spiritual; emphasis on the concrete; formal conformity; rank and authority; social relationships; kinship; *Faka-Tonga* (the idea of Tonganness); '*ofa* (love of and care for one's fellow men); restrained and weakness of spirit of criticism" (p. 92). Thaman concluded that the valued contexts identified in her study reflected characteristically Tongan concern with social and moral (rather than intellectual) considerations in learning. She asserted that "Tongans do value intellectual capacities, but such capacities are utilised for the common good, more than for individual advancement and/or aggrandisement" (p. 237). Thaman's findings on valued context is considered essential social and cultural aspects that may have strong influence in FMTs' PA formation, which is an aspect that this study will examine.

Current perspectives on Faiako Ma'a Tonga professional attitudes

Matafahi and Fusitu'a (2009) affirm that teacher attitude and professionalism has been an aspect of the teaching profession that has been under much scrutiny by the Tongan public in the recent past. They further add:

this is perhaps the most important area for improvement in the teaching profession in Tonga.... The subject of the ideal Tongan teacher is increasingly being brought to the fore of Tongan education....educational stakeholders are clamouring to reclaim the qualities of the ideal Tongan teacher perceived to have been there previously but have slowly faded or eroded with time. (p. 159)

Fua et al. (2007) framed this erosion as the lack of teacher professionalism. Fua and her colleagues define 'teacher attitude in the Tongan context' as a "teacher who has

the desirable attitudes of '*fevahevahe'aki*' (sharing), *fuakavenga* (fulfilling obligations), *lototo* (humility), *taliangi* (compliance) and *kataki* (patience)" (p. 22).

Other parental concerns raised by Fua et al. (2007) include parents expecting teachers to teach their children the academic skills and knowledge, while parents and the church teach their children to behave appropriately. However, there was a consensus amongst parents, individuals and development groups in this study that school should also reinforce the appropriate '*ulungaanga* (attitude). This finding means teachers are not just individuals imparting knowledge, but should also demonstrate values, deal appropriately with classroom management issues, and discipline students. Fua and her colleagues argue this is what parents perceive to be the appropriate outcomes of teacher attitude. Fua et al. also highlighted that parents were not only concerned with the mind and intellect of the child, but more importantly, the spirit, behaviour and the holistic being of the child. This reflects the Tongan holistic conceptualisation of *Ako* (education) which is grounded in Tongan ways of viewing things-which they view the world in a holistic manner (Fua et al. 2007; Thaman, 1998).

Matafahi and Fusitu'a (2009) further argue, in relation to teacher education, that:

...it is no longer valid to go through a teacher training programme that equips the teacher just with basic teaching pedagogy and content knowledge but that it is vital to look into the values and teaching philosophies of teachers to be consistent with the core values of their culture and in this case the Tongan culture (p. 159).

In the light of the above findings, there are certain expectations of FMTs by students, parents, educational stakeholders, and the Tongan society. These expectations are holistic in nature and thus FMTs must be professionally adorned with attitudes that would continue to make them role models for future of Tonga. Also, influential in framing the valued teachers of Tonga's PA would be their values, beliefs, ways of being, and their culture. The Tongan composite culture is discussed next.

3.4 The Tongan composite culture

Though there are different variants to concepts used in the literature when referring to the 'existing Tongan culture', two are highlighted here, the 'compromised culture' (Marcus, 1977, p. 211) and 'composite' culture (Thaman, 1998, p. 1). Marcus (1977)

defined compromised culture as the 'complex institutions, ideas and practices, which integrated earlier Tongan culture with a version of *pāpālangi* European culture' (Marcus, 1977, p. 211). Thaman (1998) later introduced the term 'composite product' as she referred to herself 'a product' of both Tongan traditional and Western cultures (Thaman, 1998, p. 1). Thaman's coinage of a 'composite cultural product' suggests a more positive connoted alternative term to Tongan culture. Positive, in a way, because the term 'composite' in its literal meaning 'made up of various parts [or] blended' (Tulloch, 1993, p. 292) also allows for uncritical and non-selfconscious blends of culture, whether at the individual, group, or global cultural level. Unlike 'compromised', when associated with culture, it suggests mutual bargaining at the interfaces and crossroads of cultural differences. Borrowing from Thaman (1998) and Tulloch's (1993) definitions, composite culture is defined as a culture that is a blend, made up of various parts, or in other words, a blended culture. *Lotu* Christianity and *ako* education are acknowledged to have become the two most important cornerstones in the Tongan composite culture (Fua et al., 2007; Kalavite, 2010; Mone, 2003). Whether Tongans acknowledge it overtly or not, it seems that *ako* and *lotu*, in particular, have been intricately integrated into Tongans' belief and value systems. Thaman (1998) defines the intricate relationship between *lotu* and *ako* in the Tongan context as:

...the concept of *ako* education and *lotu* religion have become so fused in the minds of many people in Tonga today that we cannot talk about one without referring to the other (p. 172).

In other words, *lotu* and *ako* are like two sides of the same coin. Consequently, it is possible that the FMTs' accounts of their PA may be coloured by their cultural, and social knowledge, beliefs, values and religious background.

Many writers (such as Fua et al. 2007; Ka'ili, 2008; Kalavite, 2010; Matafahi & Fusitu'a, 2009; Thaman, 1998; 1995; 2008; 2010; 2013; Toetu'u-Tamihere, 2014; Vaioleti, 2011), argue that there are key elements of the Tongan composite culture considered still very strong today in Tonga. These elements may have significant influence on the FMTs' PA, PA development and strength. These composite cultural elements include: the *nofo* 'a *kāinga*, Tongan kinship ties; *lea faka-Tonga* Tongan language; *ako*, education and *ngaahi tefito'i* 'ulungāanga 'oku *fakamahu'inga'i* 'e he Tonga, Tongan core values – including the values of *tauhi*

vā, maintaining good relations; the value of *anga'ofa* and *'ofa*, compassion and love; the value of *faka'apa'apa*, respect; the value of *fēfoaki'aki*, giving and reciprocity; the value of *lototō*, willing to be compliant and obedient; the value of *anga fakatōkilalo*, humility; and the value of *mamahi'i me'a*, loyalty. Each will be discussed briefly in the paragraphs that follow.

3.4.1 Kinship Ties

Nofo 'a kāinga, kinship ties, is one of the fundamental socio-cultural elements that strongly bind Tongans together (blood relations and non-blood relations). *Nofo 'a kāinga*, kinship ties refers 'to the web of different relational links that are important in Tongan social life' (Crane, 1978, p. 8). In *nofo 'a kāinga*, individuals are expected not only to know their position and that of others within the Tongan social pyramid (see Figure 7), but also understand who they are in their own kinship or relational structure (see Figure 8). Social spaces (positions) within the Tongan social pyramid and kinship structure are pre-determined and each has its associated *tu'unga* rank, and *fatongia* responsibilities. An individual's age, and sex, are often the determining factors for one's social position and rank. A lack of understanding of this relational knowledge system could ultimately result in an individual experiencing a sense of loss, feel detached, and even shame within one's own *kāinga* kin when the expected roles of one's social space(s) are not fulfilled. As members of Tongan society, Tongan teachers including FMTs, would be conscious of the stratified social structure relating to their working context and its relational responsibilities involved. Similar considerations would be made as they move across the different social groups to which they belong, a phenomenon termed by Wegner as 'knowledgeability' (Omidvar & Kislov, 2013, pp. 270-271).

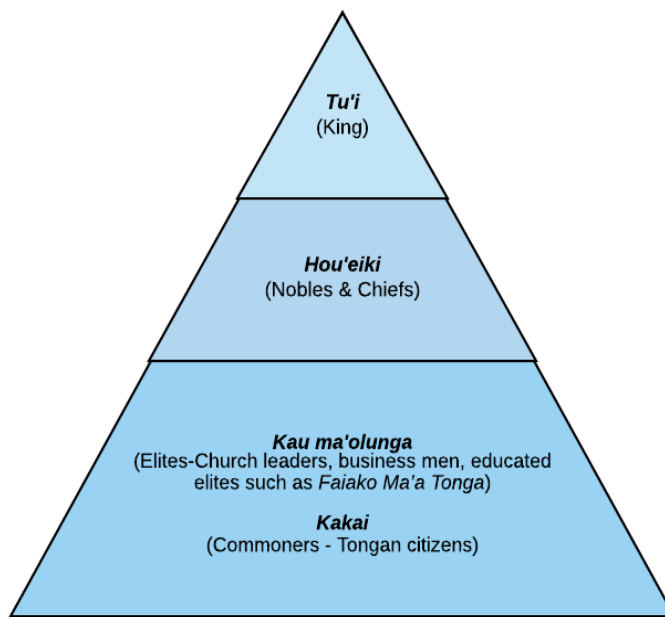


Figure 7: The Social Pyramid of Tonga

Figure 7 illustrates a simplified version of the hierarchical nature of the Tongan social system. That is, the king is at the top of the pyramid, with the strata immediately below comprising the nobles, chiefs and their households, and commoners make up the last tier. Elite citizens are those who have gained recognition or honorary endowments from the government or church, or they are successful individuals, in business, education, or other fields. The FMTs are viewed in their respective communities as elites, particularly in village and island communities. According to Matafahi and Fusitu'a (2009) being 'entrenched in Tongan culture' was one of the characteristics identified in their study. This characteristic associates with the notion of *poto he fai fatongia* meaning the ably and efficient execution of one's responsibilities. For a Tongan teacher to fulfil one's designated roles efficiently whether at school or out-of-school contexts; one ought to know certain things such as knowing oneself and others present, their social statuses, the appropriate language and protocols for execution of teachers' responsibilities are all essential parts of the puzzle (Thaman, 1998). It is with that understanding that the *faiako fai fatongia* (teacher in charge of the specially assigned responsibility) can competently approach one's designated responsibility with care, respect, and excellence. FMT teachers are teachers anticipated to *poto he fai fatongia*. A teacher who fails to perform responsibilities, even extra-curricula

impromptu assigned undertakings to expectations of school leaders, stakeholders, guests, and the school community could be viewed as immaturity and lack of professionalism on the part of the teacher and the school; a rather shameful experience in the Tongan context. Such negative experiences are aspects addressed in this study and their likely influences on FMTs and their PD as teachers.

In addition, of significance to teachers' behaviours and attitudes would be how and what they understand about their designated roles and responsibilities, either individually or collectively as part of their respective kinship groups to which they belong (refer to Figure 8 below). The Tonga social pyramid (Figure 7) illustrates the societal social status grouping pyramid, whereas the Tongan kinship structure (Figure 8) shows the specific social groupings (kinship groups) to which all Tongans identify.

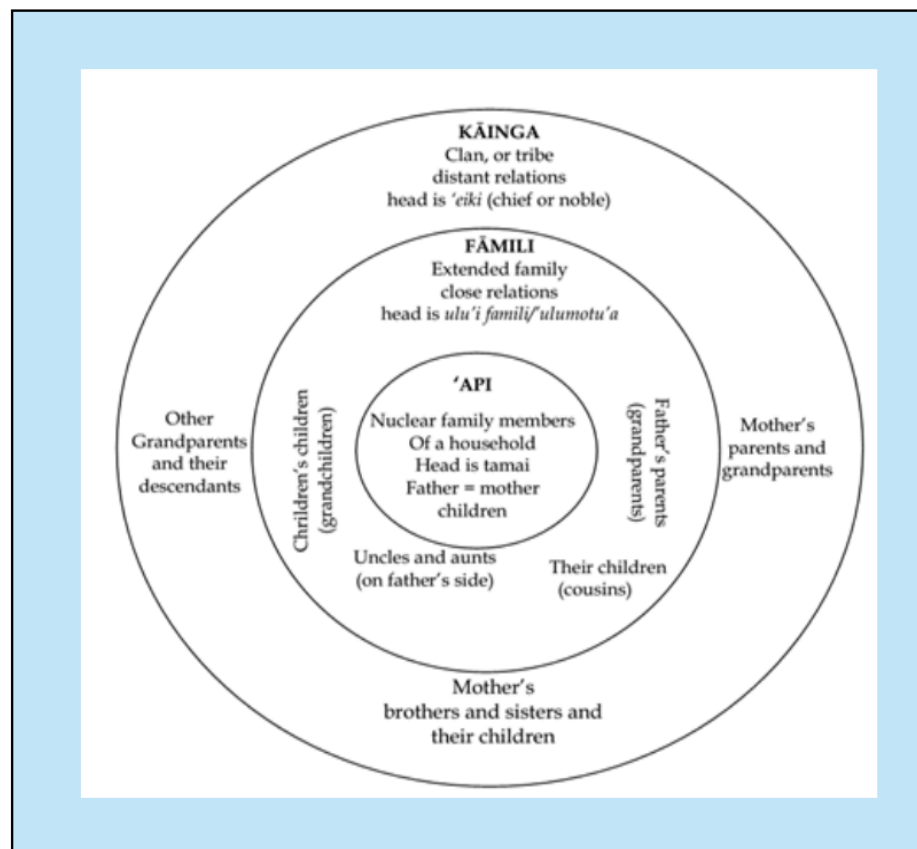


Figure 8: Tongan kinship structure

Tongan teachers must know their place in both structures and a similar knowledge must be acquired for all stakeholders they interact with if they are to meet the

standard expectations for professional behaviours and attitudes of their leaders and stakeholders alike. Three key social groups or components of the Tongan Kinship Structure according to Crane (1978) are the '*api* immediate family, *fāmili* extended family, and *kāinga* clan (Crane, 1978; Kalavite, 2010; Tu'itahi, 2005; Vaioleti, 2011).

At the heart of the kinship structure is the '*api*, or household, the smallest yet the most significant social unit in the Tongan kinship structure. '*Api* is the Tongan term for nuclear family; the basic unit in Western cultures consisting of the father, mother and their children living together in one *fale* (house). It could also include others, such as the parents' adopted children, grandchildren, son-in-law, or daughter-in-law. In the '*api*, parents, especially mothers, are responsible for admonishing and teaching moral values to children. These moral values are often based on parental, familial, cultural, and biblical values (Crane, 1978). Since mothers and female caregivers are associated more with disciplining and moral upbringing of the children in the '*api*, often they are blamed if the children behave inappropriately anywhere outside of the '*api*, i.e. at school, at church, in the public or when they are with friends or others.

Appropriate conduct is of great importance in the Tongan context, not only are they key to living peacefully and harmoniously within the '*api*, *fāmili*, *kāinga* and *kolo* but inappropriate behaviour is *fakamā* shameful. Inappropriate behaviour would bring shame on members of the '*api*, and the wider *kāinga* extended family circles, and to a certain extent to one's village, and the wider Tongan society. The diffused and shared sense of *fakamā* shame felt amongst kinfolds indicates the interconnectedness amongst Tongans within *kins*, communities, and society the *fonua* land being Tonga. While it is within the '*api* that much of a Tongan child's values, beliefs, skills (such as life skills), attitudes, cultural norms and practices are initially learned and established, these aspects are speculated as potential sources or influences on individuals' professional behaviours and attitudes even through out and much later in their lives. This study hopes to verify these speculations for the FMTs in terms of their PA development and strengthening processes.

Besides the *'api*, a Tongan teacher is also part of wider social units known as the *fāмили*, and the *kāinga* wider family circles. For a teacher to live harmoniously and peacefully with others in her kin, he/she needs to know one's place in these *kāinga* circles, and how one relates to others there. As mentioned earlier, these positions are fixed and each position has associated or expected roles and responsibilities. Fulfilling or not fulfilling these responsibilities would bear influence on teachers' lives and in turn their professional behaviours and life. The head of the family is the *'ulumotu'a*, usually a man on the father's side. The *'ulumotu'a's* primary function is to oversee activities related to family weddings, funerals, and any other social events within the *fāмили* (Crane, 1978). The *kāinga* refers to the clan or tribe a Tongan belongs. The village chief is usually the head of the *kāinga*.

Important also in the *nofo 'a kāinga* kinsfolk net way of living is the *nofo fakakolo* village life. Crane (1978) explicates, that the centre of community life in Tonga is the *nofo fakakolo* village life, where the *kolo* village is the place of love and security which protects and support its people throughout life. The carrying out of all the activities associated with the community – growing up, learning, worshipping, working, marrying and playing – has the greatest influence of all on the lives of Tongans and these are done in the context of *nofo fakakolo*. Crane (1978) observed forty years ago that even though many will leave their village for longer times for higher education, work or holidays, the village will always remain the centre of their affection and loyalty to which they will return for family celebrations, and finally to be buried in. Samate (2007), a notable Tongan educator and Methodist female priest, argued that Tongans have a 'spiritual tie' to their land (villages or Tonga at large). As she states:

For those who were born and bred in Tonga, no matter where they go and how long they are away from their land of birth, this spiritual tie remains very much a part of their lives. Many who live overseas return to Tonga from time to time to reclaim their spiritual heritage. No matter where they are, they will remain Tongan in their heart of hearts. p. 50)

3.4.2 Language

The importance of language in the context of the culture of a society cannot be overemphasised. As Downes (1998) points out, “language is a complicated business...we cannot really appreciate a culture without knowing the language (Downes, 1998, p. 1). Language is not only an instrument for communication “but also often an important, even constitutive feature of a community’s identity... the loss of a language may do serious harm to the community’s identity and culture” (Ferguson, 2006, p. 78).

In Tonga, the three different kinds of languages spoken include Tongan, Niuafu'u, and English. The official languages are Tongan and English. The Niuafu'u language is a dialect used by a minority, the people of Niuafu'u, an island to the farthest northern side of the Tonga group. The hierarchical nature of the Tongan society is responsible for the development of the three main languages used in the day to day communications and talking amongst Tongans, include: *lea fakatu'i* language used for communicating or addressing of the monarch, *lea fakahou'eiki* language for addressing and communicating with the nobility, and *lea ki he kakai (tu'a)* language use for communication with commoners.

Tongan teachers are expected to be competent with these different forms of language and their usage because using inappropriate language especially when addressing or communicating with stakeholders of higher social status could be taken as a negative reflection on the teacher’s professionalism. Since language is associated with communication and meaning-making, individual’s identity, and cultural value transmissions, language therefore has the potential to influence a teacher’s ways of thinking, behaving, hence their professionalism and attitudes.

3.4.3 Education

Education is another aspect of the Tongan culture with significant influence on teachers’ professionalism, attitude, and way of life (Fua et al., 2007; Kalavite, 2010; Matafahi & Fusitu'a, 2009; Thaman, 1998). In Thaman’s (1995; 1998; 2010) thorough articulation of what education is in the Tongan context, she states that “*ako* learning in the Tongan context starts from having to learn to know who we are; then we learn about others, and, finally we learn to live together with them as members of a society” (Thaman, 2010, p. 354). Thaman (2010) further describes

that *ako* is to gain knowledge and understanding, considered necessary for cultural survival and continuity – the Tongan equivalent of sustainable living.

Further in Thaman's (2010; 2008) view, 'educated people use knowledge, skills and values or *'ilo* (values), acquired through learning in beneficial ways. *Ako*, *'ilo*, and *poto* are the basic concepts of Tongan educations' (Thaman, 2010, p. 354). A Tongan's *ako* which does not result in *mo'ui 'aonga* - living a productive and worthwhile life - to Tongans, that person's *ako* could be regarded *fakamole* (waste) and *fakamamahi* (cause of sorrow and sadness). Tongans' *ako* is therefore a search for *poto 'aonga* (wisdom). From a biblical perspective which many Tongans believe, *poto 'aonga* wisdom comes from God and those who lack it, should ask of it from God who freely gives without complaint (James 1:5). The beginning of *poto 'aonga* is fearing God (Proverbs 1:7) and that all *poto 'aonga* wisdom is hidden in Christ (Galatians 2:3). Therefore, Tongans search for *poto 'aonga* wisdom is inseparable from searching for God, from whom *poto 'aonga* comes. Tongan teachers whose views of *poto 'aonga* wisdom aligns with this biblical perspective, as earlier speculated, would further add to the inseparability *ako* education and tui *faka-lotu* religious beliefs is in the lives of Tongans including teachers (Thaman, 1998). Samate (2007) concurs that important items such as *lotu* and *ako* are intricately interwoven like a mat in the Tongan way of life: "Without the existence of the other, neither has value or worth" (Samate, 2007, p. 50).

3.4.4 Teacher values and beliefs

Influential in the Tongan teachers' professionalism and PA and behaviours may be what they may consider as their personal and professional values and beliefs (Thaman, 2010). The impact of teachers' personal, professional and beliefs could vary from one teacher to another, however, seemingly influencing in a Tongan teacher's life would be the Tongan core values, which could form an important part of their value and belief systems. Values are arguably key in influencing Tongan teachers' PA, because values as maintained by Rokeach (1973) are 'standards that guide ongoing activities, and value systems are as general plans employed to resolve conflicts and to make decisions' (Rokeach, 1973, p.12). So, for FMTs to have standards to guide their work, they would need values, and to resolve conflict and make decisions effectively on a daily basis, some kind of value system must be in place. Part of their values and value system may be informed by some, if not all

of these identified Tongan core values. Since values inform attitudes, values could also be interchangeably referred to as attitudinal values. These values as mentioned earlier include the values of *tauhi vā*, maintaining good relations; the value of *anga'ofa* and *'ofa*, compassion and love; the value of *faka'apa'apa*, respect; the value of *fēfoaki'aki*, giving and reciprocity; the value of *lototō*, willing to be compliant and obedient; the value of *anga fakatōkilalo*, humility; and the value of *mamahi'i me'a*, loyalty. Each will be briefly discussed in the paragraphs below.

Maintaining Relationships (Tauhi Vā)

Fundamental in the Tongan way of life is the attitudinal value of *tauhi vā*. As maintained by Morton (1972) and much later by Thaman (2008) 'for generations [*tauhi vā*] social interaction is still the most resilient aspect of Tongan culture' (p. 465). *Tauhi* refers to 'to tend, look after, take care of, to minister to; [or] to keep, keep safe, preserve, observe, keep inviolate, maintain; [or] to attend to, carry out, e.g. one's duties; [or] to serve or be faithful to (God).' (Churchward, 2015, p. 463). *Vā* means 'distance between [or] distance apart; or figuratively refers to attitude [or] feeling [or] relationships, towards each other.' (Churchward, 2015, p. 528). As Kā'ili (2008) points out "vā is formed through the mutual relations between persons or groups and vā is an indication of the quality of the relationship or social space individuals or groups have, *vā lelei* is a good and harmonious relations or spaces amongst individuals and groups, and *vā tamaki* is a disharmonious social space amongst people and groups" (p.17). Maintaining social spaces between and amongst individuals or groups who are related to each other in some way (*tauhi vā*) is of paramount importance in the Tongan way of life, and 'underpins much of informal education today' (Thaman, 2010, p. 356). *Tauhi vā* speaks of the presence of a *vā* social space of some sort, without which the value of *tauhi vā* would be in-existent.

Nevertheless, once a *vā* is recognised and established, it needs nurturing and sustenance, which is *tauhi vā*. '*Ofa* love, *faka'apa'apa* respect, *feveitokai'aki* giving mutual respect and honouring, and most if not all of the Tongan ideals and values find their true meanings as they are related and practised in the light of *tauhi vā*. For example, the teacher loves a student or their parents because there is a *vā* social space established and acknowledged exists between them, the teacher's love is a way of nurturing that *vā* (*tauhi vā*). The school principal and students' parents'

act of *feveitokai'aki* giving mutual respect and honour because of their existing *vā* established social relationships, so their *feveitokai'aki* is *tauhi vā* maintaining that relationship. *Vā* is not only about spaces, but also it involves direction (Leibniz, 1987; Richardson & Jensen, 2003).

Significant in the Tongan *vā* is the directional component, the vertical and the horizontal *vā* relational spaces practically maintained and enhanced by most Tongans. The vertical relational component of Tongans' *vā* signifies their relationship ultimately with the Christian God, and the horizontal relational component is the relationships one has with others, whether it be the monarchy, nobility, *muli* foreigners, fellow Tongans, and their surroundings. From personal experiences, it is also practically true for some Tongans to view their vertical relational space as representative of those who are socially higher in status than them such as the *tu'i* king, *hou'eiki* nobles, *mehekitanga* aunties, and so forth. The horizontal component of their relationship simply represents those of equal social status. Tongans practically apply this directional relational sensor as they attempt to maintain appropriate relationships with others. Many Tongans believe, that when one's vertical relationship is right, their horizontal relationships would also be right. For most Tongans as Christians, their vertical relationship is considered to matter most. Smooth relations reflect one's harmonious vertical relationship. For many Tongans, when something goes wrong with one's horizontal relations, the resolution is often found in re-examining one's vertical connection and acting accordingly. Nurturing of *vā* involves other values or attitudinal aspects including *faka'apa'apa* respect.

Nuturing Vā through Respect (Tauhi Vā 'i he Faka'apa'apa)

Faka'apa'apa is translated as 'respectful in one's manner and behaviour, courteous and humble in one's demeanour.' (Churchward, 1956, p. 12). Practically, in the Tongan sense, *faka'apa'apa* is defined in terms of *talangofua* obedience, *ongongofua* compliance, *totonu* justice, and *fakangēia* honouring. For instance, a student is regarded *faka'apa'apa* if he/she is obedient to teachers, parents, church leaders and authorities concerned and disrespectful if not obedient. A teacher is *faka'apa'apa* when he/she complies with ministerial and school regulations. Non-compliant teachers with school policies and guidelines could be identified disrespectful. To give or do justice to others is regarded *faka'apa'apa*, which is

closely related to giving others what is due to them regarding honour, praise and respect. Failing to acknowledge or to give someone what is rightly due them would be *anga ta'efaka'apa'apa* disrespectful. *Faka'apa'apa* is also portrayed in other forms such as the different languages Tongans use when addressing or communicating with the king, nobles and with one's fellow men, and how they behave and conduct themselves on certain occasions. Apart from *faka'apa'apa* respect, *tauhi va* is also nurtured by or through 'ofa love.

Nurturing Vā through Love (Tauhi Vā 'i he Ofa)

Kavaliku (1977) defines 'ofa as the "treasure of Tonga" (Kavaliku, 1977, p. 47) and argues that 'ofa is the philosophy behind Tongans way of life... and "we could not comprehend or understand other Tongan values such as *faka'apa'apa* respect unless we understand 'ofa" (Kavaliku, 1977, p. 67). *Anga'ofa* is translated as 'kind or loving in disposition [or] habitually kind, loving, cordial or gracious.' (Churchward, 2015, p. 12). Kavaliku identifies several meanings of the term 'ofa which include 'care', 'concern', 'gift', 'help', 'hope', 'kindness', 'sadness', 'sexual love', and 'sharing'. *Anga'ofa* speaks of 'ofa in a habitual way, and that comes from the mind and heart of the individual. 'Ofa could also be compounded with other words, prefixes or suffixes to give a whole new set of 'ofa related terms such as 'ofeina being loved or adored, 'ofa'anga object of love, sweetheart, darling, girl or boyfriends, *faka'ofa* someone or something that needs love, *faka'ofa'ofa* beautiful, exceptional in quality and outlook, 'ofa loto love from within, 'anga'ofa loving behaviour, hospitality or friendly, *loto'ofa* warm hearted, *fakakaukau* 'ofa loving thoughts, 'ulungaanga 'ofa behaviour based on love, *mata'ofa* loving perceptions, and so forth.

Nurturing Vā through Compassion and Friendliness (Tauhi Vā 'i he Anga'ofa mo e Angalelei)

Anga'ofa is traditionally identified a Tongan virtue. This value was observed by Captain Cook during his voyages to the Pacific including Tonga and there since naming Tonga the 'Otu Motu *Anga'ofa*, the Friendly Archipelago (Langdon, 1977). As Langdon noted that Tongans entitled for such a name because 'of their courtesy to strangers ... and a lasting friendship existed amongst its inhabitants.' (Langdon, 1977, p. 48). An act of *anga'ofa* was modelled by Her Late Majesty, Queen Salote Tupou III in representing Tonga at the British Queen Elizabeth's coronation. In her

knowledge of her place in that royal relational space, with 'ofa love, *faka'apa'apa* respect and *fakatōkilalo* humility, she selflessly allowed herself to be in the rain together with the rest of the British bystanders of the royal procession that day. As a favour in return, the British Queen offered to visit Tonga after the coronation which she did. A teacher with 'ofa love would be selfless, considering others first over one's needs and desires.

Nurturing Vā through Willingness to be Compliant (Tauhi Vā 'i he Lototō)

Tauhi vā maintaining harmonious relationships in the Tongan context requires the attitudinal value of *lototō* (Fua et al. 2007; Matafahi & Fusitu'a, 2009). *Lototō* is translated as 'willing, ready (in mind), eager [or] willingness or readiness of mind' (Churchward, 2015, p. 305). *Lototō* in its literal sense is dropping or leaving one's heart, which means being willing to leave one's heart, ideas, likings, desires and be eager to comply with others' ideas, and desires. The value of *lototō* is closely associated with *faka'apa'apa*, 'respect' and *anga fakavaivai*, 'humility'. Teachers valuing *lototō* could be seen in their attitude to be compliant with leaders' and colleagues' decisions, compliant with school rules and code of ethics. Teachers who are *lototō* would be willing to listen to the child's concerns, willing to do extra work for the benefit of his/her students, willingly meet any financial, spiritual, social or any other needs deemed necessary for the benefits of the child.

Nurturing Vā through Humility (Tauhi Vā 'i he Anga Fakatōkilalo)

It is also desirable for Tongans in their *tauhi vā* maintaining their relational spaces to show *anga fakatōkilalo* ((Fua et al. 2007; Matafahi & Fusitu'a, 2009). *Anga fakatōkilalo* is translated as 'humble, self-abasing, differential or unassuming' (Churchward, 2015, p. 9). *Anga fakatōkilalo* is related to *anga faka'aki'akimui* humility, where both refer to when someone does not want to be known or acknowledged as he/she deserves but would rather be identified with the rest of the group as ordinary. *Anga fakatōkilalo* is about not wanting to be treated as special but rather desiring treatments equal as others. For someone to be *anga fakatōkilalo*, one would choose to come down and be identified with others lower in status or do not have the privileges one should have. This value of *anga fakatōkilalo* is key in alleviating power relations in any situation. For instance, in a school context, *anga fakatōkilalo* is when the teacher chooses to come down to the level of her students,

parents and others in a way that she is willing to listen to them, and meet their needs wherever possible, and these qualities are anticipated to be part of the professional qualities of FMTs.

Nurturing Vā through Loyalty (Tauhi Vā 'i he Mamahi'i Me'a)

Mamahi'i me'a is another attitudinal value crucial for Tongans in nurturing their *vā* with the *fonua* land, *kolo* villages, *siasi* church, *fāmili* family, *kāinga* kin, and their *fatongia* social and cultural responsibilities. *Mamahi'i me'a* is translated as 'habitually standing up for or fight for [something]' (Churchward, 2015, p. 328). *Mamahi'i me'a* is closely associated with being loyal, determined and willing to see things through until their successful accomplishment. *Mamahi'i me'a* is related to good citizenship, nationalism and being faithful to one's calling and responsibilities. For instance, teachers who are *mamahi'i me'a* would typically: go the extra mile(s) in what one does when needs arise; provide services motivated by true love for others to succeed but not for any selfish personal gain; not want their loved ones, others, or things and places they highly regarded to be *fakamaa'i* shamed, disgraced, or let down. To prevent *fakamā* shame which often results in asymmetrical relational spaces or disharmony (Ka'ili, 2008), most Tongans value 'maintaining a good reputation'.

Nurturing Vā through Maintaining Good Reputation (Tauhi Vā 'i he Tauhi e Hingoa Ongolelei)

The Tongan attitudinal value of 'maintaining a good reputation' is not only important for Tongans (Kalavite, 2010) but could be influential in Tongan teachers' professional behaviours as well. Since Tonga is a collective society, having a good reputation is of importance for individuals and groups in almost all contexts, from a *api*, *fāmili*, *kāinga* (Kalavite, 2010), to church, school, and village communities to the whole society. *Fakamā* translates as 'causing shame, shameful [or] disgraceful' (Churchward, 2015, p. 65). As previously noted, the shame borne by an individual affects the reputation of the family--the immediate, extended--and the whole kin. Shame brought about by a person could be a lasting shame for that person's family, and village, similar to impacts as noted by Keller and Swany (1998):

Shame and loss of face are not taken lightly in Tonga. An individual who has been seriously shamed or caught (or even suspected of) doing something considered socially unacceptable endures untold measures of self-imposed personal agony. In extreme cases people are driven to suicide. (Keller & Swaney, 1998, p. 29)

An attitude of maintaining a good reputation is regarded strong intrinsic values and motivations to Tongans. I wonder, from the FMTs's account, how much would they attribute their most vPA to the above discussed cultural values, attitudinal ideals? This is a question that this study will help unveil.

The next section attempts to contextualise by blending understanding of attitudes and PA from western context as discussed in the previous chapter and those from the Tongan context to delineate an alternative Tongan conception of attitudes, hence PA, an appropriate way forward towards an understanding of the FMTs' professional attitudes, the purpose of this study.

3.5 *Mo'onia*: An Attitude Conceptual Framework-A Tongan perspective

3.5.1 Introduction

Conceptual Framework is defined by Atkins and Wallace (2012) as “simply a particular set of understandings about how the world works” (p. 81). Jaccard and Jacoby (2010) add that there are many ways of gaining and organising knowledge about one's world. In Jaccard and Jacoby's terms, conceptual frameworks are ‘socially based approaches to understanding’ which “involves internal conceptual systems that are communicated among individuals using an externally observable shared symbol system such as words, mathematics, and so forth. These shared symbol systems open the door to opportunities for improving and expanding personal understanding and tap into the accumulated wisdom of the past” (p. 22, 23). Fundamental characteristics to shared conceptual approaches are: they consist of concepts and relationships amongst concepts; limited in how much the world they address; and they generally serve prescriptive and evaluative functions. These have guided the conceptualising of this attitude framework.

This proposed *Mo'onia* Attitude Conceptual Framework (refer to *Figure 9*) as earlier indicated had resulted from a need at the proposal stage of this study for a

study context relevant conceptual framework to better facilitate the understanding of attitudes, the contributing factors to their formation and strength. This construction was also considered critical since it might provide relevant foundational ideas this study would need as steppingstones for understanding Tongan teachers' PA, the key foci of the study. However, for the framework to attain these anticipated goals, it was appropriate that ideas and literature supports were drawn on not only from the Tongan literature and worldviews but also from the literature discussed in chapter two, and others. Contribution made by Western and non-Western literature on attitudes are important and relevant here since attitude and PA in the context of Tonga and the Pacific are well under-researched.

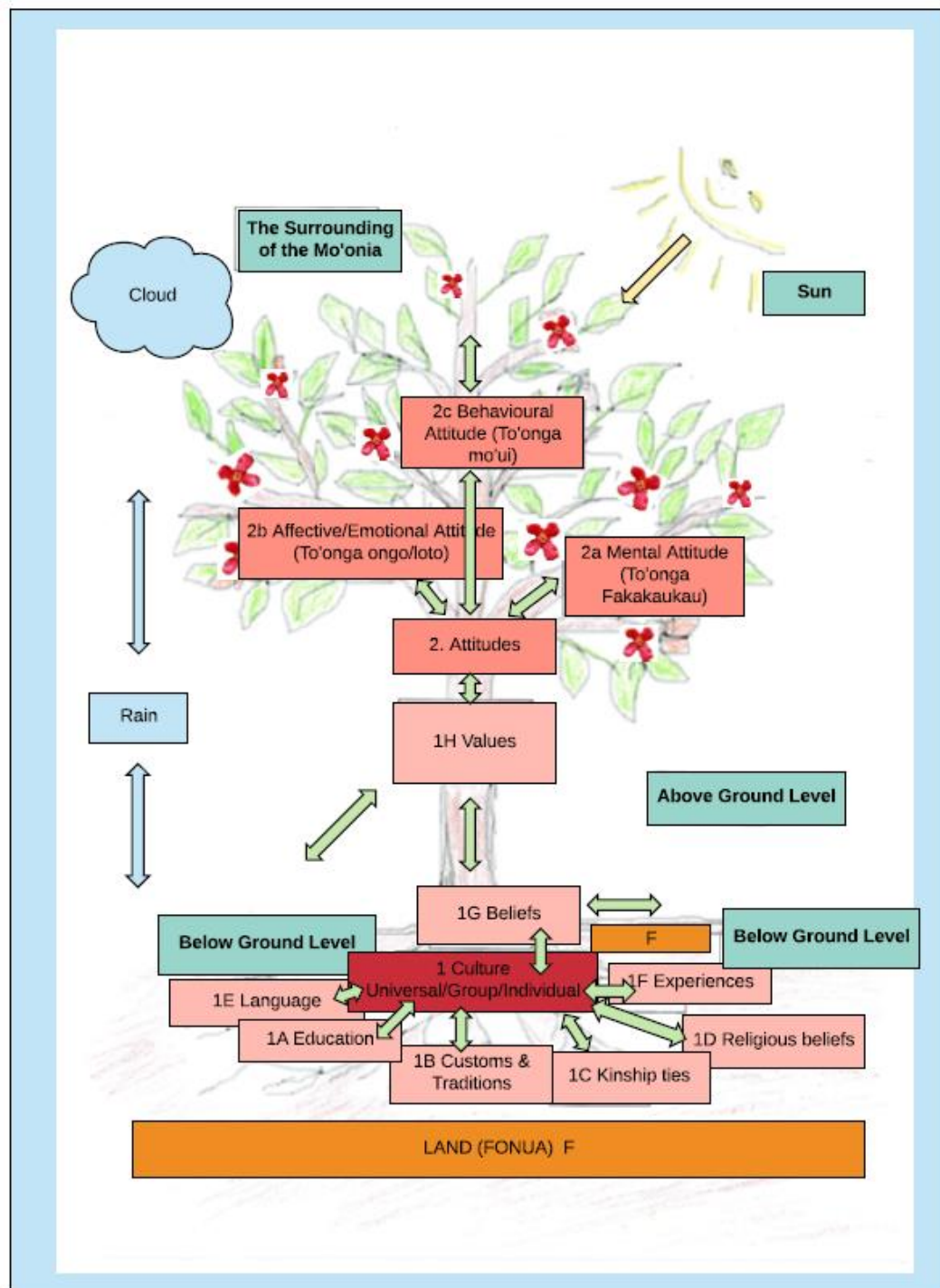


Figure 9: Diagrammatic representation of the Mo'onia Attitude Conceptual Framework

3.5.2 What is *Mo'onia* and why *Mo'onia*?

This study is an attempt to be part of a solution to the poor PA of teachers in Tonga. *Mo'onia*, as earlier defined in Chapter One, has the English translations as 'the true/real one', 'the one', 'the best' among others. As indicated by its different

translations, a *Mo'onia* simply refers to someone (or something) who is regarded to have the qualifying qualities so as to be known/called, 'the best', 'the one', and 'the real/true one'.

Conceptual understanding provided by the concept of *Mo'onia* is enriched with the additional conceptual meanings given by a plant species with unique cultural, social, and economic values in Tonga, the *Mo'onia* plant. Plant *Mo'onia*, scientifically known as *Garcinia pseudoguttifera*, is one of the few species of the *Garcinia* family, from which the Tongan royal flowering plant species of *Mo'onia* belongs. Variety of species in this family could be all and generally referred to as *Heilala*. *Mo'onia* as implied by its name is the best kind of *Heilala*, in fragrance, and appearance, hence value, and status ('Oketi 'Akaula, talanoa, March 2014). Conceptually, *Heilala* and *Mo'onia* are associated with other concepts such as "*Tu'i*" (king, royal), "*Nopele*" (nobilities), "*ma'olunga*" (one in distinguished position/status, elites), and "*fungani*" (what goes on top of something as final touch-giving it elegance, enrichment, extra beauty) among others. Of interest here, is the association *Mo'onia* has with *fungani*. *Fungani* as mentioned earlier is what makes a garland extra special in beauty, and elegant in design. A *fungani* depicts the skills, knowledge and experience the garland makers have, and for whom the garland is prepared. Making *fungani* is a Tongan fine art on its own. It was customary that garlands with *fungani* were made specifically for royals and chiefs. However, for the Tongan people, to be in the celebrative spirit of an occasion they attend, they would love to wear a garland with special *fungani* on, the best of such would be a *fungani* made of *Mo'onia*.

Likewise, attitude is looked at in this research as the *fungani* that Tongans, teachers of Tonga have lacked and must have. Fua et al. (2007) highlight this notion when they said that "a person who has achieved *poto* (wisdom) in the Tongan context is not only knowledgeable and skilful but also, and **most importantly** [bold is to emphasise, not in the original text], has the desired Tongan '*ulungaanga* (behaviour/attitude)" (p. 5). Similarly, as highlighted in Matafahi and Fusitu'a's (2009) study, teachers' attitudes seemed to be what mattered most, when it came to considering qualities for Tongan teachers. The notion of right and quality attitudes for teachers comes from being entrenched in Tongan values and culture (Matafahi & Fusitu'a, 2009) (refer to section 3.3.2). Also, this idea was highlighted by

Halloran (1967) as he said the “content of attitude is of course, very largely provided by culture” (p.29). Having the right attitude, hence PA is a *fungani* acknowledged timely and appropriate for teachers of Tonga, the focus of this study.

In addition, attitude is believed to be a fundamental element in the professional make up of teachers for Tonga. This is why teacher professionalism, of which is mainly about professional culture (or attitudes) as argued by Evans (2008) in earlier chapter, is being considered one of the four key areas that the Tonga Ministry of Education and Training sets out to develop teachers on (Ministry of Education and Training, 2013b). Matafahi and Fusitu'a (2009) indicated in their study that their participants did not mention much about any dissatisfaction with teachers' content and pedagogical knowledge. Matafahi and Fusitu'a, thus assumed that these aspects were less problematic in comparison to teachers' attitudes. Thus, for a Tongan teacher to have the right attitude is like the *fungani* one needs in order to become a FMT, a *Mo'onia*. In the Tongan context, a *Mo'onia* is well respected and esteemed by others in the society.

3.5.3 The *Mo'onia* Plant

The *Mo'onia* plant (*Figure 9*) as mentioned earlier helps with the conceptualising of how attitudes are believed to be formed and strengthened in the context of Tonga. These conceptualisations are looked at in terms of the functions of what constituted at ground level, above ground level and in the surrounding of the *Mo'onia* plant.

The ground and the roots

Important at ground level are the roots (parts labelled 1, 1A, 1B, 1C, 1D, 1E, 1F, & 1G) and the ground itself (part labelled F). The ground (F) has several important functions to the survival and health of the roots, hence the *Mo'onia*. The ground supports, protects and nourishes the *Mo'onia* plant. Without this means of support, the *Mo'onia* plant would not be able to maintain an upright posture for its inception of light for photosynthesis, so it may eventually die. The ground is the first point of contact of the roots with the outside world, so the ground is the primary protection of the roots. It is through the ground, both good and harmful substances reach the roots, and may permeate to the *Mo'onia*. Through selective absorption processes, the desired nutrients will be taken into the roots for nourishment. The roots being covered by the ground means that the roots are kept relatively moist most of the

time, thus the roots would not be facing harsh dehydration at ground level. Last but not the least, the ground is a filter to many of the unwanted materials from the environment, such as pollution of all sorts. Detrimental to the *Mo'onia* would be those unwanted materials that may permeate through the soil and eventually be absorbed into the *Mo'onia*. Some of which may challenge root growth and survival of the *Mo'onia* plant itself.

The ground/land speaks of people (Nabobo-baba, 2006; Kalavite, 2010). As the ground/land acts as support, protection and filter of unwanted materials that may harm the roots (1, 1A, 1B, 1C, 1D, 1E, 1F, & 1G) hence the *Mo'onia*, so do people with whom the roots (which in this case includes religious beliefs (1D), education (1A), language (1E), tradition and customs (1B), and kinship ties (1C) among others) are associated. It is the people who support, sustain and nourish culture (1, 1A, 1B, 1C, 1D, 1E, 1F, 1G), beliefs and values (1H) from which attitudes are formed (Halloran, 1967; Allport, 1970). People uphold certain cultural practices, knowledge, skills, and norms important and unique to a society like Tonga in this context. People act as filters as they continue to practise, retain, and enhance societal values and knowledge which they consider of significance to their families, communities, and the Tongan society. As filters they may also discourage and discontinue practices regarded detrimental and toxic for people and teachers' lives.

Underneath and within the ground are the roots (1, 1A, 1B, 1C, 1D, 1E, 1F & 1G). The roots provide anchorage for the plant and absorb all the necessary nutrients for the plant. This is where part of the *Mo'onia* plant growth takes place. Likewise, with attitudes, what anchor attitudes are the cultural values and practices such as religious beliefs (1D), education (1A), language (1E), tradition and customs (1B), and kinship ties (1C) among others. Culture in general is a complex and multi-layered phenomenon, and it could be universal, group-relate, and personal in scope (Kluckhohn & Murray, 1965). Attitudes are parts and puzzle of culture, learned through interactions with others, shaped in part by norm-related influences, thereby the supposition that everyone is likely to be uniquely different attitudinally (Bonvillain, 2013). It is central here the roles 'important others' (Halloran, 1967), groups and their norms, values (1H) and culture (1, 1A-1G) among others play in the formation and development of a person's attitude.

The roots being under the ground, well illustrates how the sources and complex influences which impact the attitude formation and development of a person, are processes not often easily detected or traced. The initiation process, causes, and sources for an attitude are often deeply rooted in one's past experiences (Cohen et al., 2011), thus, everyone is perhaps the best source to the knowledge about one's own attitudes. This perception has partially informed my choice to align this study with an interpretive research paradigm.

The roots ((1, 1A – 1G) are the *tukungakoloa* (wealth reservoir) from which attitudes are formed. What nourishes the roots underneath will be witnessed in the *Mo'onia* plant parts above the ground. With attitude, what one values 'in the deep' will be reflected and witnessed in one's attitudes. Growth and strength of attitudes increase with age. Stable attitudes are indicative of strong attitudes.

As a *Mo'onia* must have roots to survive, so do attitudes, they need to have firm footings too, in order they could be further developed and enhanced. Firm attitudes speak of strong attitudes which are results of many interacting factors such as values, beliefs, and normative practices as illustrated by the *Mo'onia* Framework (Figure 9) above. This notion aligns with Halloran (1967), who indicates that attitude formation does not take place in a vacuum, rather it is formed through interactions.

What's above the ground?

The *Mo'onia* parts above the ground are the stem, branches, leaves, flowers, and other parts of the *Mo'onia* plant observable to the eyes. Likewise, for attitudes, though they cannot be observed directly (Ajzen, 1961), they could be inferred from observable behaviours displayed by the attitude bearer. The stem of *Mo'onia* (part labelled 2) is illustrative of attitude as a unitary complex mental construct, translated into Tongan as "*to'onga*"/ "*ulungaanga*" (refer to section 3.3.2.).

To'onga and *ulungaanga* are both translated as form of behaviours. They are often used interchangeably and can be compounded with other words, and both still mean the same thing. For instance, when combining *to'onga* and *ulungaanga* with the word '*lelei*', the words '*to'onga-lelei*' and '*ulungaanga-lelei*' result. Both these concepts refer to forms of good behaviours. However, it is noted that the concept of *to'onga* in certain cases matches the attitude concept better than *ulungaanga*. Despite this recognised difference, both concepts will be used here since studies

like that of Fua et al. (2007) and Matafahi and Fusitu'a (2009), use *'ulungaanga* as attitude.

The three branches (parts labelled 2a, 2b, 2c) are to illustrate the three content areas to attitude, namely the cognitive - mental component (2a), the affective – emotions (2b), and the behavioural component (2c). Off branches from the main branches denote more explicit ways into which, mental, behavioural, and affective components of attitude may unfold.

What's out and around the Mo'onia

Last but not the least, the influences from nature will either have negative or positive impacts on the livelihood of the *Mo'onia*. Important in this framework is the functions that the sun (figure labelled 3.) plays in enhancing the *Mo'onia*.

To sustain the *Mo'onia* plant, it needs sunlight and rain. The ultimate nourishment of the *Mo'onia* comes from the sun. In addition, the sun is key in causing rain so that the *Mo'onia* will be able to successfully make use of the nutrients available in the ground.

Tongans believe in super-naturals (Thaman, 1998), hence the Christian God since the arrival of Christian missionaries (refer to Section 1.0). They believe God as the Sustainer and the Life giver to all things, thus the sun speaks of God and the strong influence biblical principles and teachings have on Tongan values, culture and what they consider as right attitudes. Similar explications came out clearly in Matafahi and Fusitu'a's (2009) study as they note the strong emphasis their study participants put on believing God and living biblically principled lives as key aspects to qualities of teachers for Tonga.

Summary

This chapter has provided a brief overview of geographical, historical, and political aspects of the Tongan context. The education system was looked at highlighting certain aspects of Tonga Teacher Education. The status of professional development for teachers across the Tongan Government school sector was examined which this study will contribute towards. The Tongan culture and their relevance to informing and shaping teachers' values, beliefs, and professional attitudes were also discussed. The chapter closes with presenting a conceptual

summary of the current understanding of attitudes related to the context of the study using the concept of *Mo'onia*. These aspects are pertinent to understanding of possible influences and sources to FMTs' ways of thinking, values and beliefs hence their PA and behaviours. The next chapter presents the research methodology of the study.

Chapter Four: Methodology

This chapter is in six sections. The first section introduces and presents the research questions for this study, discusses the choice(s) of ontological, epistemological and theoretical perspectives and their justifications. The second section discusses the methodological considerations, in particular, the concepts of mixed methods, *Kakala Mo'onia* (KM) and the rationales for their use in this study. The Pre-Survey, Survey and the *Talanoa Fungani Mo'onia* (TFM) as methods, and the ethical approval of the study are discussed in the third section. The subsequent sections discuss the context of the study, sampling, methods and procedures for generating, collecting and analysing data. This is followed by a section discussing the quality criteria that were taken into account before, during, and after carrying out the study.

An overview of the research design is illustrated in Figure 10.

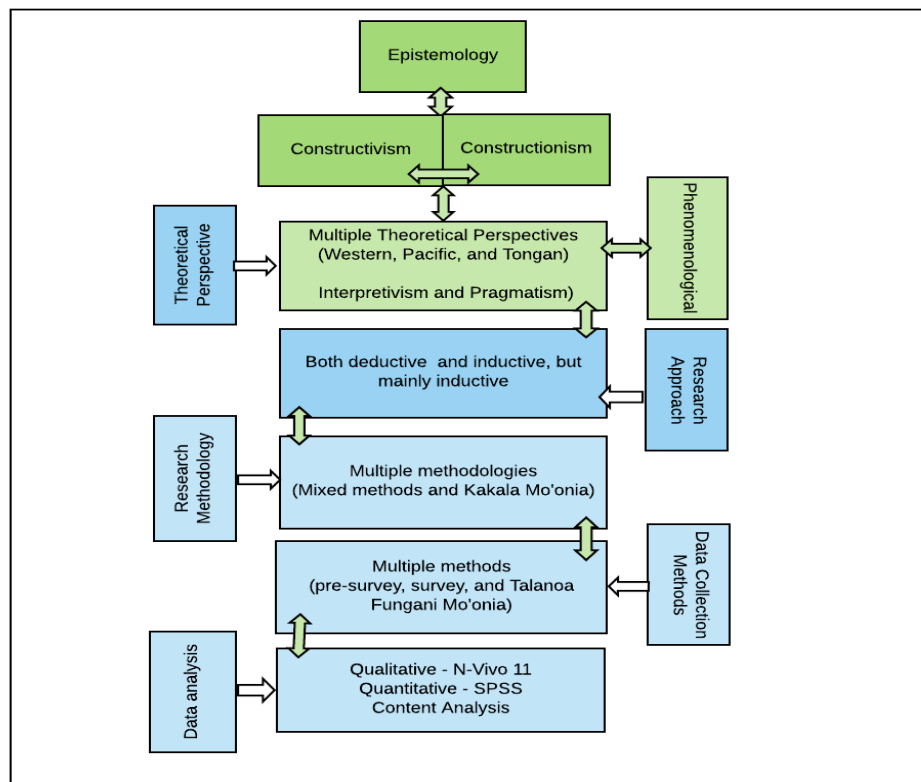


Figure 10: The research design

4.1 Research Questions

Research can be defined as a systematic way of searching to answer a question or to understand a situation or phenomenon. It is a structured and organised process of searching or re-searching for new insights, advancing knowledge on understandings of a practice, concepts, methodologies, or phenomenon (Bloomberg & Volpe, 2012). In doing research, the first step is to decide on the purpose of the research and consequently the research question(s). Research questions not only dictate the researcher's choice of the research strategies to employ but they are reminders of the key tasks at hand. Furthermore, research questions also inform the researcher's decisions and choices on other aspects of the study such as the study's research design, methodology, the data collection methods and data analysis process. The research key and sub-questions guiding this study are:

The key research question:

- How can positive teacher attitudes be developed and maintained through pre-service and in-service teacher education in Tonga?

Informed by the main empirical question are these research sub-questions:

- What are the *Faiako Ma'a Tonga*'s understanding of professional attitudes?
- What factors considered influential in the *Faiako Ma'a Tonga*'s professional attitude formation?
- What factors have contributed to the *Faiako Ma'a Tonga*'s professional attitude strength?
- What are the *Faiako Ma'a Tonga*'s valued professional attitudes, how were they formed and made strong?
- What suggestions do *Faiako Ma'a Tonga* have about ways teachers' professional attitudes be enhanced?

This study aimed to investigate FMTs' perceptions regarding PA in five areas: understanding of PA as teachers; views of the factors which have contributed to their PA formation; their perceptions of factors strengthening and giving their PA stability; teachers' valued professional attitudes (vPA), how each was formed and made strong; and their views on ways to help develop teachers' PA. These five areas are explored as avenues towards better understanding of PA and to inform

future continuing professional enhancement activities for Tongan teachers, particularly teachers in the Tongan Government education sector.

To answer these questions, it was anticipated that seeking the viewpoints of valued teachers of Tonga (the FMTs) would be a good starting point. That is, this study examined and explored the FMTs' views by their responses to four open-ended questions pre-survey, closed and open-ended questions survey, and the stories of their lives and lived experiences related to their vPA through *Talanoa Fungani Mo'onia* (TFM, a variant of Talanoa). Interpretations of the FMTs' views were made both quantitatively and qualitatively. These decisions were central aspects of the methodological considerations of this study informed by some philosophical assumptions about the nature of knowledge and how such knowledge can be generated and validated. The next section examines the philosophical underpinnings of research and how they have informed this study.

4.2 Philosophical stances to research

The philosophical underpinnings of this study align with Crotty's (1998) four philosophical research dimensions: epistemology, theoretical perspectives, methodology and methods. According to Crotty (1998. p. 6), these four elements serve to help 'ensure the soundness of our research and make its outcomes convincing.' The next section describes these philosophical stances and their implications for this study.

4.2.1 Epistemology

Epistemology is about the very basis of knowledge, how it is acquired and also communicated to other human beings (Cohen et al., 2011). Epistemology reaches into our understanding of what human knowledge is, its characteristics, and the kind of knowledge we believe that will be attained by our research (Crotty, 1998). Epistemological considerations for research are inherent at all levels of a research study, such as its theoretical perspectives, methodology, methods, its communication to audiences (Cohen et al., 2011; Crotty, 1998), and consequently, the decisions made about the legitimacy and adequacy of these kinds of knowledge (Crotty, 1998; Maynard, 1994).

Crotty (1998) identified three main forms of epistemological stances: objectivism, subjectivism, and constructivism. **Objectivism** is the epistemological view which

asserts that things exist as meaningful entities independently of consciousness and experience (Crotty, 1998). That is, truth and meaning reside in them as objects (objective truth and meaning) and these objective truths can be accessed only through careful observations and experiment as in scientific research. The principle of replication is emphasised as the means of knowledge, truth and meaning verification (Neuman, 2012), and it is objectivism which underpins the positivistic stance to research. **Subjectivism**, on the other hand, holds that meaning could come from anything as a result of an interaction between the subject and the object to which the meaning is ascribed (Crotty, 1998). That is, the meaning is sourced from something else other than the object and the subject involved, such as dreams, religious beliefs, and others. In subjectivism, meaning does not come out of an interplay between subject and object but is imposed on the subject by the subject. Here, the object as such does not contribute to the generation of meaning. Subjectivism informs the structuralist, post-structuralist and postmodernist forms of thoughts (Crotty, 1998). Here, objectivism and subjectivism are not viewed as separate epistemological stances instead they occupy the opposite ends of a continuum, and between them are other forms of epistemological stances. The present study neither views the social reality and knowledge of the FMTs' about their PA as independent of their consciousness, and daily lived experiences, nor are they obtained entirely from sources external to the interactions amongst and between the subjects and objects of research. From that regard, this study is neither objectivist nor subjectivist in its epistemological underpinning; rather it stems from a constructivism (and constructionist) epistemological perspective.

Gall and his colleagues (2007) define constructivism as an epistemological doctrine where social reality is constructed differently by different individuals, and for constructions to be transmitted to members of society, various social agencies and processes are responsible (Gall et al., 2007). Truth and meaning are created by the subjects' interactions with the world (Lincoln & Guba, 2005). So, meaning is constructed not discovered, subjects construct their own meaning in different ways, even in relation to the same phenomenon (Gall et al., 2007). Allied with constructivism is constructionism, and they tend to be used interchangeably in the literature (Boynton, 2011; Bryman, 2012; Flick, 2014; Gall et al., 2007), due to the close alignment of their philosophical claims regarding knowledge and truth.

Although not exhaustive, Boynton (2011) points out some of their commonalities including: both view knowledge as being constructed within social contexts; qualitative inductive approaches are typically used in both; the meaning of the phenomenon under inquiry is formed by the participants' subjective views (Creswell & Plano Clark, 2007); and both accept relativism where subjective interpretation is needed to more fully understand the diversity involved (Lincoln & Guba, 2005; Teddlie & Johnson, 2009).

Also, worth mentioning is the distinction between these allied epistemological stances because their difference here highlights an aspect crucial to this study's choice of constructivism to ally constructionism. Drawing from Kraus (2005) and Piaget (1976), Boynton (2011) asserts "constructivism upholds the belief that human beings interpret and construct meaning and knowledge through interactive internal and external learning experiences that provide explanation and guidance" (Boynton, 2011, p. 105). Constructionism, however, considers knowledge building within the reality of everyday life constructed and maintained through contextual social interactions and language, which are historically and culturally shaped (Berger & Luckman, 1996; Houston, 2001; Vygotsky, 1978). Here, the basic difference lies at the plane where knowledge creation is proposed happen. While constructivism considers such interactions to takes place in an internal and external axis, constructionism emphasises this process to happen exclusively on the social contexts of the social actors, and are perpetuated through social interactions and language, shaped historically and culturally. The emphasis constructivism put on knowledge construction to take place through learning interactions which happen internally and externally aligns with the epistemological orientation this study has regarding the knowledge creation Tongan teachers might have regarding their understanding of PA and that of teachers' professionalism. Constructivisim extends its arguement to say individuals construct themselves, meaning, that individuals do not have an objective real self, rather each constructs their own self, even multiple selves (Gall et al., 2007), a notion which could be useful in this study's attempt to better understand teachers and their deeply rooted PA.

Similarly, constructionism assumes that 'all knowledge, and therefore all meaning reality as such, is contingent upon human practices, being constructed in and out of interactions between human beings and their world, and developed and transmitted

within an essentially social context.' (Crotty, 1998, p. 42). Social truths are constructed as a person grows up, interacts and lives life daily. Social realities and knowledge, therefore, vary amongst individuals as they socially interact and depend on their ideas, beliefs and perceptions of what they believe to be real (Neuman, 2012). Neuman further states that we continuously create ideas, relationships, symbols and roles that we consider to be meaningful or important, and therefore knowledge and social reality are fluid and filled with shifting perceptions (Neuman, 2012). For this reason, to study and understand human social life we must study how people construct subjective social reality.

Aligning with both constructivism and constructionism perspectives, this study acknowledges the complex of truth and realities of the practices, experiences, and life stories of the FMTs are constructions each FMT has made as they had interacted with others in their multiple worlds they have grown up in, and have been actively part of during one's lifetime. These multiple worlds might include their familial, educational, social, cultural, religious, to name a several. Also, what the FMTs may consider as truth today may not be so tomorrow, let alone what they thought in the past. This is partly because the FMTs are active participants in their society and must continuously deconstruct, construct, co-construct and reconstruct what they may consider as social reality based on what they may consider being meaningful and essential (Neuman, 2012). What may be meaningful and relevant to one may not be so for others. So, the FMTs' knowledge and reality vary and are subjective constructions. As a researcher, to understand the FMTs' meaning, understanding, and their constructions regarding their PA explored in this study, qualitative data was favoured because it allowed in-depth understanding of the constructions currently held by the FMTs about their PA. Epistemological perspective tends to inform the theoretical perspectives of research (Crotty, 1998). In the following sections, theoretical perspectives and the implications for this study are presented.

4.2.2 Theoretical Perspectives

Theoretical perspective is the 'philosophical stances informing the methodology and thus providing a context for the process and grounding its logic and criteria' (Crotty, 1998, p. 3). Crotty argued that the justification of our choices and particular use of methodology and methods sometimes tap on the assumptions about the reality we bring to our work. Different ways of viewing the world shape different

ways of researching the world. This study aligns with both Western and non-Western - Pacific and Tongan – perspectives. A multiple theoretical perspectives approach was considered appropriate in this research, hence these perspectives are discussed next.

Western Theoretical Perspectives

The concept of Western theoretical perspectives is used in this study to refer to those research theories which have originated, applied and are commonly used in countries considered Western in their geographical locations, such as the United States of America, United Kingdom, Europe, Australia, and New Zealand (Soanes & Hawker, 2013). This study argues for the appropriateness of employing context relevant and blended multiple theoretical perspectives approach to this study, to ensure credibility and trustworthiness of data collected. Interpretivism is one of the theoretical perspectives adopted in this study.

Interpretivism

Interpretivists see social reality as fluid and filled with shifting perceptions (Neuman, 2012). Neuman states (2012, p. 48) that ‘subjects often construct, test, reinforce, or change beliefs, assumptions, and perceptions which are embedded in daily social rituals, traditions, and institutions and becoming ongoing habits, practices, and procedures’. To capture the fluid nature of this social reality, interpretive researchers favour qualitative data, inductive reasoning and an idiographic approach. An idiographic approach deals with the specific description and emphasizes creating a highly detailed picture or description of a specific social setting, process, or type of relationship, assuming that in doing so will advance a deep understanding of the realities investigated (Neuman, 2012). Inductive reasonings relate to how researchers try to understand and make sense of the data. Hence their reasonings emerge from the data. Instead of emphasizing replication as verifiers of knowledge and reality investigated, an interpretivist adopts emphatic understanding (*verstehen*), which is ‘a desire to get inside the worldview of a person or those being studied and accurately represent how that person sees the world, feels about it, and act within it’ (Neuman, 2012, p. 49). In other words, an interpretivist assumes ‘best advancement is made if they would truly grasp the inner world, subjective views, and personal perspectives of the people we study, and to “stand

in another's shoes" and understand how and why people see, feel, and act as they do (Neuman, 2012, p. 49).

This study used an interpretive theoretical perspective, because it focused on understanding participants' experiences and how they make sense of their social world as they interact with it. Participants' experiences and meaning-making are context dependent (Cohen et al., 2000). Furthermore, an interpretive perspective is appropriate because it focuses on understanding participants' meaningful actions attached to what they believe, value and do in a given socio-cultural context. Gray (2014) identified five approaches of interpretivism: symbolic interactionism, realism, hermeneutics, phenomenology and naturalistic inquiry. Of these approaches, a phenomenological and naturalistic perspectives best suited this research design because this study was in part concerned with teachers' understanding of their PA as lived realities in teachers' natural settings. These realities of their practices, experiences, and life stories could have been constructions they made as they had interacted with others during their lifetime, a notion aligns with the constructivism epistemology of this study.

Phenomenology focuses on understanding the meaning that events have for participants (Patton, 1991). Social actors live in a world of multiple realities and social actors move within and between these with ease (Burrell & Morgan, 1979). Here, researchers attempt to understand how one or more individuals experience a phenomenon from their own perspectives. The goal therefore is to enter the inner world of each participant to understand his or her perspectives and experiences. (Johnson & Christensen, 2012). As the researcher in this study, it is my intention to understand, from the FMTs' perspectives, how they understand PA and their lived experiences as professional teachers, notions align with the focus of phenomenological approaches (Patton, 1991). To get further into the inner world of teachers' lived realities as professionals, this study was designed to learn from the participants' life stories and their perspectives about how their highly regarded PA informing their notable professional practices, were formed and made enduring. Aligning this study with phenomenological approach would result in teachers' "common sense being heard, different views, values, and ideas are shared and out of multi-level discussion and sharing, then understanding can be clarified."

(Vaiioleti, 2011, p. 133). My experiences and inherent biased perceptions and knowledge as a science educator, teacher educator, school administrator and as a FMT, despite their potential instrumentality to validate data provided by the research participants (FMTs), I intend to bracket them so to allow participants' data to emerge unwavering, be reported and interpreted as closest as possible to participants' understanding and perceptions. This study also considers pragmatism as one of its theoretical perspectives, and it is discussed next.

Pragmatism

Despite the existence of varied views of pragmatism, Crotty argues the pragmatists approaches to have displayed a number of common characteristics, and some of which according to Mwalongo (2015) include the following: efficacy in practical application; valuing both quantitative and qualitative data if such data works in providing the solution for the problem under study; that knowledge is socially constructed; and that knowledge is provisional.

Firstly, pragmatism assumes that knowledge is based on practical outcomes and on what works (Denscombe, 2010; Hesse-Biber, 2010). It is about discovering solutions to the research problem (Lodico, Spaulding, & Voegtler, 2010). Secondly, pragmatism acknowledges the value of both qualitative and quantitative approaches as long as they help the researchers discover what they want to know (Feilzer, 2010). Thus, pragmatism sheds light on how the researcher approaches can be mixed to address the research questions. Thirdly, pragmatism recognises knowledge as constructed and based on the reality of the human experience (R. B. Johnson & Onwuegbuzie, 2004). Thus, as knowledge is socially constructed, pragmatism acknowledges the existence of multiple realities. Finally, knowledge is provisional. That is, what is true today may not be necessarily true in the future (Denscombe, 2010; Hesse-Biber, 2010) or in another context. This means that knowledge about reality or the nature of the world continually changes over time and in different places. Thus, for example, further research in the future may falsify today's claimed reality, an aspect consistent with constructionist epistemological perspectives, as discussed earlier.

The methodological approaches to this study are also informed by a pragmatism perspective, because choices of methodologies were based on what would work for

this study and with an intention of identifying practical solutions for enhancing Tongan teachers' PA. These practical solutions are assumed in this study, vested in the valued teachers of Tonga, their knowledge, experiences and life as professionals. Further, pragmatism assumes that knowledge is socially constructed, involves multiple realities, and is provisional (Denscombe, 2010; Hesse-Biber, 2010), and contextual therefore theoretical perspectives related to the context of the study are vitally relevant in this study.

Pacific and Tongan Theoretical Perspectives

It is well known that the Western and the Tongan views of truth and knowledge related to research differs. For instance, in Taufe'ulungaki's (2003) comparative views of Western and Pacific (particularly Tongan) perspectives on research, she acknowledges that Western perspectives on research regard truth and knowledge as the logical end products of people's search for meaning, order and control of a seemingly chaotic natural universe. On the other hand, from a Tongan perspective, "truth and knowledge are integral parts of the natural universe, as much as living and non-living things are in us and around us" (Kalavite, 2010, p. 114). Adopting Tongan theoretical perspectives in this study is viewed appropriate complementary lens to the Western, thereby enabling context-appropriate ideas, knowledges, and ideals to be elicited, articulated, and to be understood in their proper contexts the phenomena of study, teachers' PA in this case. Further, employing Tongan research perspectives is crucial since this study of valued teachers' PA was conducted in Tonga, by a Tongan researcher, with Tongan participants. The Pacific (specifically Tongan) theoretical perspective consideration made in this study is epitomised at the methodological and method levels with the introduction of the Kakala Mo'onia Pedagogical Positive Deviance Research Model and the Talanoa Fungani-Mo'onia research method, which are presented later in this chapter.

Also, this study, as explained in Chapter Two, lends support from a number of theoretical lenses in particular the social influence theory about attitudes, Evan's (2008, 2010, 2011, 2014) professionalism model, Bronfenbrenner's (1979) ecological model, and Hermans' and his colleagues dialogic self theory (2012; 2010), through which to help map out how the FMTs' might have understood PA, and how their PA might have been formed and strengthened. Collectively, the

researchers using these theoretical frames have valued the notion of self, social, cultural, professional, educational, ecological, and historical contexts of participants. In addition, the inter-play of the relationships that exist between the internal and the external axis of individuals, amongst individuals and groups at these various life contexts mentioned above, even tend to form the complex web of influences on the formation and development of teachers' attitudes, hence their professional attitudes, which this study set to investigate, and a mixed method approach to research fits for such investigation. The research methodology and its implications for this study are discussed next.

4.3 Research Methodology

Methodology includes a plan of action, process or design underpinning the choice and use of particular strategies given the study's desired outcomes (Crotty, 1998). A methodology is the research dimension linking the philosophical and the practical aspects of the research, which in Hesse-Biber's (2010) views it is a theoretical bridge that connects the research problem and questions with the research method(s). Methodology differs from method, as it provides the underlying basis for the choices the researcher has made about data collecting strategies to use, data analysis and interpretation, and assessing the trustworthiness of the conclusions. Thus, discussion of methodology should consider all these factors.

Ensuring appropriate relevant methodological approaches are employed to achieve study purpose is crucial, and therefore both Western, and Pacific (that is Tongan) research methodological approaches were adopted by this study. Amongst the fundamental reasons for this choice was the fact that the Western methodological choice of mixed methods approach initially made was clearly limited in certain regards to capture and portray more fully the philosophical, methodological, and practical groundings needed and consider in this study. However, the attaining of such goals in the design of a study is critical for validity and trustworthiness reasons (Cohen et al., 2011). Further, the lack of relevant research methodological options in both the western and Tongan contexts to unify the concepts key to the study was another reason for this study's drawing from what available methodologically in both worlds, Western and Tongan. Blending of relevant research methodologies available was therefore seen as the most appropriate way forward if this study needs one with the perspectives required to faithfully reflect that of the study. Being

informed by these insights, this study has therefore employed a mixed methods methodological approach, complemented by a Tongan-Western blended *Kakala Mo'onia* Pedagogical Positive Deviance Research Model (see Appendix E for further details). This concept is further explained later in this chapter.

4.3.1 Mixed methods approach to research

Pragmatism is often used as a matching or associated theoretical frame for a mixed methods approach to research. Mixed methods research is also known as mixed methodology, multi-strategy research, integrated methods, multimethod research, and combined methods (Hesse-Biber, 2010). Despite these variations, the term mixed methods research will be used in this study. According to Leech and Onwuegbuzie (2009) “mixed methods research involves collecting, analysing, and interpreting quantitative and qualitative data in a single study or in a series of studies that investigate the same underlying phenomenon” (Leech & Onwuegbuzie, 2009, p. 22). Mixed method design assumes knowledge is provisional, that is, what is right today may not necessarily be right in the future (Denscombe, 2007); and that the nature of reality is complex and layered, therefore phenomena can be understood better by using mixed methods research (Gay, Mills, & Airasian, 2012). Mixed methods research is concerned with ‘what works’, and solutions to problems (Cohen et al. 2011; Creswell, 2007; 2014; 2015; Patton, 1990), which this study sets to achieve. So, this study attempts to explore the FMTs’ ‘valued PA’ and their accounts on how they were formed and made stable, as part of identifying how Tonga teachers’ professionalism can be enhanced.

Features of mixed methods research

Four features of mixed methods research, as described by Creswell and Poth (2018), will be briefly outlined here. Firstly, mixed methods research uses both qualitative and quantitative approaches to data collection and data analysis within a single research project (Hesse-Biber, 2010). Data can be collected simultaneously or sequentially. Further, mixed methods research integrates these approaches to help answer research questions meaningfully (Bryman, 2008; Hesse-Biber, 2010). That is, the integration serves complementary purposes, which means the weakness of either approach is offset by the other (Creswell, 2010) and it allows for a fuller understanding of the research problem (Hesse-Biber, 2010; Mwalongo, 2014). Moreover, it is also essential for researchers using mixed methods research to

consider priority given to qualitative and quantitative data collection, and the reasons for giving such priority (Creswell, 2012). In Creswell and Clark's (2007) classification, this study is a "Qual+quan" mixed methods design (Creswell & Clark, p. 85). The overall emphasis was on the qualitative data collected, although some quantitative data were collected concurrently with the qualitative survey data, for triangulation purposes and help identify trends regarding the FMTs' agreement and disagreement with survey items. This study's emphasis on the qualitative data collected is consistent with the interpretive theoretical framework adopted. The qualitative approach generally allows for in-depth examinations of people's (such as the FMTs) experiences, opinions, feelings and knowledge in narrative or descriptive ways (Best & Kahn, 1993; Maykut & Morehouse, 1994).

The sequence in which the qualitative and the quantitative data are collected is also an important consideration to an effective mixed methods design. In this study, data were collected sequentially and concurrently. Using a pre-survey was in part exploratory but sequential in relation to the subsequent data collection phases of this study, the survey in phase two, and the Talanoa Fungani Mo'onia in phase three. Concurrent data collection through a single instrument such as a survey, is an emergent practice in mixed method design studies and had been successfully implemented in studies such as that of Mwalongo (2014), and this approach is used in this study, where concurrent data collection of both quantitative and qualitative data is designed to be accomplished through one instrument, the main survey of the study. In concurrent design, both qualitative and quantitative data are collected simultaneously, merged and used to understand the research question (Creswell & Creswell, 2005; Gay et al., 2012), which inform the intention for this embedded concurrent design within this study's survey.

In conducting a mixed method research, deciding on the most appropriate design(s) is crucial with the above features essential to consider. The next section discusses in more detail the designs of mixed methods research used in this study.

Mixed method designs used in this study

Creswell (2012) discusses six mixed methods research designs: convergent, explanatory sequential, exploratory sequential, embedded, transformative, and

multiphase. This section, however, focuses only on the exploratory sequential mixed methods design and concurrent mixed methods designs used in this study.

Exploratory sequential design

An exploratory sequential mixed methods design is synonymous with a two-phase model (Creswell & Clark, 2011). In this design, the collection of either data sets (qualitative or quantitative) precedes the collection of the other, giving it its sequential nature. It is exploratory when the qualitative data collected is used to explore a phenomenon (Creswell, 2012), which in this case in this study. The pre-survey in Phase One was exploratory and consisted of four open-ended qualitative questions. To employ a pre-survey was appropriate for two main reasons: firstly, to provide background information about Tongan teachers' PA as aspects of their professionalism, an area with limited empirical research both internationally and in the context of Tonga. Secondly, it was anticipated that the baseline data obtained could be used to help the development of the main survey tool for this study. These purposes align with what Creswell (2012) has identified as a rationale for collecting qualitative data in an exploratory mixed methods design which is to help "refine, extend, or explain the general picture" (Creswell, 2012, p. 542) of the phenomenon currently under study, or has been pre-studied quantitatively (see Figure 11).

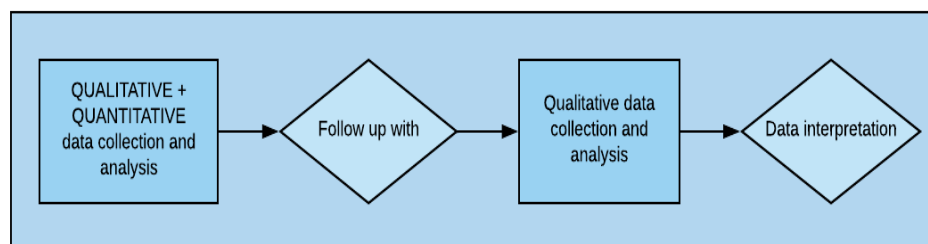


Figure 11: The exploratory sequential design

(Adapted from Creswell (2012, p. 154)

This exploratory qualitative data collection was followed by the study's principal survey where both quantitative and qualitative data were generated concurrently in Phase Two of this study. The concurrent mixed methods design used in this study is discussed next.

Concurrent mixed methods design

Concurrent mixed methods design is also known as convergent, parallel or triangulation design (Creswell, 2012). In this design, both qualitative and quantitative data are collected simultaneously, merged and used to understand the research question (Creswell & Creswell, 2005; Gay et al. 2012). For the Phase Two of this study, both quantitative and qualitative data were gathered for complementary purposes, although more weight was given to the qualitative data (see Figure 12). Complementarity is when one form of data gives strengths to offset the weaknesses of the other form (Creswell, 2012; Hesse-Biber, 2010) or to use results from one strategy to elaborate on results from the other strategy (Creswell & Creswell, 2005). To generate these data sets in the survey, the respondents were asked to rate responses depending on whether they strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree (to generate quantitative data)

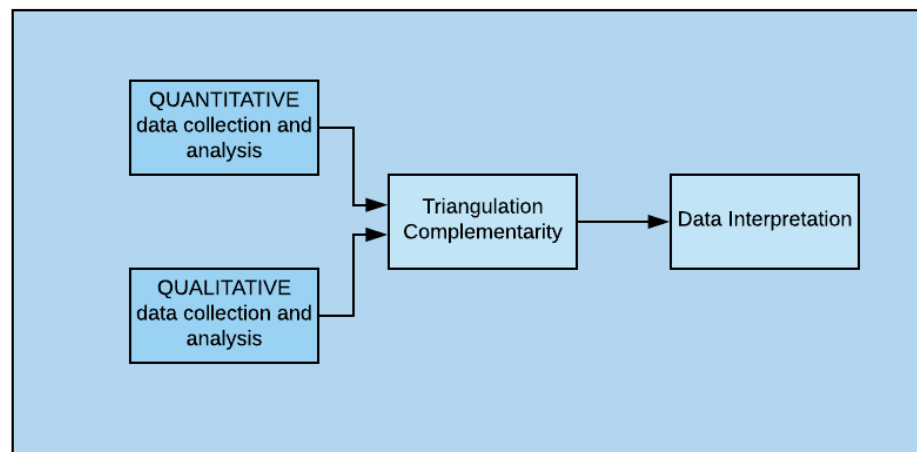


Figure 12: Concurrent mixed methods design

(Adapted from Creswell (2012, p. 541))

and for each rating they made, give the reason(s) why (qualitative data). Consequently, reasons given for each rating complemented the rating which helped the researcher to have a better understanding of the FMTs' stance regarding each rating item and the rating they made. The concurrent mixed methods design was used mainly for purposes of complementarity as indicated earlier, triangulation of findings by comparing the quantitative and qualitative data (Creswell, 2015, 2014, 2007), and for the selection of the *Talanoa Fungani Mo'onia* participants for phase

three. Phase three was qualitative data collection via *Talanoa Fungani Mo'onia*, sequential in order to pre-survey and the survey in phase two of the study.

To that end, this study uses a mixed methods design consisting of techniques which could be collectively referred to as an exploratory concurrent sequential mixed methods design (Creswell, 2012) or alternatively referred to as an exploratory triangulation and convergent sequential mixed methods design (ETCSMMD) (Creswell 2014; Denscombe, 2007).

For the methodological choices of this study to reflect more fully the theoretical perspectives informing this study, this study also used a *Kakala Mo'onia* (KM) Pedagogical Positive Deviance Research Model. This is a blended context related research model which complemented the Western-based mixed methods research adopted. *Kakala Mo'onia* is discussed next.

Kakala Mo'onia: A Pedagogical Positive Deviance Research Model

Complementing the mixed method design was the use of the blended Tongan *Kakala Mo'onia* (KM) Pedagogical and Positive Deviance approach. The KM approach to research acknowledges the positive intention this study took towards identifying the valued teachers' (professional teachers/*mo'onia*-the positive deviants) *fungani* unique valued PA qualities, the basis for their standing out from many of their teaching colleagues. KM added theoretical, conceptual, and practical guidance as to how the intended data for this study were collected, analysed, reported and disseminated to target audiences. For instance, as a pedagogical research approach, KM stages of *Toli* and *Tui* complement the data collection, analysis, and interpretations of a mixed method research design (Leech & Onwuegbuzie, 2009). Further, the *Teu* preparation stage, *Sani* final touching, and *Luva* presenting stages of KM gave fuller conceptual and theoretical perspectives to what involved in this research. (For further details about *Teu*, *Toli*, *Tui*, *Sani*, and *Luva*, see Appendix E). Moreover, inherent in KM is its nature to inform studies orienting from or within a positive deviance perspectives adding a further dimension to KM's validity to using in this study. That is, KM is not only informing the pedagogical aspects of the whole research but it is also about successful models in a community of study and how these successful models in whatever aspect focal to a study such as behavioural, attitudinal, emotional, intellectual qualities could be

explored to help provide solutions for any issues arise within community of study. *Kakala Mo'onia* is similar to a pragmatic mixed methods approach in focussing on 'what works', and solutions to problem (Cohen et al., 2011; Creswell, 2007; 2014; 2015; Patton, 1990), but KM specifies that these solutions are with those that differ positively within a community of study. In this study, the positive deviants and successful models of the Tongan teachers' workforce, the FMTs, are used as participants for this study. This study assumes that their 'valued professional attitudes-vPA' contribute largely to what make these successful teachers who they are (their professional teacher identity) hence their uniqueness from their working colleagues. Consequently, their being regarded as FMTs and as *Mo'onia*.

Apart from KM being context relevant to this research, this study proposes introducing KM for two other reasons. One, is the richness KM provides regarding the theoretical and practical perspectives to research it offers, and second, KM has components capable in linking the study design further to the aims and intended outcomes of the study. Regarding richness, KM has two other inherent fundamental research perspectives offered to this research (which are pedagogical and positive deviance perspectives). Therefore, for this research, employing the mixed methods approach and the KM pedagogical positive deviance research model, collectively, is acknowledged vital in informing more fully what this study set to achieve.

4.4 Methods

Methods are about the specific steps of actions needed to be systematically carried out to address a particular research question (Crotty, 1998). They involve the instruments or tools for generating, collecting, analysing data and presenting the research findings (Johnker & Pennink, 2010). The methods, techniques, and strategies used in addressing particular research questions need to logically align with the methodology used. The three phases of this study involved a qualitative baseline pre-survey, a survey and then follow up interviews with teachers, using *Talanoa Fugani Mo'onia* approaches. Each of these methods is discussed next.

4.4.1 Presurvey

Exploratory research is typically conducted in the interest of "getting to know" or increasing our understanding of a "new or little-researched setting, group, or phenomenon; or it could be used to gain insight into a research topic" (Ruane, 2005,

p. 12), which reflect rightly the intention and purposes of this study's exploratory pre-survey. This study's exploratory pre-survey was intended to be rather informal and to provide baseline information about the topic of study. It involved 26 participants, which was about a quarter of the total number of participants (87), who took part in the study's main survey. This aligns with Ruane's (2005) description of exploratory research where it tends to utilise relatively smaller samples of subjects to allow the researcher to get "up close" first-hand information (Ruane, 2005, p. 12). Further, exploratory research often produces qualitative data, which could be various forms that best capture the research subjects' experiences and understanding, which were the case in the pre-survey (see Appendix D).

4.4.2 Survey

A survey is one of the most widely used social science data-gathering technique. It can provide researchers with accurate, reliable and valid data, but requires serious effort and thought (Neuman, 2012). Surveys have many uses and could be in different forms, such as phone interviews, internet opinion poll, and paper questionnaire, to name but a few. It was the latter form used in this study. Conducting a survey involves asking respondents questions about their beliefs, attitudes, opinions, characteristics, and even past and present behaviours. Developing survey questions is a multi-layered task and required the research to consider some factors including purpose and scope of research.

The survey used both closed and open-ended questions. Closed questions were employed with the intention to generate frequencies of responses which could provide information about the general trends in the responses of the FMTs in relation to the research questions.

Since no equivalent research has been done in Tonga, and there has been no specific questionnaire that addresses the various aspects of this inquiry in its entirety, it was necessary to design a suitable questionnaire for addressing the research sub-questions. I used a pre-survey, as well as knowledge of the literature and of the teaching context in Tonga to design the survey.

Advantages of questionnaires are that they are generally inexpensive regarding human and financial resources for their processing, easier to administer than interviews, saves time, their ability to include many participants, and they are often

more straightforward to analyse (Cohen et al., 2011; Kumar, 2011). Furthermore, questionnaires offer greater anonymity encouraging greater honesty thus raising its chances of obtaining accurate information (Kumar, 2011). Nevertheless, there are some weaknesses for using the questionnaire, such as the lack of opportunity to clarify issues that could arise from respondents, lack of in-depth understanding of data, low response rate, respondents having the possibility to consult others before responding to questions, and their application is limited only to a study population that can read and write (Kumar, 2011; Oppenheim, 1992). Kumar (2011) further emphasises that “it is important to note that not all data collection using this method [may] have these disadvantages” (p. 149), and this study witnessed the latter, as there were virtually no specific downsides to using questionnaires. One of the possible reasons for this positive encounter I had with the administration of the questionnaire was due to the very nature of the study participants, being Mo'onia teachers (FMTs). For instance, it was reflected in the participants' data their honesty, their commitment, and willingness to do their best to assist me by faithfully completing the survey with very few questions left unanswered for most survey scripts and its high return rate (95%).

4.4.3 Talanoa Fungani Mo'onia

Talanoa Fungani Mo'onia (for further details, see Appendix F) is introduced in this study as a complementary research method for *Kakala Mo'onia* (KM). Not only is *Talanoa Fungani Mo'onia* considered fit for purpose within the conceptual and theoretical parameters of KM, but it is conceptually linked to the overall aim of this study.

Acknowledging *Talanoa Fungani Mo'onia* as a variant of Talanoa also acknowledges its close association and alignment with most, if not all of the philosophical, conceptual, practical principles, and guidelines for Talanoa as discussed by writers such as Coxon (2008), Paea (2015), Prescott (2008), and Vaioleti (2003; 2006; 2011), amongst others. For instance, similar to Talanoa, *Talanoa Funani Mo'onia* is metaphorically used as a context-specific strategy of collecting research information. Talanoa, hence *Talanoa Fungani Mo'onia*, is considered to be a meaning making and knowledge construction process in various settings (Vaioleti, 2011). Knowledge construction through talanoa and *Talanoa Fungani Mo'onia* could either be inter-personal, intra-personal or both. Inter-

personally, knowledge construction happens amongst members of a talanoa group, or between a research participant and the researcher. Intra-personally, this is when the researcher consciously or unconsciously *talanoa-loto* self-reflects or self-talks about ideas, aspirations, plans, or issues encountered before and/or after research-related activities. So, from these perspectives, both Talanoa and *Talanoa Fungani Mo'onia* are holistic, inclusive and involve both unconscious and conscious meaningful knowledge co-construction and exchange. Within the use of *Talanoa Fungani Mo'onia* as a research tool, it could also be working simultaneously as listening, communication, evaluating, meaning making, knowledge construction tools, which are aspects true of Talanoa (Vaiolati, 2011). *Talanoa Fungani Mo'onia* is similar to Talanoa as a research method which is flexible and could take place without specific prescriptive procedures to follow. However, contextualising the process to suit the contextual milieu and the purpose(s) of a study is recommended by Vaiolati (2011); that recommendation provides the very basis for adapting Talanoa into this study context-appropriate method, *Talanoa Fungani Mo'onia*.

4.5 Ethical approval

Ethics are essential in protecting the researcher and the researched from potential harm (Bell, 1999; Cohen et al., 2000). For that purpose, to be achieved in this study, an application was completed outlining my research topic, aims and objectives, justification of the study and identification of all possible ethical issues and how they would be handled through the whole study. This was sent to the Technology, Environmental, Mathematics, and Science (TEMS) Education Ethics Committee, University of Waikato, and ethical approval was gained in November of 2014, well before I embarked on my preliminary data collection in February 2015.

While in Tonga, I also sought approval from the Tongan Government to undertake this study, the need for which I was informed of shortly after I arrived in Tonga for data collection in April 2015. To fulfil this obligation, I wrote a letter to the Prime Minister's Office requesting approval for the study to be undertaken in Tonga. The letter detailed the research aim and objectives, among other study related details. Within a week I received the approval letter via the Ministry of Education's Head Office. Permission was also granted from the directors of relevant mission school systems and the Government school system to have access to their respective

schools, their school principals and teachers who were identified to be part of the study. For Government schools, it was also considered appropriate to seek permission from the deputy directors to schools (primary and secondary), because these senior officials practically manage and oversee the government schools in Tonga. I received 'access-to-school' permission from these deputy directors. To assure the school principals that I had been granted access permission, I was given a letter for this purpose, which was something some of the directors of mission school systems also did when I received their confirmed approval. In meeting with the school principals, I invited them verbally and in writing to participate, as well as sharing the letter from their respective directors and deputy directors.

Ethical issues related to participants (e.g., school principals, and FMTs) were addressed in the covering letter requesting their participation (see Appendix J and K). These issues were also briefly addressed with the principals when I met each of them and the FMTs just before I conducted *Talanoa Fungani Mo'onia* with each. Participants agreed to participate in the study under the following terms.

- They and their school would remain anonymous. Their identity and the data they provided would be kept strictly confidential.
- They had the right to refuse to answer any of the questions asked and could withdraw from the research at any time.
- If queries emerged from the interview transcript, they would be contacted for further clarifications.
- They would be provided with a link where they could access a copy of the final report, and upon request, an electronic or hard copy could be made available for them. The information gained from participants would be used for this thesis, seminars, conference presentations, and to inform professional enhancement activities for teachers in the Government Education sector.

Details of the study were further discussed. The requirements of the study participants' time were explained, and other details related to survey completion and *Talanoa Fungani Mo'onia* were also related.

Since participants of this study were Tongans, and I am Tongan, I ensured appropriate research ethics for the Tongan context which are based on Tongan core

values and protocols were adhered. These core values, as defined by Taufe'ulungaki (2003), Johansson Fua (2009) and Vaioleti (2006), include: *fe'ofa'aki* (mutual love, caring, generosity); *faka'apa'apa* (respect); *feveitokai'aki* (reciprocity, cooperation, consensus, maintenance of good relationships); *mamahi'i me'a* (loyalty, commitment); *lototo* (humility and generosity); *fetokoni'aki* (sharing, cooperation, fulfilment of mutual obligations); *poto he anga* (knowing what to do and doing it well); *anga lelei* (tolerant, generous, kind, helpful, calm and dignified).

Further, these core ethical guidelines are critical to ensuring that the findings of the research are valid and trustworthy. These ethics in action are well discussed by Johansson Fua (2009), Taufe'ulungaki (2003) and Vaioleti (2006). Vaioleti (2006) described '*faka'apa'apa*' (respectful, humble, considerate) as:

when researchers are encouraged to be cautious, respectful and to see, not just to look; to hear, not just to listen, and to observe; to know the culture and the context they are engaged in and then behave accordingly. Requirements include not dominating. A researcher should also ensure that his or her dress code is always appropriate, and that body language is relevant, including how to sit, stand and look. One must watch out for older people, brothers and sisters who may be present, as each situation demands a different set of behaviours. *Faka'apa'apa* and *ofa* are the basis of relationships that will enable credible exchanges..." (p.30).

In the case of Tonga, these core ethical conducts are vital to build and maintain relationships between researcher and the participants as well as the whole community. When these relationships are well built and maintained, then the task of gathering data is made more manageable, and authentic data is given (Fua, 2009; Taufe'ulungaki, 2003), which were experiences I witnessed in this study. The context of the study is discussed next.

4.6 The context of the research

The study was conducted in 70 schools (45 primary, three middle (intermediate), 22 secondary schools) in two main island groups of Tonga, Tongatapu and Vava'u. There were a number of reasons for conducting the research in Tongatapu and Vava'u. First, I am originally from Vava'u and before I embarked on this study, I served at the only Government High School there, Vava'u High School, as a principal for three years. For Tongatapu, this is where I have spent most of my

working years (thirteen and a half years out of eighteen and a half years in total), where I worked at the TIOE for 11 years serving as a Head of the Science Department for seven years and as a Deputy Principal for four years. Therefore, having lived and worked in these island groups was advantageous for data collection in some ways. For instance, conducting the fieldwork in these islands meant that I was familiar with the social, cultural, and educational contexts of these sites. Second, the schools in these two island groups combined make up 75% of primary schools and 77% of secondary schools (Ministry of Education and Training, 2012). Conducting the study in these two islands meant more flexible opportunities if at any point I needed to change a school or participants due to access or availability issues. Also, the main island is where the Mission and Government schools head offices are located, which could potentially help me to easily access the senior officials concerned for getting access permissions, and very convenient too for collecting extra information if needed. Also, these two island groups provided the greatest possible ranges of school and school system contexts within the context of Tonga as available potential study sites for this study.

4.7 Data generation

Data generation simply refers to the actual “production or creation” (Soanes & Hawker, 2013, p. 419) phase(s) of data in a research process. The primary research methods used for data generation in this study were a pre-survey, survey and *Talanoa Fungani Mo'onia* and were administered in three main phases.

The data collection in phase one was in English. In phase two, the participants were given a choice to either respond to the survey tool in the English or the Tongan version they were provided with, depending on what they would find most comfortable with. The data collected via *Talanoa Fungani Mo'onia* in phase three was in Tongan, although participants had a choice regarding the language in which they might like the *Talanoa Fungani Mo'onia* to be conducted. The primary purpose for collecting the data in Tongan was to “nullify the effect of a language barrier and to enhance the transparency of communication” (Mone, 2003, p. 87), between the researcher and the participants. Further, it provided opportunities for participants to give their ideas through the linguistic medium with which they best preferred and found most comfortable, which are crucial ways in ensuring the validity and trustworthiness of the data collected (Walliman, 2011).

All the data collected in Tongan from phases two and three of the study were transcribed, and translated into English for analysis, so the data analysis from phases one to three were all conducted in English.

4.7.1 Research Procedures

This section presents the details of how the study was executed with discussions focussing on the development of the research instruments, sampling and research participants, and the method of data analysis. The research instruments (e.g., presurvey, survey, and *Talanoa Fungani Mo'onia*) design is presented next.

Presurvey

The presurvey instrument employed for preliminary data collection was a small-scale survey, consisted of four open-ended questions (refer to Appendix D). The first question was about teachers' understanding of PA, and Question 2 focussed on teachers' ideas of how their PA were formed. Question 3 looked at teachers' perceptions of factors influencing the formation of their PA, and the fourth was about teachers' perspectives of factors that have influenced and strengthened their PA. Given the purpose (see Figure 13) and the need for relevant baseline information to inform the study's principal survey design, the idea of having a presurvey was therefore raised, discussed with supervisors, and with their support and approval, the presurvey was then drafted and submitted for their verification. The suggested modifications were incorporated, and it was sent out to the participants in early February 2015.

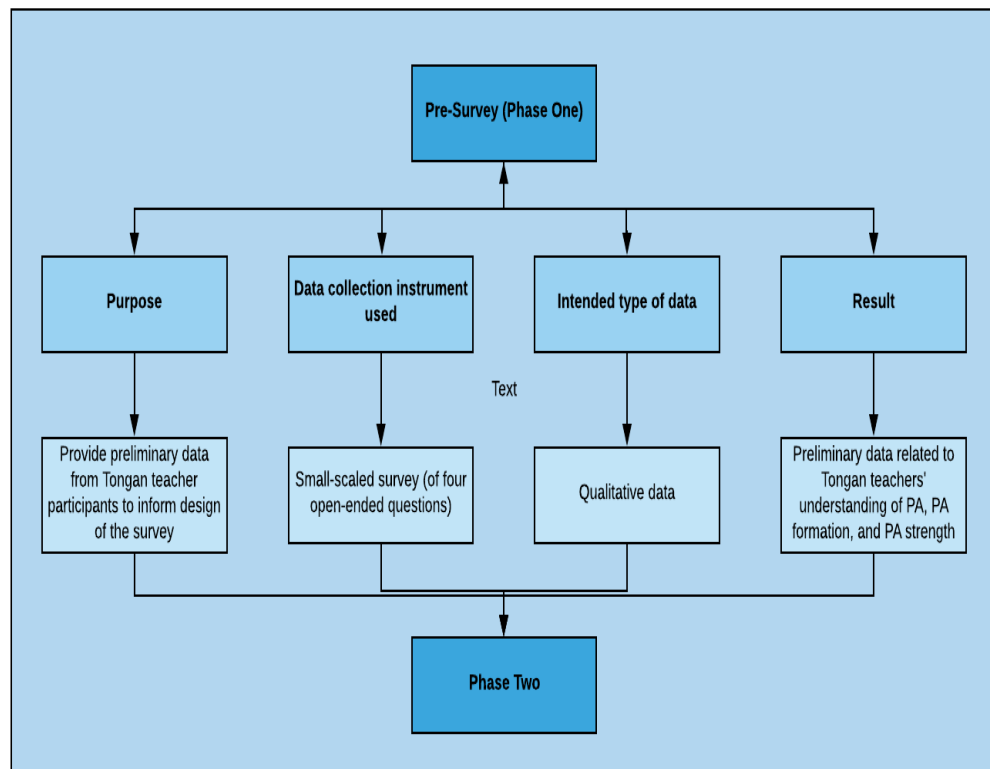


Figure 13: An illustrational overview of Phase One, the presurvey.

The presurvey document consisted of an introduction and four open-ended questions. Details about the researcher, purpose of the pre-survey, invitation to participate, and statements indicating the participants' informed consent (refer to Appendix D for details) were part of the introduction.

It is worth noting that Question 2 (which asked, How have your professional attitudes being formed?), and Question 3 (What factors have influenced the formation of your professional attitudes?) were similar questions but were asked differently. I intended to see how the participants would respond to these two questions, whether they would provide factor-related responses to both questions or their responses to these questions would differ in nature. In designing the presurvey, I speculated that participants would be more inclined to identify factor-related reasons more readily than giving elaborate descriptive responses. Furthermore, the nature of the responses of participants to these questions would help inform how I should ask the questions related to PA formation and strength in the main survey. The sampling for presurvey is described next.

Presurvey sampling

To collect data fit the purpose of the presurvey, the sampling of participants had to be carefully considered. To have the best possible outcomes, several criteria were considered. These included factors such as participants had to be currently employed in the Tongan education sector; someone of good standing regarding executing his/her teaching responsibilities (a FMT); sampled participants had to be representative of both mission and government schools, primary and secondary level, and participants should be from schools in the main and outer islands. Time was also a factor considered in the sampling procedures for the pre-survey. That is, the time considered for completing the presurvey was only two-weeks including its administration, completion and return. So, with these factors in mind, the option perceived promising was to approach those who would know the teachers best, and who could assist in timely returning of the presurvey. The school managers fit this criteria, and were an effective point of contact for selecting the presurvey participants. As such, they are anticipated to know best who within their school setting to participate and how best to approach them. Having school managers select presurvey participants ensured the desired teachers (FMTs) were involved.

Participants' selection using the above mentioned approach might allow for potential ethical issue due to possible power relation that may exist between school managers and teachers. However, the nature of the anticipated participants as being amongst the best teachers of a school, therefore expected to be well respected by their colleagues and school managers alike. So, in such case, it is less likely that power relations would be an ethical issue.

Presurvey participants were selected from both the mission and the government schools, from both primary and secondary school levels (refer to Table 2).

Participating schools were from four different island groups, Tongatapu, Ha'apai, Vava'u, and Niua Toputapu. One school from Vava'u and the Niua Toputapu school did not respond to the invitation email sent out. To maintain the anonymity of the schools sampled, these schools were given Capital letter (such as A to I) pseudonyms (see examples in Table 2).

Table 2: Number of presurvey participants and their school type affiliation

School Authority	Primary/Secondary (Island Group)	No. of Participants	No. of Pre- survey returned
Government	Primary		
	Primary Schools (Vava'u)	6	6
	Secondary		
	A (Tongatapu)	2	2
	B (Niua Toputapu)	3	-
	C (Ha'apai)	3	3
	D (Vava'u)	6	6
Mission	Secondary		
Catholic	E (Vava'u)	3	-
Free Wesleyan Church	F (Vava'u)	2	2
Free Church of Tonga	G (Vava'u)	3	3
Latter Day Saints	H (Vava'u)	2	2
Seventh Day Adventist	I (Vava'u)	2	2
TOTAL		32	26

Survey

Survey was a preferred data collection method because it was economical regarding its potential to provide significant quantities of useful data from many participants in a short period (Denscombe, 2010). In addition it has the potential for generalising the findings from across clusters (Cohen et al., 2011, 2007). Surveys are flexible in allowing different types of questions, such as open-ended, close-ended questions, or Likert scales to be used in one survey (Ali & Safaar, 2010). The questionnaire employed in this study explored the FMTs' understanding of PA, their perceptions on factors influencing PA formation and strength development, vPA, and how best teachers' PA could be enhanced. The questionnaire items were developed based on the findings from pre-survey, reviewed literature (Teo, 2008), and supplemented by personal understanding, ideas and experiences of professionalism and PA as gained from my life-time experiences of Tongan education from primary, through secondary to tertiary education, and 18 years of serving as an educator in various capacities in the Tongan education context. Some of the items were reversed to reduce agreement bias (Cohen et al., 2000).

The questionnaire was divided into six sections. The first section was about the FMTs demographic information (gender, school location, current school level of service, teaching qualification) which required the respondents to tick the appropriate response box corresponding their status relating each of these demographic criteria. These questions helped in sorting the responses of the research respondents for further analysis primarily for comparison purposes and for selecting of the *Talanoa Fungani Mo'onia* participants for the subsequent data collection phase.

Sections 2, 3 and 4 each addressed issues and matters related to research sub-questions 1, 2, and 3 respectively. Section 2 addressed FMTs' understanding of PA, Section 3 had items related to FMTs' perceptions on factors influencing and contributing to their general PA formation, and Section 4 asked questions related to FMTs' views on factors contributing to their PA strength (stability). The questions used a five point Likert scale format (i.e., 1=Strongly Disagree, 2=Disagree, 3=Neither Disagree nor Agree, 4=Agree and 5=Strongly Agree), followed by a blank space for each question where the rationale for their rating choice was sought (see Appendix D). Although literature indicates that having a neutral position (e.g., neither disagree nor agree) provides respondents with opportunity to take this position (Cohen et al., 2007), it was useful to have the neutral option, as this might indicate whether respondents were undecided about any of the items. Though Cohen et al. (2007) argue that open questions may lead to irrelevant and redundant information, in this study such information was considered useful as the responses could provide insights and clarify the meaning to the FMTs' thinking, beliefs, values, and attitudes as they provided the rationales for the rating they made for each item. Section 5 contained items reflecting professional attitudinal qualities from a Tongan perspective, and it was designed to assist with the selection of the participants for phase three (the *Talanoa Fungani Mo'onia*). The final section included some open-ended questions to capture other views the FMTs may have related to their understanding of the concept "*Faiako Ma'a Tonga*", their valued professional attitudes (vPA), and for any further comments by the respondents.

The questionnaire was reviewed several times by my supervisory panel for face and content validity before it was submitted for further review by an external panel of experts. The external reviewers consisted of two educational professionals; one of

whom is a Tongan University lecturer, and the other was a senior education officer from the Ministry of Education in Tonga. Their wealth of knowledge and experience with teacher education and education in general in Tonga was necessary for strengthening validity. Once the experts' review was incorporated, the questionnaire was piloted.

Piloting and reviewing of the questionnaire

After incorporating the suggested modifications from the external reviewers, the questionnaire was piloted with FMTs who were at the time teachers in the Tongan Government education sector, and some studied at universities outside Tonga. Piloting of the questionnaire was necessary because it could help eliminate or at least reduce questions which could potentially mislead respondents (Gray, 2014). Also, it was a checking mechanism for comprehensibility, validity, and the length of time it may take respondents to complete the whole questionnaire, as well as a means of improving the effectiveness of the instrument (Gray, 2014). Gray (2014), further suggested the importance of having pilot participants of similar nature to those who would participate in the actual questionnaire administration; to ensure relevance of the instrument for purpose and target audience.

Eighteen FMTs were contacted and invited to pilot the questionnaire. The questionnaire was sent to participants via email and a timeframe of seven to eight days was given for its completion and return.

After piloting the questionnaire, it was further reviewed and modified in response to feedback given by the pilot respondents. One of the significant amendments to the questionnaire was a reduction in length which was recommended by almost all (16 out of 18) of the respondents. To achieve that, I looked carefully at the questions again and tried to spot similarities in items regarding their meaning and possible interpretations, and those which fell into these categories were deleted. Otherwise, the participants gave positive feedback regarding their experience in completing the survey and about the survey itself. For example, many of the respondents (12 out of 18) commented that the survey statements were eye-opening and had helped them to re-evaluate and reflect on their professionalism as teachers and PA. The high return rate and positive comments given by the respondents could be in part

due to the positive and honest attitudes typical of FMTs, the participants of this study.

To further affirm the clarity and validity status of the questionnaire items and the whole questionnaire itself, three of the pilot participants were asked for a face to face consultation. These participants' selection was based on my knowledge of them being knowledgeable of the subject of the study, teachers' PA, and consideration of their many years of service and experience working in management positions in the Government education sector in Tonga. Availability, easy access and a willingness to be further consulted were other factors considered in these participants' selection. These participants were all senior officials from the Tonga Ministry of Education, and they were all studying at the University of Waikato at the time. After I received all the pilot questionnaires, the one-on-one consultation took place over a week-long duration. These conversations were about strengthening the questionnaire. From this consultation, I anticipated further comments on weaknesses or on any idea to improving the questionnaire. However, both participants spoke positively about the questionnaire, and their views of the survey items and the questionnaire itself were highly positive, similar to what they and most of the other participants have provided in their pilot questionnaire comments. Consequently, this exercise provided me with an opportunity to be further encouraged by these senior officials in the understanding that this study was timely and needed by Tonga.

To round up the review process of the pilot questionnaire, I randomly picked several of the returned questionnaires and carefully looked through the respondents' responses whether I could spot any written indication of any queries the participants might have had about any of the items. What I looked for included any obvious suggestion or indication from participants having difficulties with interpreting of survey items, recognised alternative interpretation(s), or completely odd responses as compared to commonly given responses by the participants. After this critical evaluation activity, I concluded there was not any significant indication of participants' confusion or clarity issues with the questionnaire items.

Overall, the questionnaire was modified according to advice received in the review processes. So, Section 2 was further reduced by two statements, Section 3 by one,

and Section 4 by five items. In total, the final version of the survey was reduced to 68 items.

Translation into Tongan of the questionnaire

To ensure valid data would be collected through the questionnaire, another step was also necessary, and that was the translation of the questionnaire into Tongan. This task was essential because the participants were anticipated to be Tongan and being able to provide them with both the English and a Tongan version of the questionnaire would be the best possible option made available for them so they could efficiently respond to the questionnaire. This activity was completed with confidence since one of my supervisors is Tongan and is fluent in Tongan; his expertise was relied on to ensure meanings of the items were not altered as they were translated into Tongan. The final version was reached after a few iterations of feedback, comments and verification. The main survey document consisted of an English version followed by the Tongan version. Having these versions together was advantageous not only so the participants had choices, but having these versions side by side was helpful for clarification purposes too. For instance, if a participant might find some of the wordings unclear on either version, the other version could be consulted for immediate clarification, if that might help. The next stage involved the administration of the survey questionnaire.

Questionnaire administration

The questionnaire was administered with 87 FMTs in total: 26 in Vava'u and 61 in Tongatapu. The school principals, as part of their participation in this study, had responsibilities such as identifying the most valued teacher (FMT(s)) from their respective school to participate in completing the study survey. The school principals also had the responsibilities of assisting me in administering the survey by passing on to survey participants documents including their invitation-to-participate letter, the survey, and their informed consent forms. Also, they were required to explain the reasons and criteria for participant's selection. The selection of the survey participants was asked of the school principals in consideration that one might need time to consult his/her management colleagues about whom to select for this study. For schools where the principal identified immediately who the survey participant be, and given the identified participant was available, I spoke with the participant in that first visit, and fulfilled all the above-mentioned tasks

asked of the school principals, myself. The school principals and the FMT participants were informed through their invitation letter that the questionnaire would be collected in about 7-8 days from the day of the first visit. To ensure the FMTs were provided with the best possible help in order to respond efficiently to the questionnaire, I paid a second visit to several schools randomly picked to meet participant(s) and asked for queries or questions regarding the questionnaire. These visits as noted had positive impacts on the timeliness of the questionnaire return, and it indirectly reminded the participants the questionnaire was due for collection in few days time. The survey had a very high return rate of about 95% (83 out of 87). The sampling of survey participants is described next.

Sampling

For the survey, 87 participants were purposively sampled from the general but clustered FMT population in two main island groups of Tonga: Tongatapu and Vava'u. The reasons for including participants from Vava'u were to ensure that the intended sample size for the survey would be met; and Vava'u being an outer island group from the main island, Tongatapu, has characteristic variables of an outer island group, making it similar to the rest of the island groups not sampled in this study. Participants from an outer island location such as Vava'u would be necessary as their views could provide data for comparison purposes with data obtained from the FMTs of the main island school clusters.

There were 15 school clusters altogether (nine from Tongatapu and six from Vava'u). School principals were asked to help in selecting survey participants from their respective schools according to some predetermined criteria such as being a role model teacher(s) of their school, good behaviours, punctuality, preparedness for classroom teaching, among others. In general, a maximum of two FMTs were selected from secondary schools with a staff population of 40 and above, and one from each of the remaining schools including primary schools. See Table 4 for details of the sample.

Table 3: Number of sampled secondary and primary schools in Vava'u and Tongatapu, and the number of sampled survey participants

Island Group	Population	Number of schools		Number of sampled schools (Primary & Secondary -for survey)		Total number of teachers from sampled schools (for survey)	
		Primary	Secondary	Primary	Secondary	Primary	Secondary
Tongatapu	75,416	51/64 (Govt.)	6/20 (Govt.)	25	2	25	4
		13/64 (Non Govt.)	14/20 (Non-Govt.)	5	12	5	22
Vava'u	14,922	31/33 (Govt.)	1/6 (Govt.)	19	1	19	2
		2/33 (Non Govt.)	5/6 (Non Govt.)		4		8
The rest of Tonga	12,914	20/33 (Govt.)	4/8 (Govt.)	-	-	-	-
		13/33 (Non Govt.)	4/8 (Non-Govt.)	-	-	-	-
		130	34	49	19	49	36

Talanoa Fungani Mo'onia

The third phase involved Talanoa Fungani Mo'onia, where 22 participants were selected based on the survey data obtained in the second phase. These participants were invited through a letter of invitation. Upon accepting the request for participation, a *Talanoa Fungani Mo'onia* time was then scheduled for a maximum of an hour. In Tonga, people are more relaxed in informal settings (Mead, 2001) so *Talanoa Fungani Mo'onia* was conducted at the participants' choice of location. In cases where time would be an issue a continuation of *Talanoa Fungani Mo'onia* was requested, and if agreed to, a continued talanoa could then be conducted at the next possible time. The second talanoa was scheduled to be within a day or two, to ensure that there would be continuity and flow. *Talanoa Fungani Mo'onia* was chosen specifically for this phase since participants would be all Tongans, and I am Tongan. *Talanoa Fungani Mo'onia* provided space and time for researcher and participants to connect in mind, heart, and spirit so to establish a relationship of

mutual trust and respect. Without such, people who guard knowledge (participants) might not feel at ease to share about it (Manu'atu et al., 2008). Vaioleti (2006) has argued talanoa, hence *Talanoa Fungani Mo'onia* “should be more trustworthy, relevant and [applicable to Pacific people, Tongans in this case] since they will feel that they have had meaningful engagement in the research process” (Vaioleti, 2006, p. 32). Questions asked were related to the FMTs' understanding of PA, their vPA, how each was formed and made stable (see Appendix E for further details). The *Talanoa Fungani Mo'onia* was audio recorded with the consent of the participants. Full audio recording the interview gives the interviewer a full record of what was said, freed the interviewer to be more focused on the task at hand and to be more interactive with interviewees' accounts (Walliman, 2011).

Sampling

Data from the survey questionnaire was analysed to select 22 participants for the *Talanoa Fungani Mo'onia* in the phase three of the data generation process. The sample size was designed to overcome potential issues of attrition which may arise during the study. Once all the surveys were returned, they were coded, and graded based on Section D. Grade for section D items were summed, and each script had a total score. These scores were then ranked from highest to lowest. For Vava'u, respondents corresponding to the top six (6) scripts were picked for *Talanoa Fungani Mo'onia*, and for Tongatapu, it was the top sixteen (16). The assumption behind this selection strategy was that the total score gained by participants in Section D corresponded to the degree of positiveness in participants' professionalism and PA. That is, those who would score at the top range had very positive PA in comparison to those who scored in the lower range. In other words, those who scored highly could be regarded as the FMTs with the highest standard of PA, and indicative of teacher degree of professionalism within the PA parameters assessed in Section D. Once the TFM participants were identified, they were contacted and a meeting was arranged.

Other data

Informal talanoa with FMTs or individuals with knowledge or expertise in an area related to this research can also produce rich data. Such informal talanoa was recorded provided consent to do so was granted, and the recording device was

available and ready. Otherwise, I noted in the field notes the important details mentioned related to FMTs' PA, formation and strength.

I kept field notes that captured daily reflections, observations of noteworthy details and memos of things to do each day of the research process. The field notes entries included aspects of what went well, what to be improved, and schedules for things to do in the next day or the next phase of the data collection process. It also contained important and relevant details from any informal Talanoa undertaken during fieldwork. For informal talanoa, participants' consent was sought before any talanoa about research related matters. The researcher ensured that ethical guidelines about this research were also strictly adhered to when it came to informal talanoa setting.

Sampling for informal talanoa involved people who were considered knowledgeable and have interest in the research areas. Individuals were snowball sampled or invited by chance meetings in formal or informal gatherings.

4.8 Data Analysis

Data analysis reports on how the data in a study is managed, organised, and analysed in preparation for writing up and presenting the findings (Bloomberg & Volpe, 2012). Data analysis is significant because this is where the raw data of the study is given meaning, which must align with the methodological framework of the study and linked to the purpose and nature of the data collected. Therefore, choosing of suitable analytical strategies to use is arguably critical. As discussed earlier (Section 4.3.1), this research used mixed methods approach complemented by *Kakala Mo'onia* Pedagogical Positive Deviance Research Model collecting both qualitative and quantitative data, so appropriate data analysis was used focussing on interpretations of the meaning expressed by the valued teachers of Tonga, the FMTs.

4.8.1 Qualitative data analysis

Flick (2014) suggests qualitative data analysis to involve multiple levels such as rough analysis (overviews, condensation, summary) and detailed analysis (development of categories, and interpretations); in short, it is about “making sense of the data in terms of the participants' definitions of the situation, noting patterns, themes, categories and regularities” (Cohen et al., 2011, p. 537). These steps are

inter-connected, forming “spiral of activities all related to the analysis and representation of data” (Creswell & Poth, 2018, p. 181). Given the interpretive nature of qualitative data, there are many different approaches to analysing such data (Patton, 2002). One of the main challenges for researchers is reducing vast amounts of data to manageable and comprehensible portions. A conventional approach to achieving this is content analysis, which tries to maintain the quality of the data by keeping a holistic perspective (Patton, 1990). In this study, qualitative data were organised and analysed using N-Vivo 11, and in some parts where further in-depth analysis was required, content analysis method was used.

Presurvey

The purpose of analysing the research data collected is threefolds “to interpret the issues raised by the research question, to understand how the information produced is related to the current body of knowledge, and to indicate other areas for possible study” (Cargan, 2007, p. 229). These three purposes reflected the analysis done for the pre-survey where the analysis involved my attempt to interpret the data provided by the participants in response to the five questions asked. Also, I tried to see whether there were connections between the data provided by the FMTs and the literature I had reviewed to date. Last but not the least, the analysis was done with the intention to see what else was there for me to investigate further and would be helpful in developing the principal survey instrument for the study.

The analysis of the presurvey data used an inductive approach adopting the first three steps of Marshall and Rossman's (2006) seven steps analysis, which involved “(a) organizing the data; (b) immersion in the data; (c) generating categories and themes” (Marshall & Rossman, 2006, p. 156), with further details of the process being discussed later. The analysis involved the participants' responses were accessed online, I read and reread through all, bearing in mind the questions asked. This process was repeated until recurring ideas (themes) emerged and were noted. These emerging themes provided the categorical basis for further and more thorough analysis of the participants' data. The analysis continued but now done question by question for each of the 26 online scripts. Responses were coded into the existing themes, unless newly emerged ideas did not match the existing ones, thus becoming a new theme. After completing the first round of coding for all the scripts, further code refining was done. This was when I carefully considered all the

themes under each of the questions and saw whether themes could be further collapsed or merged into other themes. This process continued until the themes were considered exhaustive or could not be further subsumed or coded into any further grouping. Consequently, from this data analysis, there were three (3) themes for Question 1, ten (10) for Question 2, twelve (12) for Question 3, and twelve (12) themes for Question 4 (for theme details, see Table 5).

4.8.1.2 Survey and Talanoa Fungani Mo'onia

The first step in analysing the qualitative survey data obtained from the 83 respondents' rating rationales was their transcription and translation to English (of over 50% of the survey transcripts, the rest were in English). The transcription was done with Microsoft Excel 2016. In preparation for the survey data transcription, the Excel transcription platform sheet was prepared by having the respondents, and the survey items' codes entered into the spreadsheet as labels, where the respondents' codes were inputted vertically and the survey item codes horizontally. Transcription was then executed script by script until all was transcribed. The Excel file was then imported into the qualitative data analysis software NVivo 11 (QRS International). NVivo 11 was used mainly to store and organise data to ease retrieval, locate and sort data with ease, produce visual representations for codes and themes (Creswell & Poth, 2018), and compute the data quickly to obtain a holistic picture. NVivo 11 makes it easier for the researcher to observe at a glance, which codes (nodes) have been used (Welsh, 2002), and the sources to which they were linked. For the *Talanoa Fungani Mo'onia transcripts*, the final translated English versions verified by the participants were converted as PDF documents before they were imported into NVivo 11. From here, the process for analysis of both the qualitative survey data and the *Talanoa Fungani Mo'onia* followed similar steps and are described below.

The next stage was the creation of codes (nodes) related to the research questions. Node creation involved identifying themes, developing nodes related to these themes, and merging nodes into larger themes during further rounds of data coding.

Table 4: *Resultant Themes/ Ideas from Phase One, the presurvey*

Question 1: To you, what is professional attitudes?	Question 2: How have your professional attitudes been formed?	Question 3: What factors have influenced the formation of your professional attitudes?	Question 4: How have your professional attitudes being strengthened or made enduring?
• mostly emphasises on right behaviour • how one thinks • one's emotional responses	• culture • important others • values-including personal relationships, personal values • experiences • community-including church • TIOE • environment • beliefs • workplace • expectations	• culture • important others-relationships, leadership, colleagues • Values-moral, parental • experiences (positive & negative) • community • TIOE • environment • beliefs • workplace – including professional development activities • expectations –including peer pressure, adaptations • personal attributes (values) • future prospects	• outcomes of students • spiritual wellness • benefits self & others • experiences • learning & understanding of the professional attitudes of quality teachers • incentives – study opportunities • self attributes-motivation, enthusiasm, optimistic • please God • reinforcement -rules and policies & others • appreciation by students and colleagues • team work • PD programmes

Coding is a process of labelling and categorising data as a first step in the analysis. Depending on the analysis method used, often there are several steps of coding, such as Strauss and Corbin's (1998) three levels of coding: open, axial, and selective coding, which further informed this study's data analysis approach.

To make sense of the codes and emerging themes, they were checked carefully by the researcher and supervisors, who collectively have expertise in various fields such as teacher education, teacher beliefs and attitudes, teachers working in multicultural settings, and Tongan education fields, among others. By doing so, it was possible to confirm the validity of the themes that were identified, as well as verifying important new codes as emerged during the coding process (Strife, 2012)

Similarly, the qualitative data obtained from different instruments (survey and *Talanoa Fungani Mo'onia*) but based on similar questions (e.g., Survey Part A and *Talanoa Fungani Mo'onia* Question 1), were "organised so that comparisons, contrasts and insights can be made and demonstrated" (Burns, 2000, p. 430). Theoretical constructs were derived from both data sets, examined, and interpreted "in order to elicit meaning, gain understanding, and develop empirical knowledge" (Corbin & Strauss, 2008, p. 1). To accomplish this, again I drew on Marshall and Rossman's (2006) and Strauss and Corbin's (1998) analytical procedures as guide to various stages which I have applied thus enabled meaningful analysis of data generated in this study. From Marshall and Rossman's seven steps analysis, I adopted the first three and the seventh steps of "(a) organizing the data; (b) immersion in the data; (c) generating categories and themes" (Marshall & Rossman, 2006, p. 156), the analysis continued onto "axial" and "selective" coding according to Strauss and Corbin's approach (1998, cited in Flick, 2014), and ended with Marshall and Rossman's seventh step of "(g) writing the report" (p. 156). What I did in relation to each of these six principles is briefly described below.

In *organising the data*, I converged the qualitative and quantitative data into one file. I cross checked across the typed transcripts, the written field notes and the informal talanoa records of essential points not captured in the transcript already, before a print out of the whole document was made to produce a hard copy as well as the electronic version. *Immersion in the data* was where the data were read and re-read through and through in order to get myself familiar with all the ideas that

came through in the data as well as reflections on the actual talanoa sessions. Themes and ideas emerged were noted. In *generating categories and themes* both deductive and inductive analysis processes were used, as patterns, themes and categories in the data emerged. This was where “salient, grounded categories of meaning held by [the] participants” (Marshall & Rossman, 2006, p. 159) were identified. Some of these were confirmations of literature reviewed, my experience as a FMT, and some were new emerging thoughts came through from participants’ data. The data analysis was an ongoing process throughout the data collection process. Further, the *axial coding* step involved refining and differentiating the categories resulted from the generated categories and themes from step (c) above or ‘open coding’ in Strauss and Corbin’s term. According to Strauss and Corbin (1998), this stage involves a more formal coding for identifying and classifying links between substantive categories, and the relations between categories are elaborated on. To achieve this process, I adopted Strauss and Corbin (1998) “coding paradigm” model (p. 127), which Flick (2014) described the “coding paradigm” model to involve the following:

This model is based on two axes: one goes from causes to phenomena and to consequences, the other one links context, intervening conditions, and action and interactional strategies of participants to the phenomenon. Concepts may be classified in three ways: (1) as a phenomenon for this category; (2) as the context or conditions for other categories; or (3) as a consequence. (p. 408)

Moreover, Flick described the purpose of this coding exercise as to facilitate the discovery or establishment of structures of relations between phenomena, between concepts, and between categories. In axial coding, the categories that were most relevant to the research questions were selected from the developed codes and the related code notes. To help structure the intermediate results (means-end, cause-effect, temporal, or local) relations were elaborated between the different axial categories by using the parts of the coding paradigm mentioned above. For further details about selective coding refer to Flick (2014). Last but not the least, *was writing the report*. The writing process was not separated from the analytic process as there was some free writing under the various headings, hence, creating electronic files on separate headings and themes. This was followed by the structuring of the chapter in what thought most appropriate way.

4.8.2 Quantitative data analysis

Quantitative data analysis is often associated with large-scale, statistical, and correlation research (Cohen et al., 2011). Statistical analysis can be implemented using computer software such as the Statistical Package for Social Sciences (SPSS). In this study, SPSS 22 was used for the analysis of quantitative data. Quantitative data collected in this research were derived from the survey questionnaire. As mentioned earlier, the primary purpose of collecting quantitative data was to provide information into the FMTs beliefs, values, and thinking attitudes regarding the survey items. Of interest in this research was to see how consistent the FMTs beliefs and attitudes towards those PA related ideas as conveyed in each of the survey items.

The first stage of statistical analysis was to input all the questionnaire data including the demographics information into SPSS 22, where the demographics categories and the responses to scale items were coded (refer to Appendix G for coding details). Then, descriptive statistics were used to identify the percentages and the summary frequencies of data. To better understand the quantitative data and its statistical analysis outcome, the respondents' rating rationale which formed the qualitative survey data were analysed and reported alongside the quantitative data findings. This data reporting format helped clarify and illuminate research findings (Creswell, 2014) which emerged from either survey data sets.

4.9 Quality Criteria for this study

Quality research is defined by Bell (1987) as research that can become applicable. Mouly (1978) describes it as practical, legitimate, and dependable. It is research that passes the test of faithfulness to the paradigm in which it operates (Cohen et al., 2000). Eichelberger (1990) states that the quality of an interpretive study depends on the methods that one uses to gather, analyse, and interpret the data. Therefore, as in the case of this study, interpretive quality research must successfully satisfy the requirements for quality claims in the interpretive mixed methods paradigm.

For mixed methods approaches, since there are differences between paradigms the ways in which to validate mixed methods research will be different (Giddings & Grant, 2009). The literature has suggested various frameworks to ensure validity

and reliability in mixed methods research. For instance, Dornyei (2011) suggests rationale based and quality validation strategies, where validation criteria are based on: the rationale for mixing the research approaches; and the rationale for using specific mixed methods research designs. The third involves the quality of the specific methods used to study the research problem. Other validation frameworks for mixed methods research considered were the integrative framework (Tashakkori & Teddlie, 2008; Teddlie & Tashakkori, 2003) and the legitimization framework (Onwuegbuzie & Johnson, 2006). These frameworks concern with robustness criteria to follow when conducting a mixed methods research (Mwalongo, 2014). Ihantola and Kihn's (2011) framework, where validity and reliability measures of quantitative and qualitative approaches is adopted here. The following sections discuss ways of validating qualitative and quantitative research approaches and data.

4.9.1 Validity and reliability of quantitative approaches and data

The terms validity and reliability are understood differently in quantitative and qualitative research approaches (Bloomberg & Volpe, 2012), and they are key to effective research (Cohen et al., 2011). A piece of research if invalid is worthless (Cohen et al., 2011). Similarly, Lincoln and Guba (1985) commented statistical analysis, and quantitative data can be considered as worthless without validity. The level of validity of quantitative data can be improved by careful sampling, the use of appropriate instruments, and suitable statistical treatment of data (Cohen et al. 2011). On the other hand, reliability in quantitative research refers to the degree of consistency for the measurement of data (Patton, 2002). Accordingly, this study has strategised its sampling of the pre-survey and survey participants by utilising purposive sampling from school clusters to ensure good representation of the nature and varieties of schools and the school systems in Tonga, at both primary and secondary levels both in Tongatapu and Vava'u. Data obtained from presurvey and the survey instruments were thoroughly analysed, and are appropriately reported through graphs, tables, and texts (see next chapter). Suitable analysis tool such as SPSS 22 was used in particular for the analysis of survey data.

Further, Cohen and his colleagues assert content validity requires the research instrument to address the aim and research questions of the study (Cohen et al.,

2011). This study employed a pre-survey to provide informed baseline information related to key foci of the study, which in turn informed the survey items designed, a work accomplished to ensure the content validity of this study. Further, the piloting of the survey with a smaller group of FMTs, peer reviewing, and experts' judgement concerning the relevance of the questionnaire items were also used to ensure validity aspects of the instrument, hence its corresponding generated data.

4.9.2 Trustworthiness of qualitative approaches and data

Trustworthiness of a study simply refers to the 'goodness' or 'soundness' of a study (Marshall & Rossman, 2011, p. 39). Holloways and Wheeler (2002) note trustworthiness is evaluated based on methodological aspects (such as research design, data gathering, data analysis) accuracy (soundness) and adequacy of a qualitative research. In quantitative studies, reliability, validity, and generalizability are considered "the holy trinity... worshipped with respect by all true believers in science" (Kvale, 1996, p. 229) or the quantitative paradigm. Criteria for evaluating the trustworthiness of qualitative studies differ from those used in quantitative studies (Bloomberg & Volpe, 2012). The literature (e.g., Guba and Lincoln, 1998; Lincoln & Guba, 1985; Tobin & Begley, 2004) among others, suggest ensuring trustworthiness or quality of qualitative studies using criteria such as: credibility, dependability, transferability, and each is discussed below.

4.9.2.1 Credibility

Credibility is about the confidence that can be placed in the truth of research findings (Macnee & McCabe, 2008). It concerns with whether the participants perceptions match up with the researcher's portrayal of them, like what the participants think, feel, and do (Bloomberg & Volpe, 2012). Thus, to ensure credibility of this study, I adopted the strategies suggested by Lincoln and Guba (1985) and elaborated on by Bloomberg and Volpe (2012). For instance, research bias, research could be invalid and lack credibility if there are biases by the researcher and the participants. To handle this issue as a researcher Bloomberg and Volpe (2012) suggest the need to clarify upfront the bias that researchers bring to the study. In this study, as part of the introduction to the *Talanoa Fungani Mo'onia* I had with participants, I reminded the participants again the bases for their consent to participate in the *Talanoa Fungani Mo'onia*. I also affirmed them of my trust in them as the most valued teacher(s) of their particular school, thus encouraging their

confidence and honesty as we dialogue about their vPA, their formation and how they were perceived to have been strengthened. Should I become conscious of certain biases about some of the FMTs' views, I talked further with participants around these during the *Talanoa Fungani Mo'onia* to minimise our biases towards these issues, a strategy reported employed by Kalavite (2010) in her study. Also, my ensuring throughout all stages of this research from its design, through theories, methodologies, research methods used in the research, the participants, to the intended data to gather were purpose and context appropriate for the study added to the credibility of this research.

Second, my repeated (at most five) visits to most of the *Talanoa Fungani Mo'onia* participants, and (at most three) for survey participants and their schools also raised the credibility of the data collected for the study. Regular and frequent visits to participants prolonged my presence in the fieldwork sites and those availed ample time for me to dialogue with the school principals and the teacher participants at their work sites. Interactions made these ways allowed more in-depth understanding of the elements important for understanding the participants' PA, the contexts to issues the participants would voice, thus adding credibility to the accounts given in this study (Bloomberg & Volpe, 2012).

Third, I employed different research instruments, such as pre-survey, survey, *Talanoa Fungani Mo'onia*, to generate rich data (Farmer, Robinson, Elliot, & Eyles, 2006) and for triangulation purposes. The survey data provided both quantitative and qualitative data thus allowed intra-method data triangulation and the production of the *Talanoa Fungani Mo'onia* data enabled inter-method data triangulation with the survey data. Converging these different data sets “enhances our beliefs that the results are valid [*credible, I add*] and not a methodological artefact” (Bouchard, 1976, p. 268).

Fourth, member checks were employed, where the *Talanoa Fungani Mo'onia* participants were given their transcribed data transcripts for their verification of the authenticity of my interpretations of their data. Fifth, in analysing the data and reporting the findings of this study, not only that I was looking as how the participants responded to the questions asked but I was also after discrepant findings, accounts which might disprove or challenge my expectations or emergent

findings. Instances of such accounts should be evident in the Findings chapters, and the discussion of such contrary information adds to the credibility of the researcher's account (Bloomberg & Volpe, 2012).

Last, and not the least, peer debriefing was also employed to enhance the accuracy of my interpretation and understanding of the participants' data. This was conducted not only through discussions of findings with supervisors but with interested colleagues who were expert others and have worked in the Government school system in Tonga. These educational officials are FMTs themselves and educational leaders. Further, issues of concern and needed further clarifications and elaboration by either the participants or me the researcher were given special attention at the end of each *Talanoa Fungani Mo'onia* session. These discussions further enhance the accuracy of my understanding and interpretation of the participants' data thus increase the credibility of this study.

4.9.2.2 Dependability

Dependability is the criterion parallels reliability, although it is not assessed through statistical procedures (Bloomberg & Volpe, 2012). Bitsch (2005) defines dependability as "the stability of findings over time" (Bitsch, 2005, p. 86). To promote dependability in this study, I adopted the following strategies: first was the use of an audit approach (Bryman, 2012), entails "ensuring complete records are kept of all phases of the research process... in an accessible manner" (Bryman, 2012, p. 392). Although not all these records are included in the content and the Appendices of this study, the participants' data are available for review by anyone interested in doing so (Bloomberg & Volpe, 2012). Also, this study also established inter-rater reliability measure of some kind where two colleagues were invited to code samples of *Talanoa Fungani Mo'onia* transcripts with intention to verify possible differences and consistencies amongst our interpretations and categorising of data. This approach allowed me to consider alternative ways of looking at these data, therefore increased the dependability of the study findings. Lastly, according to Bryman (2012), dependability would "include assessing the degree to which the theoretical inferences can be justified." (Bryman, 2012, p. 392). The theoretical inferences of this study were assessed on various fronts by different groups of people, such as my supervisors, study colleagues, and the audiences of various workshops, conferences who asked questions about certain aspects of these

theoretical advancements; and expert others who were consulted and I discussed with certain aspects of the theoretical inferences made by this study. A study's trustworthiness is also assessed through transferability.

4.9.2.3 Transferability

Transferability is not whether the study includes a representative sample. Rather, it refers to the degree to which the results of qualitative research can be transferred to other contexts or settings with other respondents (Bitsch, 2005; Bloomberg & Volpe, 2012). According to Bloomberg and Volpe (2012), qualitative researchers may not expect their findings to be generalizable to all other settings, however, it is likely that the lessons learned in one setting might be useful to others. In order to promote transferability, this study has employed the following techniques: first, I collected rich and detailed data for the problem under investigation and provided thick description of the context, methods and findings of the study (Bloomberg & Volpe, 2012; Denzin, 2001; Lincoln & Guba, 1985). Thick description is a vehicle for communicating to the reader a holistic and realistic picture, and the detailed information that the researcher provides offers an element of shared experience (Bloomberg & Volpe, 2012), and provide others with what Lincoln and Guba refer to as a database for making judgements about the possible transferability of findings to other milieu. Second, the participants were selected through purposive sampling (Gray, 2009); and third, triangulation of the study findings also occurred across different school systems (Wallendorf & Belk, 1989). The FMT participants of this study were purposively sampled across eight different school systems to fit the milieu of the study context.

Summary

The first section introduced the chapter, presented the research questions and discussed the choices of ontological, epistemological and theoretical perspectives for the study and their justifications. The second section has discussed the methodological considerations, in particular, mixed methods approach and *Kakala Mo'onia* pedagogical positive deviance research model and the rationale for their use. The third section has discussed the methods used in this study-presurvey, survey and the *Talanoa Fungani Mo'onia*, and the ethical approval of the study. The context of the study including the sampling, methods and procedures for generating, collecting and analysing data have been discussed in the fourth section.

The quality criteria that were taken into account before, during, and after carrying out the study have been discussed in the fifth section. The key points from this chapter summed up the chapter.

Having employed the methodology and methods discussed in this chapter, findings related to the research questions and sub-questions were obtained which are the foci of the next four chapters, presenting the findings of this study. Respectively, the first three (Chapters 5, 6, and 7) report the findings related to research sub-questions 1, 2, and 3, and Chapter 8 presents the findings to research sub-questions, 4 and 5. Both the survey and the FMTs' *Talanoa Fungani Mo'onia* data informed Chapter 5, while the findings of Chapters 6 and 7 came only from survey. The *Talanoa Fungani Mo'onia* data also sourced the findings reported in Chapter 8. The FMTs' understanding of PA is the focus of Chapter 5, and these findings are presented next.

Chapter Five: Understanding of teachers' PA

This is the first of four chapters reporting results of this study. This chapter outlines relevant demographics, presents the findings from the FMTs' understanding of PA, and finishes with a summary of the key findings from the chapter. The chapter also explains how the data are presented and the codes are used. Data come from the survey responses ($N=83$) by FMTs in seventy schools from Tongatapu and Vava'u, and from *Talanoa Fungani Mo'onia* with 22 of the 83 survey participants. The findings are organised into themes inductively and deductively identified. The findings of this chapter help answer research sub-question 1, "What are the *Faiako Ma'a Tonga*'s understanding of professional attitudes?"

The survey data is reported using tables, and figures. These are interspersed with explanations and quotes from respondents to illustrate key ideas. Psudonym codes, where respondents are identified as *Mo'onia* and a number-such as Mo'onia-1, Mo'onia-2, and so forth, accompany the quote. The next section presents the demographic data of the participants.

5.1 Demographics

The two demographics tables (e.g., Table 5 and 6) explain, firstly, (Table 5) gender ratios, school types, affiliating authorities, and teachers' qualification groups, and secondly, (Table 6) demographic information is organised by island group. The second table provides additional dimensions to participants' demographics. These include gender and, it gives a clearer summary of participants by school types (i.e., whether government or non-government school affiliation), for each of the Island groups.

Table 5: Participants demographics (Part 1)

Attributes	Attribute components & (Number of each)	Percentage (%)
Gender	Male (24)	28.9
	Female (59)	71.1
	Total (83)	100
Teachers school type	Primary (50)	60.2
	Intermediate (5)	6.0
	Secondary (28)	33.7
	Total (83)	100
Affiliation authority	Government (56)	67.5
	Non-Government (27)	32.5
	Total (83)	100
School location	Tongatapu (58)	69.9
	Vava'u (25)	30.1
	Total (83)	100
Highest qualification	PhD (0)	0
	Master/ Post-Graduate Certificate (8)	9.6
	Bachelor(16)	19.3
	Diploma (58)	69.9
	Certificate (1)	1.2
	High School (0)	0
	Total (83)	100

Data in the two tables compare relatively closely with the most recent 2013 Tonga Ministry of Education and Training (MET) Annual Report's overall Tongan teachers' statistical demographics data. For instance, the national gender ratio of male to female teachers at government primary school level is 1:2 and 1:4 at non-government schools. At the secondary level, it is 1:2 for both government and non-government schools (MET, 2013). Table 5 has an overall gender ratio of 1:3 which is within the national range for teacher gender. Interestingly, the most recent information on the national gender ratio for the overall Tongan population is 1:1 (Tonga Department of Statistics, 2013). Data in Table 6 indicate that at secondary school level, both in Tongatapu and Vava'u, higher proportions (24.1%, 4.8%, see Table 6) of teachers were from the non-government school systems. However, at primary level, the opposite is true, and is again a reflection of the overall composition of the Tongan school systems. The MET (2013) reports that non-government schools' authorities govern a high percentage (23/32; 71.9%) of

secondary schools in Tonga. At primary school level, just over 85% of the primary schools are government owned. Nearly 70% of FMTs with Diploma qualification teach at either primary schools or lower secondary. Over a quarter (28.9%) of the FMTs with Bachelor or Postgraduate degrees taught at high school level.

Table 6: Participants demographics (Part 2): by Isand Group

Island Group	Type of school and affiliating authority	FMTs & Gender: (m-male; f-female)	Percentage (%)	Total (%)
Tongatapu	Non-Government Secondary	6m	7.2	24.1
		14f	16.9	
		2m	2.4	2.4
		-f	-	
		1m	1.2	3.6
		2f	2.4	
	Sub-total		30.1	
	Government Secondary	1m	1.2	2.4
		1f	1.2	
		1m	1.2	2.4
		1f	1.2	
		2m	2.4	34.9
		27f	32.5	
	Sub-total		39.7	
Vava'u	Non-Government Secondary	1m	1.2	4.8
		3f	3.6	
		-m	-	-
		-f	-	
	Intermediate	-m	-	-
		-f	-	
		-m	-	-
		-f	-	
	Sub-total		4.8	
	Government Secondary	-m	-	2.4
		2f	2.4	
		-m	-	1.2
		1f	1.2	
		8m	9.6	21.7
		10f	12.1	
	Sub-total		27.3	
Grand Total		83	100	~ 100

Again, these demographics reflect the overall trend in the national qualification status of teachers: teachers with a Diploma qualification commonly teach at primary level and lower secondary, and the degree holders commonly teach at secondary level, particularly at senior secondary. The next section presents the findings related to FMTs' understanding of professional attitudes.

5.2 The FMTs' understanding of professional attitudes

This section explores the FMTs' understanding of PA. To gain insights into their understanding of the concept, participants were asked items related to a definition, experiences, and PA importance.

5.2.1 A definition of professional attitude

To assess FMTs' concept of PA, they were given a definition statement (A3). Statement A3 is a specific definition of PA, capturing the three elements of attitude content (affective, behavioural, and conative-ABCs) from a social psychological perspective (Maio & Haddock, 2009; 2015) as associated with professionals of a profession.

Participants were asked to rate their agreement with the statement on a Likert scale and to give a reason for their rating. Figure 14 presents a 'summary of results'. The use of the term summary of results in the previous statement means the following in the context of the first three findings chapters of this study. The agreement and disagreement rating responses (quantitative results) are presented in summarised form because the "Agree" percentages as it appears on Figures such as Figure 14 represents the sum percentages of the "strongly agree" and "agree" choices by FMTs for an item. Similarly, the "Disagree" percentages is the sum of the percentages of the "strongly disagree" and "disagree" ratings by the FMTs for an item. The "NA/ND" represents the percentages of FMTs who neither agreed (NA) nor disagreed (ND) with an item as in the case of A3.

Reporting of the FMTs' rating reasons (qualitative data) of an item involves an indication of the total number of relevant responses to the item. The irrelevant and non-responses were also noted in the analysis process but were not reported because it was assumed that any possible impact they may have on the results would be unrecognisable. Rating responses were relevant if they were seen as connected or appropriate to the statement posed, irrelevant when disconnected or inappropriate,

and became non-response when unanswered. Further, the rating reasons like “I agree”, “I disagree”, and “It’s true”, without further elaboration provided were regarded as irrelevant because they were noted as repetitions of teachers’ agreement ratings, hence their irrelevance regarding their purpose. The categorisation of relevant responses was by themes mainly generated by an inductive means, although there were few derived deductively. Also, the consideration of the study’s theoretical, conceptual, and its methodological underpinnings, their relevance and appropriateness for themes were ongoing considerations as part of the analysis process.

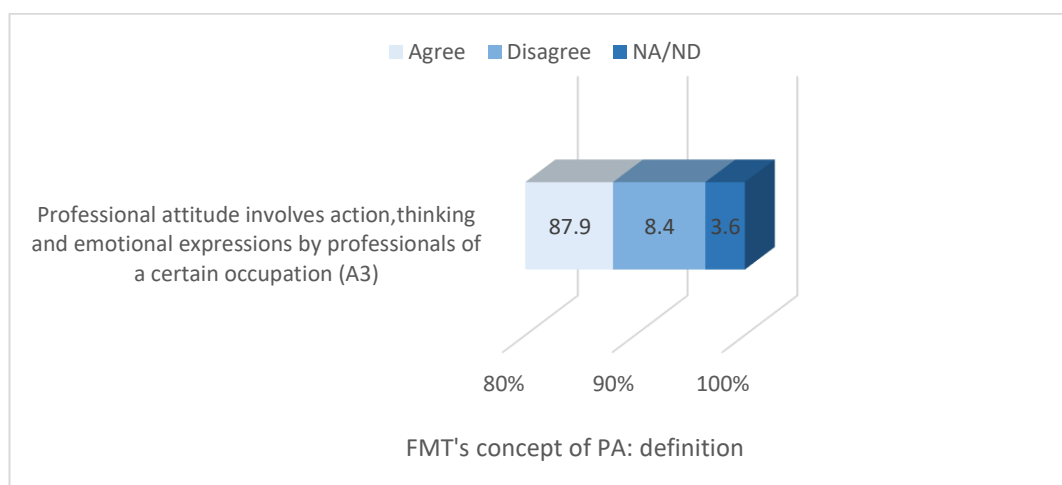


Figure 14: Disagreement and agreement rating of statement A3

Table 7: Key ideas from teachers' rating reasons to survey item A3

Survey Item	Key rating reasons (ideas)	Percentages of rating reasons (%)
A3	Social views	25
	Behavioural views	19.4
	Alternative views	11
	Outcome-based views	11
	Encompassing views	11
	Best-standard views	4

Overall, FMTs gave 69 relevant reasons to justify their rating for A3. While most respondents (87.9%,) agreed with the statement, the reasons they gave differed, which gave further insights into their understanding.

Of the 69 relevant responses of FMTs, some recurring ideas were evident and to categorise these ideas, sub-themes were used. These sub-themes were derived based on the feature(s) most common to the constituting reasons in a category (see Table 7 for examples). Social views included reasons that emphasised relationships such as maintaining harmonious relationships, collegiality, and collaboration. Behavioural views were reasons where FMTs talked about PA regarding behaviours. Those considered as alternative views were those FMTs showed a conceptual understanding of PA in a way varied from A3. Outcome-based views included FMTs' reasons related to various forms of outcomes, such as outcomes related to students', teachers', or school outcomes. Encompassing views, were FMTs' reasons indicated PA to cover a wide range of contexts and not time specific. Moreover, best-standard views were those reasons where FMTs mentioned the term "best". Representative quotations were selected to show FMTs' reasons and ideas. Each of the sub-themes identified will be discussed in turn, and the findings of FMTs' social views are reported next.

Social views

Professional social perspectives were important to a quarter of the FMTs, who emphasised one or combinations of these relational dimensions: maintaining harmonious relationships; collegiality; and collaboration. Mo'onia-13 regarded PA as the "reflections of teachers' behaviour and heart attitude towards their responsibility, and if they are to serve with professionalism, there come collegial relationships". For example, in Mo'onia-74's view, "PA is our best ability to do something, it would be witnessed in what we do and in maintaining collegiality at school". In support of the notion of collegiality, Mo'onia-36 also suggested "collegial relations at work as fundamental, and when they are good, everyone is in a better position to be productive and interact well with colleagues". From the above quotations, they seem to suggest that respondents consider maintaining harmonious relations and collegiality as central aspects of teachers' professionalism and PA. A similar version of collegiality is collaboration, a concept commonly used in reasons given by FMTs.

Collaboration was another idea (6%) within the social views. Mo'onia-25 regarded "collaboration as essential professional behaviours". Another FMT acknowledged

that a lack of collaboration could have adverse effects:

Because lack of collaboration in the way teachers do things, thinking, and in maintaining relationships, things may not go as they wish. (Mo'onia-27)

Mo'onia-70 suggested collaboration as “a way of encouraging and pushing teachers towards attaining envisioned PA”.

Teacher-related behavioural views

Teacher-related behavioural views were another prominent view (20%) of FMTs. FMTs gave reasons linked to teachers' behaviours. For instance, Mo'onia-10 described “PA are generally behavioural, hence, in their good behaviours teachers are role models for others”. From a personal interpretation, Mo'onia-10 seemed to equate PA with behaviours. Some responses identified certain behavioural characteristics as linked to being professional:

As a teacher, it is professional to go to class prepared and dress appropriately. (Mo'onia-3)

Being professional is to work with others cooperatively and respectfully. (Mo'onia-71)

Other instances of FMT's behavioural views were:

Because it should be reflective of teachers' thinking, work, how they conduct themselves as part of a group and as an individual. (Mo'onia-40)

Mo'onia-15 related PA with who teachers are (i.e., teachers' identity):

Because PA are critically crucial in what teachers do, they are part of who they are. (Mo'onia-15)

Evident from the quotations categorised as behavioural views were the high proportion (20%) of FMTs who viewed PA as linked and embodied in teachers' behaviours, making them who they are, their identity. Some of the FMTs' responses were classified as alternative views.

Alternative Views.

Eight (out of the 69 overall relevant responses) responses were categorised as alternative understanding or other views to PA as defined in A3. Alternative views included reasons where FMTs attempted to express or provide an alternative description to PA. Mo'onia-62 described PA as what “matched the expectations of educational stakeholders and maintaining good relationships”. Mo'onia-80 viewed PA as a professional compass:

For me, PA is like a professional compass, it directs and helps with

developing and improving what we do as teachers. (Mo'onia-80)

FMTs (Mo'onia-22, Mo'onia-78) saw PA as behaviour, heart attitudes, a way of executing responsibilities, and maintaining good harmonious relationships:

PA is what you do, and how you execute your responsibilities. They also show what's in a person's mind. (Mo'onia-78)

PA refers to ways of executing my responsibilities and maintaining relationships with work colleagues. (Mo'onia-22)

Mo'onia-39 referred to PA as “teachers' work attitudes, thinking and maintaining relationships at the workplace”. Mo'onia-44 viewed PA as “what we value”. In addition to the alternative views, some of the reasons by FMT were categorised as outcome-based views.

Outcome-based views

Outcome-based views was another perception of FMTs linked to their understanding of PA. This view (11%) by FMTs referred to the result or consequence of an action or event such as the valued teachers' PA and their professionalism. Two FMTs (3% out of the 11%) viewed outcomes as beneficial for both students and the school as a whole:

Because having PA would result in good relationships, good results for students and the school at large. (Mo'onia-69)

It is very true because FMTs aim at improving and mending of what's needed to, i.e. to start from within the teacher, to the classroom and the school. Consequently, FMTs' professionalism is expected to benefit students and the school. (Mo'onia-48)

Two FMTs (Mo'onia-23, Mo'onia-3) associated PA with being professional, and suggested that such harmony is beneficial for achieving work goals:

If members of an occupation like teachers are in harmony and have a similar mindset, then what they do would improve many things. (Mo'onia-23)

Because being professional is what I think 'desired' for teachers to have, in that way, what they plan would be achieved. (Mo'onia-3)

Mo'onia-10 felt that teachers are reciprocated according to what they do:

What teachers sow would be what they reap. Others would reciprocate them accordingly, as to what witnessed in their lives. (Mo'onia-10)

From these outcome-based views, the FMTs are highly optimistic of the outcomes anticipated of teachers with PA and professionalism. Not only the outcomes would

be beneficial for students, the school, but they would benefit teachers as well. Some of the reasons provided by FMTs were also grouped as encompassing views.

Encompassing views

The encompassing perspective was another perception of FMTs. Some FMTs (11%) emphasised PA as something for everyone, and not just for professionals of certain professional groups:

PA are not just for members of a professional team but it is required of all civil servants such as all teachers. (Mo'onia-49)

It is what desired, so it should not be limited to certain professional bodies but to reach everyone. (Mo'onia-76)

Being professional encompasses everything not just being professional on certain life aspects. (Mo'onia-6)

Attitude is embodied in teachers' total being. (Mo'onia-33)

Some FMTs felt that these qualities are to live out daily:

PA should be reflected or lived out everywhere, always and not just in professional contexts. (Mo'onia-81)

From the encompassing perspectives of FMTs, they seem to suggest that PA are for all contexts, and that they are timeless life entities for everyone. Also, FMTs provided reasons which were classified as “best-standard views”.

Best-standard views

Finally, amongst the reasons FMTs gave for statement A3, four percent were classified as best-standard perspectives. Mo'onia-24 believed that “it is ‘the best’ that should be evident from work done by someone with PA”. Mo'onia-34 agreed when regarding “professionals are the best of the best in their profession, including are their thoughts, emotions and actions”. Mo'onia-79 believed that having the desired PA are attainable, provided teachers do their best:

Attaining the required PA is achievable, provided everyone does their best to achieve the best. (Mo'onia-79)

From FMTs' best-standard views, they seem to say that PA involves teachers' “best”, in whatever sense that may mean.

In addition to FMTs' concept of PA related to a definition, they were also assessed on their concept of PA as linked to their general experiences, which are explored in the next section.

5.2.2 Understanding of PA regarding teacher experiences

To investigate FMTs’ understanding of PA in the context of their general experiences, they were presented with two statements (A1, A2). A1 aimed at eliciting whether FMTs see appropriate behaviours in a professional context as PA. A2 was to evaluate whether FMTs considered behaviours and way of life pitched at what is accepted by the society as PA. The summary of the results are presented in Figure 15.

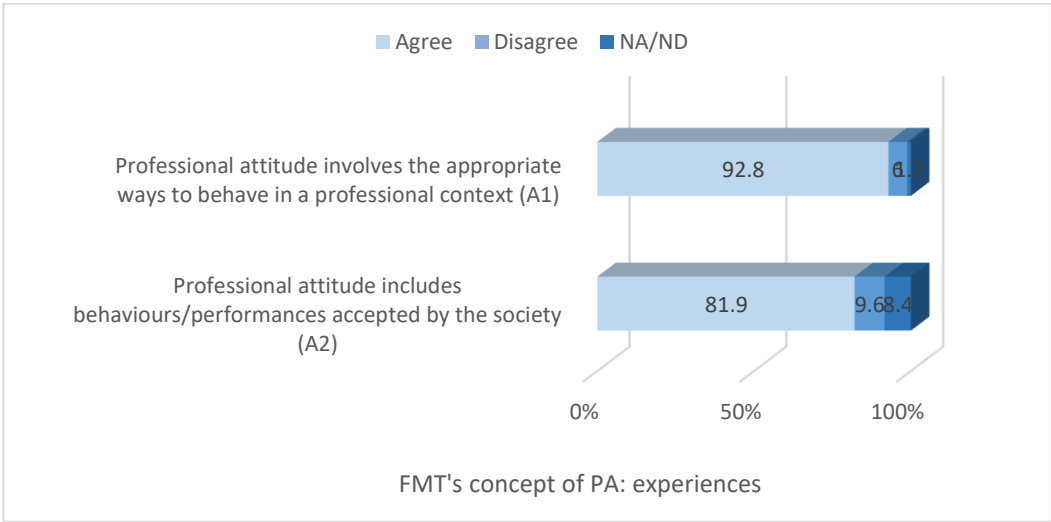


Figure 15: Disagreement and agreement rating of statements A1 and A2

Table 8: Key ideas from teachers' rating reasons to survey items A1 and A2

Survey Item	Key rating reasons (ideas)	Percentage of rating reasons (%)
A1	cause-related	29
	effect-related	29
	other in nature	32
A2	PA are behaviours/performances accepted by the society	59
	PA are context related	28.6

For statement A1, 69 of FMTs’ responses were relevant, and 66 for statement A2.

As Figure 15 shows, a very high proportion (92.8%) of FMTs agreed that PA is about professional behaviours in professional contexts (A1). The reasons they gave were classified as either “cause”, “effect” or “other”.

Cause-related reasons

Reasons identified as cause in nature was one of the major views (20 reasons, 29%) of FMTs. The cause rationales were those where FMTs indicated a cause or the basis for why teachers should have PA. Six FMTs (out of 20) gave professional context as the reason for PA. Mo'onia-2 believed that “professional contexts breed professionals with PA”. Mo'onia-68 agreed in recognising that “any school context is a professional context. Hence workers should have PA”. Another reason cause in nature of FMTs was related to “expectations of professionals”. Mo'onia-3 stated that “a professional must act professionally, like being a role model, humble and being prepared”. In a similar vein, Mo'onia-61 expressed that “since teachers are leaders and role models everywhere they are, it is essential that they are conscious of the appropriateness of their conduct and PA with the context they are in”. Some cause reasons by FMTs were about professions' code of conduct, policies and regulations. Such reasons were from Mo'onia-5 and Mo'onia-45:

Professions require professionals to abide by a certain code of conduct which set out the attitudes and behaviour appropriate in professional context. (Mo'onia-5)

It is important to understand that we are under the control of policies and regulations of our profession so our behaviour and conduct must be up to those standards. (Mo'onia-45)

“Personal, meaningful commitment” was another cause perspective by FMTs. For instance, Mo'onia-18 and Mo'onia-52 gave reasons related to a sense of meaningful personal commitment:

I really believe this because I have chosen to become a teacher and not because of money. So, I must live life as a role model for students if I would like them to have a promising future. (Mo'onia-18)

This is my highest ambition to become someone who is professional wherever I am so others would learn from. (Mo'onia-52)

FMTs also provided reasons which were regarded ‘effect’ in nature.

Effect-related reasons

A similar proportion (29%) of reasons were categorised as effect in nature. The effect rationales were those where change(s) for teachers were indicated as a result of an action such as teachers having PA. Possessing certain PA by teachers were acknowledged reflective hence some teachers being identified as teachers: who are prepared, with right, healthy or good behaviours; and who are successful. For

example, Mo'onia-74 pointed out that “a teacher's PA are reflective of one's preparedness in conduct, performance at work, sense of spirituality, and interaction with people in certain context”. Further, Mo'onia-58 regarded PA as reflective of healthy behaviours:

PA means having respectful behaviours, knowing oneself, wearing respectful and most appropriate attire, having the right frame of mind and self-presentation, respecting colleagues and being obedient to the Ministry.
(Mo'onia-58)

About teachers' sense of success and accomplishment, Mo'onia-21 referred to PA as “the right behaviours every professional must have to achieve work goals and for harmonious operation of workplaces”. Mo'onia-39 regarded “PA is about the right things to do to get ahead in one's work and become an asset to the workplace”. Similarly, Mo'onia-5 suggested, “PA are to be lived out by professionals at professional context so work would be successful”. Further, PA were also acknowledged influential and important contributors to teachers' professional identity and who they are as individuals. For instance, in Mo'onia-7 view, “Having the right attitude, behaviour and wisdom are important because these qualities are imparted to students”. Apart from the reasons cause and effect in nature given by FMTs for statement A1, there were reasons which were categorised as ‘other’ since they were neither cause nor effect in nature.

Rating reasons ‘other’ in nature

For Statement A1, 32% (22 out of the 69) relevant reasons of FMTs were classified as “other” in nature. This included responses which were neither cause nor effect in nature. Fourteen (14, out of 22) responses emphasised the appropriateness of PA in all contexts and must always be lived out anywhere. This notion is consistent with what some of the FMTs have raised earlier in response to statement A3 (refer to section 5.2.1)). Most of the FMTs' (8.4% - refer to Figure 15) that disagreed with A1, had beliefs that PA are to be lived out at all times in both professional and non-professional contexts:

I do not agree because PA should be lived out everywhere, at all time and not just in professional contexts. (Mo'onia-81)

Remote reasons by FMTs were common, and some are reported here. For instance, Mo'onia-6 associated PA with “behaviours conforming to what Tongans consider

as being filled with the Spirit”. Filled with the Spirit here could refer to a life guided by biblical principles or the concept familiar to Tongans, as “Godly life”. A similar expression was given by Mo'onia-55 saying, “PA is regarded best attitudes if it is in line with God's will”. Another view by Mo'onia-25 associated PA with “behaviours in tuned with the wider community behavioural norms”. PA were also regarded “attitudes fit for FMTs, whether Tongans and non-Tongans”. (Mo'onia-81).

Statement A2 aimed at assessing FMTs' views of PA and whether they saw it linked to what considered accepted by the society. While a very high percentage (81.9%) of the total number of respondents agreed that PA are those accepted by society, there were those who were unsure and disagreed with this statement. Over half (59%) of the 66 relevant reasons by FMTs disagreed. That is, FMTs emphasised PA as those attitudes, and behaviours accepted not only by the society but also by its key social institutions such as village communities, churches, and educational institutions. Mo'onia- 41 viewed PA as “all behaviours and positive performances agreed by the society-they are PA”. The second highest proportion, 28.6% (of 66) of the responses aligned with the idea that teachers' PA, lives, and behaviours are context related. Examples of such responses include:

For us Tongans, when we perform our responsibilities, it must meet the expectations of society, church, cultural values, etc. (Mo'onia-64)

For professionals to be respected and appreciated by the society they should perform within the norms of society. (Mo'onia-5)

You are accepted in a society when you perform according to societal norms. (Mo'onia-38)

Being a professional FMT, it is judged by how well he/she behaves in manners accepted by the society. Because being a teacher has its trustworthiness status in the society. (Mo'onia-48)

Inherent in some of the remote responses were differing insights. For instance, Mo'onia-48 felt that “PA should be reflective of the four Tongan Core Values (*Faa'i Kavei Koula*). The four Tongan core values could refer to *faka'apa'apa* respect, *tauhi vaha'a* maintaining relationships, *lototo* humility, and *mamahi'i me'a* loyalty (Matafahi & Fusitu'a, 2009). Mo'onia-25 felt that PA should also align with teachers' sense of personal professionalism, referring to teachers' personal and valued judgement as part of teachers' personal and professional selves. Mo'onia-

17 believed that what must be foremost in a teacher's mind "is to execute one's responsibilities with the best". Mo'onia-45 acknowledged that even with things generally not approved by society, teachers should consider following:

There are things the society generally does not approve like exposing students to sex-related information particularly on television and other forms of media; such belief should be appreciated and followed by teachers.

Mo'onia-25 and Mo'onia-52 had similar views where PA were regarded as "working from the heart", in their opinion a typical Tongan quality. Mo'onia-25's account seemed to mean Tongans involve their innermost being – i.e. intellectually, emotionally and spiritually - which in my view are interacting aspects to a person's heart. Another similar view was by Mo'onia-52:

What Tongans did and are doing are done from the heart, from within (*loto*) from what they truly feel (*ongo'i*) as being Tongan. For instance, the *Tuku Fonua* committing Tonga to God by George Tupou 1 and Tongans maintaining harmonious living through *nofo 'a kainga* (kinship ties).
(Mo'onia-52)

Points of disagreement (9.6% - refer to Figure 15) by FMTs varied, however, some disagreed due to the belief that individual Tongans differ from one another in many regards. Hence, PA standards for Tongan teachers should be aligned more with international standards rather than just Tongan standards:

I do not believe this because there are Tongans who would not have similar ways of thinking. Therefore, I think it should be in line with international contexts. (Mo'onia-23)

Similarly, Mo'onia-36 stated that "My profession (teaching) is a worldwide profession thus it should not be limited to Tongan society's standards". (Mo'onia-36). Also, Mo'onia-7 felt that "PA is an esteemed state of life and at times it could be in conflict with the society". Mo'onia-28 disagreed because "Teachers' performances target to enhance students' performance. Society sometimes expects something different".

The few FMTs who were unsure about Mo'onia-2 gave reasons like "Yes, what is best for other countries may not be the best for Tonga". (Mo'onia-8). Mo'onia-42 responded, "I would say yes and no because I think I would not always try to conform to what Tongans expect and accept". (Mo'onia-42). To further explore

FMTs’ concept of PA, they were asked about their understanding of PA in the context of its importance.

5.2.3 Understanding of professional attitudes regarding their importance

FMTs were given two statements (A4, A5). Item A4 aimed at eliciting the FMTs’ understanding of teachers’ PA in optimising students and school success. Statement A5 was to show FMTs’ views of PA related to values. The result is summarised in Figure 16.

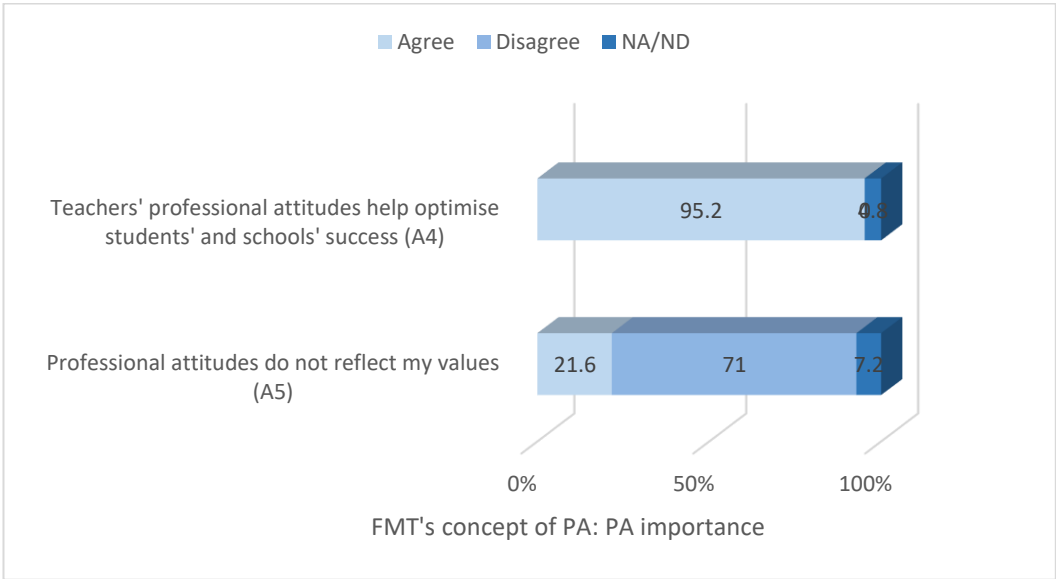


Figure 16: Disagreement and agreement rating of statements A4 and A5

Table 9: Key ideas from teachers' rating responses to survey items A4 and A5

Survey Item	Key rating reasons (ideas)	Percentage of rating reasons (%)
A4	Teacher-related	60
	Student-related	28
A5	PA reflect values	62.3

For item A4, FMTs provided a total of 57 relevant responses and 61 for A5.

For statement A4, a very high proportion (95.2%) of FMTs agreed, none disagreed, and 5% were unsure about the link between PA, schools’, and students’ success. Of

the 57 relevant reasons given by FMTs, they were grouped as either “teacher-related” or “student-related” reasons.

Teacher-related reasons

Of the 57 relevant reasons of FMTs, 34 (60%) were teacher related. Teachers' role modelling was believed by 6 (out of the 34) as linked to students' success. Mo'onia-17 believed students watched and followed teachers' examples. Similarly, Mo'onia-36 agreed that teachers give their colleagues and students “life models to follow when they eye-witness their hard work and commitment”. In Mo'onia-53's view, “professional teachers' outstanding performance would result in improved students' performance, which will encourage other teachers to do the same, hence an anticipated improved overall school performance”. Three (out of 34) reasons linked teachers' PA to good behaviours resulting in students' success. Mo'onia-4 felt “PA help teachers do what is right like going to class, and that will help students and the school become successful”. With a similar view, Mo'onia-67 expressed “True! The students' outcomes (performance) and success depend on teachers' professionalism”.

Also, from the data provided by FMTs, specific teacher qualities and behaviours were identified as linked to professionalism including: “maintaining harmonious relations, collegiality and collaboration” (refer to section 5.2.1); “behaving in manners accepted by society” (Mo'onia-48); “performing responsibilities to meet the expectations of society, church, cultural values” (Mo'onia-64) such as the “Tongan core values of respect, humility, maintaining relationships and loyalty” (Mo'onia-48); “going to class prepared and dressing up appropriately” (Mo'onia-3); “working cooperatively and respectfully” (Mo'onia-71); “teachers being committed and doing their best at all time” (Mo'onia-34); and “working from the heart” (Mo'onia-52).

Eighteen percent (10 out of 57) of the teacher-related reasons by the FMTs were reasons not directly related to PA, instead they were linked to why schools and students succeed:

The successfulness of students also depends on the teacher's expertise, how one works, teacher knowledge and language usage. (Mo'onia-60)

I agree, provided teachers' PA go hand in hand with a willing heart to serve

wholeheartedly. (Mo'onia-83)

Students are successful when we are doing our best in the classroom.

(Mo'onia-22)

If the teacher were there to help students out, students would be successful!

(Mo'onia-48)

Mo'onia-6 gave a reason related to the holistic nature of a teacher's role in contributing to students and school success:

Because teachers have parental, spiritual, and teaching responsibilities, so they should live out the Tongan core values. (Mo'onia-6)

From a slightly different expression, Mo'onia-44 described teachers as mirrors for colleagues and their work pushes students towards success:

I truly believe that us teachers are mirrors and like standard-measurement apparatus from which colleagues would learn. Our work is louder than our words to push students. (Mo'onia-44)

Another respondent (Mo'onia-8) described teachers as a door opener for students:

Although God has equipped each student, it is the teacher who opens doors for them. (Mo'onia-8)

Mo'onia-62 regarded teachers as "the most influencing factor to school success, and their professionalism bear good and successful results for students". Other reasons given by FMTs were categorised as student related.

Student-related reasons

Of the 57 relevant reasons FMTs gave for A4, 16 (28%) were student related. The highest proportion (9 out of 16) of the student-related reasons were categorised as reasons 'other' from PA contributed to students' success. Reasons under this category were those where FMTs did not directly indicate or mention PA or related terms such as professionalism and professionals. These factors included students' ability, environment, own effort to succeed, and parental support from home:

It's just part of the process but the ability of the students involved. (Mo'onia-50)

Students' future depends much on parents. (Mo'onia-52)

I think regardless of how good and strategic a teacher may be, if the child does not want to learn, he would not learn. Collaboration amongst parents, students and teachers could help and if only students would know why they are sent to school. (Mo'onia-56)

Nurturing and shaping of students require consistent effort from home if parents are to help. (Mo'onia-58)

Teachers do help and students' environment. (Mo'onia-19)

A high percentage (71%) of the FMTs gave reasons which indicated their disagreement with A5. Reasons for FMTs' disagreement are presented next.

Value reflective reasons

For Statement A5, a high percentage (71%) believed that their PA reflected their values. From the 61 relevant reasons given, over half (38 reasons, 62.3%) gave reasons affirming PA reflected values. This high proportion of reasons seemed to suggest that FMTs strongly associated attitudes with values. For instance, Mo'onia-44 reflected that "I think PA and values are interrelated because behaviours are the outward display of what we value". From reasons by FMTs, seven of the responses equated PA with values and examples were:

Yes, for me, my PA are just what I value. (Mo'onia-55)

PA and values are the same because they both work towards reaching the best. (Mo'onia-79)

A teacher's PA in my belief should be the same as what he/she values. (Mo'onia-7)

PA could be at times regarded contradictory with societal values and practices were noted by Mo'onia-19 and Mo'onia-77:

There are things which I value, but it is conflicting with what considered as professional behaviours and my work such as social status. (Mo'onia-19)

Some of our Tongan cultural practices and values are not in line with what I considered as professional behaviours. (Mo'onia-77)

The next section reports the findings about the *Talanoa Fungani Mo'onia* participants' understanding of PA.

5.3. *Talanoa Fungani Mo'onia* participants' understanding of professional attitudes

This section presents the findings about the teachers' understanding of PA from the *Talanoa Fungani Mo'onia*. To capture the participants' notions of PA, they were asked, "Can you tell me about your understanding of PA as it relates to you, a teacher."

Data analyses of this question revealed three main themes: PA as good and right behaviours; PA as heart attitudes, hence their link to teachers' hearts; and PA having

a certain nature. These categories were inductively determined via thematic analysis and each of the themes are reported in turn next.

5.3.1 Professional attitudes as right and good teacher behaviours

Seventeen of the 22 TFM participants' responses focused mainly on PA as right and good behaviours; seven accentuated PA as range of good behaviours, and 10 emphasised PA as both right and good behaviours. The participants' notions of PA as good behaviours were highly subjective and thus there were wide variations in their rationales for why they considered PA as good and right behaviours. With regards to what teachers' good behaviours could achieve, Mo'onia-8 identified good behaviours to be "crucial in raising students' achievements; reflective in teachers' execution of their school responsibilities, and as they interact with students". In terms of values, and beliefs, Mo'onia-46 put it this way:

PA are range of good behaviours teachers must have. These include our values, such as love, respect, and humility in keeping relations. In addition, our belief in God, it is one of the most prized core values in my work as a teacher. If these values are absent in the attitude of a teacher, one would be far from being professional.

For Mo'onia-46 in particular, it was his belief in God that he highly prized, hence becoming his core value as a teacher. Mo'onia-46's comment here is very similar to Mo'onia-72's who mentioned her belief in God and her role as a *akonaki* at her church were her main motivations for who she is, a teacher. PA as good behaviours also included participants talking about role-model worthy behaviours among others.

It was of interest to note how the participants (10 out of 22) highlighted PA as not only good but also right behaviours for teachers. Good and right behaviours for these participants included the following: having teacher qualities which will make them worthy role models for students and others (Mo'onia-10, 36, 44, & 59); being steeped in widely accepted societal core values of honesty, humility, reciprocity, and loyalty (Mo'onia-45, 46); teachers being adorned with Christ-like qualities such as a loving heart, patience, peace, and self-control among others (Mo'onia-45 & 68); aligning oneself with expectations by the school and the village community

(Mo'onia-4); and having a balanced lifestyle for teachers (Mo'onia-32). To illustrate these perspectives by the participants, Mo'onia-4 said:

For me, PA do not depend on what I need. But they are the right behaviours
I must have because there are expectations of me, a teacher.

Mo'onia-4 stated that her PA qualities are in part contingent on what she knows anticipated of her by the school, community, educational code of ethics, community values and practices. From a role model emphasis perspective, Mo'onia-36 said.

PA are right behaviours for teachers, and I think it starts from home. As a father at home, first, I need to be a role model, and I bring that perception to school as well. To me to be professional, I have to be a role model not only to students but also to colleagues, in my conduct, how I speak, and in all I do.

Mo'onia-36 linked right behaviour to a personal value and belief established within his family setting, hence him regarding it one of his PA strengths as a father and teacher.

Mo'onia-8, 40, and 44 expounded on their understanding of PA in ways where they highlighted status of excellence, and these were the descriptions they made:

Teachers would be performing typical of world standard (Mo'onia-8)

A teacher with PA is someone who exceeds his/her colleagues' expectations regarding performance (Mo'onia-40)

PA involve living life at the highest standard (Mo'onia-44)

These three participants seemed to understand PA to have informed world standard professionalism and key in raising teachers' performance, and standard of life.

5.3.2 Professional attitudes as heart attitudes hence their link to teacher heart

Thirty seven percent (17 out of 46) of the relevant participants' understanding of PA were categorised under this theme. Some of these responses acknowledged PA as heart attitudes (e.g., Mo'onia-28, 29, 45, 46, and 68) and aspects related to teachers' hearts. For instance, Mo'onia-29 acknowledged:

A teacher with professional attitude...one must have the right heart attitude in order to be obedient teachers as anticipated of them...one must be able to listen, accept decisions made by school leaders, and be receptive to directions given by leaders. It is rightful for teachers to be ready behaviourally. I think professional attitudes, is extremely an important component in teachers' lives.

From Mo'onia-29's perspective, PA are conditioned on teachers having the right attitude in one's heart, a site plainly known to be within individuals. Further, Mo'onia-28, 45, 46, and 68, also described their understanding of PA in a slightly different way, but collectively they seemed to have suggested PA to be sourced from within the spiritual dimension (the heart) of teachers, thereby witnessed in teachers having lives described as Godly bearing certain life qualities. Mo'onia-28 described this as:

Professional attitudes ...could be witnessed in someone who lives a Godly life, bearing fruits such as honesty, commitment, perseverance, patience, long suffering; these are professional attitudes.

From Mo'onia-28's comment, one seems to equate PA with teacher qualities regarded as Godly, encapsulated within the individuals. Also, Mo'onia-45, 46, and Mo'onia-68 expressed in a similar manner their belief of PA as being sourced from God within a person's life, which are again evidences of participants' view of PA as life entities sourced from their spiritual dimension, their hearts, an understanding that could have come from the FMTs' Christian worldview. The participants also gave responses where they talked about PA as associated with certain values and beliefs. For example, Mo'onia-45 also acknowledged PA in this way:

As Tongans, we have our pillars of core values, *faa'i kavei koula* (respect, humility, reciprocity, and loyalty), which are qualities teachers should have. It is also important for teachers with professional attitudes to be mentally, physically and spiritually fit. A teacher I think, who is attitudinally professional must have a balanced in all these dimensions.

Mo'onia-45 also mentioned teachers with PA must be mentally, physically, and spiritually fit. This part of Mo'onia-45's comment represents eight others (out of 22) of the participants who emphasised PA as associated and intricately linked with a holistic balanced life.

The essence of this balanced life rests in the human heart, since it is the heart where a person's intellect (mind), affect and spirit are seated, so PA are life entities intricately linked to the heart.

5.3.3 Professional attitudes have certain features

The *Talanoa Fungani Mo'onia* participants also understood PA to have certain features. These included PA as reflective life entities, persistent, transcendental, pervasive, and positively influential, and the findings on each is reported in turn next.

Professional attitudes as reflective life entities

The results also suggested that PA have a 'reflective' nature. The concept 'reflective' is used here to mean a natural, mirror imaging or realistic appropriate representation of oneself (Soanes & Hawker, 2013, p. 861). Five of the 22 participants described PA as reflective in nature. For instance:

PA are good and right behaviours which [should be] ...reflective teachers' execution of their school responsibilities, and as they interact with students.
(Mo'onia-8)

...teachers' professional attitudes should be reflected through their language used, personal conduct, and behaviour as well (Mo'onia-44)

...the professional attitude, a teacher should have is a kind of behaviour ...[that] should be reflective of the teacher at the workplace. It is not something that teachers learned, put into display not only at work, but evident as they live them out daily (Mo'onia-45)

Mo'onia-8, 44 and 45's accounts of PA clearly indicated that their notion of PA being reflective included attitudinal qualities that should be naturally (i.e., with ease) exhibited in teachers, and witnessed in their lives influencing and informing their execution of responsibilities, interactions with students, language use, personal conduct, and how they live life daily. These findings suggest that PA's reflective nature is somewhat natural, occurring within the individual.

Professional attitudes as persistent

The participants also provided responses describing features of persistence of PA. Persistence here means 'naturally repetitive in nature', so, denoting 'strength'

(Petty & Krosnick, 1995). PA's persistence is the basis for why they were also perceived by participants as 'ways of life', and 'personal ways of life' such as Mo'onia-40, 42, and Mo'onia-45. Other ways the participants used to describe PA as persistence, they used the term 'consistent' behaviours. Participants' data indicating any of these inter-related features of persistence were drawn on also as support of PA as life entities with feature of persistence. To illustrate the persistent nature of PA as described by the participants, Mo'onia-40, 42, and Mo'onia-45's words are given as examples.

PA are embodied in teachers with consistent good working behaviours...across settings (Mo'onia-40)

From my understanding as a teacher, firstly, it [PA] is a way of life, based on one's upbringing at home, and at school(s) one has been part of... (Mo'onia-42).

[Professional behaviours] ...should not be limited to school context only, but rather a natural normal way of life for teachers." (Mo'onia-45)

Mo'onia-40's used of 'consistent good working behaviours' could imply an understanding of PA as good behaviours which are repeatedly, steadily, or regularly displayed by teachers, hence an indication of PA as being persistent. Further, expressing PA persistence as 'way of life' was also evident from Mo'onia-42, and Mo'onia-45's data. From these participants' expressions of their understanding of PA, they seemed to suggest PA have features of persistence, which is a unique feature of attitudes, an idea supported by Rokeach (1973). The FMTs also provided data eliciting PA as transcendental in nature.

Professional attitudes as transcendental in nature

Another feature of PA as described by the participants was of PA as transcendental in nature, meaning that they could transcend the bearers' physical being (i.e., a form of matter), time and context, or in other words, PA are time and context non-specific in nature. Six of the participants attributed a transcendental nature to PA as they talked about their understanding of PA. The term 'transcend' is used here referring to "go beyond the range or limits of" (Soanes & Hawker, 2013, p. 1100), implying that PA in its real nature would effortlessly outshines through the bearers' lives regardless of time and context, unless, a conscious effort is made to suppress them.

The participants description of PA where this transcendental nature was elicited included their use of the terms 'outshines', 'not limited to time and context', 'time and context non-specific', PA as appropriate to 'all contexts', or similar version(s) of these expressions. For instance, Mo'onia-45 stated,

.... regardless of time and place, these good behaviours should outshine from the teachers.. (Mo'onia-45)

Mo'onia-45's uses of the concept 'outshine' and the phrase 'Regardless of time and place' are regarded instances where he talks about PA as transcendental in nature. The word outshines implied PA transcending the physical being of the bearer, which is a form of matter, to shine or come through and be witnessed by others. Further, Mo'onia-45's mentioning of 'regardless of time and place', is an indication of an understanding of PA as not bound and limited by time and place. In other words, a teacher with a PA of 'preparedness' to school like Mo'onia-67, could be expected to be prepared today, tomorrow, as she used to be in the past, whether it is being prepared with her schoolwork at work, or with family matters at home. It is most likely that Mo'onia-67 in most cases would be prepared for circumstances anticipated to be encounter daily. This is not to say that Mo'onia-67 would be always prepared but preparedness as one of the PA she valued, the chance for her to be prepared is very high.

Another participant, Mo'onia-1 described PA this way:

PA are also appropriate in unprofessional context. A teacher with professional attitude would be best understood by professionals in professional contexts. However, professionalism should be evident in all contexts (Mo'onia-1)

From Mo'onia-1's perspective, he seemed to describe that PA are appropriate at all contexts, both professional and unprofessional, an attribution to PA of a context-transcending nature. Apart from PA as seen reflective, persistent, and transcendental, some of the participants also described PA as pervasive in nature.

Professional attitudes as pervasive in nature

The participants' data also described PA to be 'pervasive' in nature. Pervasive here refers to the seemingly 'inescapable presence reality' of PA throughout an individual's being, life, and existence. To understand the participants' concept of PA, the terms used by participants were looked at and some of the participants' data

included the notions of 'feeling sad or guilty' to act otherwise from the kind of PA a teacher holds. For example, in Mo'onia-36's response he said; "If teachers do not discharge their responsibilities as required, they should feel *mamahi* [sad] and *tautea* [guilty]. If these feeling are not with teachers, then they should not be teachers." Here, the expression made by Mo'onia-36 seems to say that teachers who are not sad and guilty when they do not do what they should have done as teachers, lack PA, and as such they should not be teachers. Further, from Mo'onia-45's quote he said, "...in that way, teachers would be prevented from pretence and having to display good behaviours as big show to leaders.", which he seemed to say that the presence of PA in teachers lives would positively influence them to an extent where they will be prevented from pretence and doing good to impress others, such as leaders.

However, for a holder to act against one's PA, would mean acting against what one understands to be good, and violating those moral standards, PA in this case. Consequently, holders would often feel guilty, a spiritual phenomenon referred to by the Bible as 'sin'. Sin, in this context is defined as anyone who knows the good, he ought to do but not doing it (James 4:17). Also, from Mo'onia-45's quotation, it seemed that with the presence of PA in teachers' lives, they would be saved from pretence and performing to impress leaders and others, which are actions defying not only the true and natural reflective nature of PA, but the integrity of those PA teachers hold. From these perspectives, the pervasive nature of PA could be in part the natural drive in teachers to be who they really are in terms of their integrity, honesty, and lack of pretence. The participants' data also provided information where PA was understood to be life entities considered influential and in a positive manner.

Professional attitudes as positive influential life entities

The FMTs also provided data categorised as "influential positive entities influencing the bearer and others". From the participants' data, it was evident that PA were something understood by the participants to be relatively strong in influencing the teachers themselves and others with whom the bearer interacts or had interacted. The resultant effects of PA were noted positive or beneficial in nature for teachers such as "teachers being able to maintain good relations with others such as educational stakeholders, students, their communities, hence their

effective promotion of peace, harmony and unity amongst these inter-acted and interrelated parties” (Mo'onia-68).

Further, “teachers would be performing and live life at the highest standards” (Mo'onia-44), “performance would be typical of world class standard” (Mo'onia-8), “have quality leadership skills, new and easy ways to work, intellectually equipped, heart to move work to new heights, and one's performance would exceed others' expectations” (Mo'onia-40). Also, “teachers will have big hearts and performance would be child-centred instead of money-centred” (Mo'onia-36); “well respected by students and others in the community” (Mo'onia 25), “successful in one's career” (Mo'onia-10), and “teachers would be prevented from pretence and putting up performance for short-lived impressions on leaders and educational assessors” (Mo'onia-45 & Mo'onia-68). As evident from the list of benefits for teachers as given by these *Talanoa Fungani Mo'onia* participants, the benefits of PA for teachers are profound.

Last but not the least, the study participants in their understanding of PA, provided data which were consequences of their possessing certain PA but beneficial for students and others. Interestingly, the benefits for students mentioned by the participants in their response to their understanding of PA were few, and it could be because, the participants' focussed more on PA in relation to them as teachers and their teaching responsibilities. Given the host of benefits teachers would experience as reported by the *Talanoa Fungani Mo'onia* participants above, perhaps it is obvious, the impact these teachers could have on students' achievement, school communities, teachers' families, and the society at large are imaginatively clear and perhaps at this point need specification. To give examples of the few benefits related to students and others provided by the *Talanoa Fungani Mo'onia* participants included teachers with PA:

...as crucial in raising students' achievement” (Mo'onia-8)

...workplaces would run smoothly” (Mo'onia-9)

...suffice to teach, nurture and shape up the child for life and to be successful educationally...” (Mo'onia-67).

According to Mo'onia-67, "It is the teachers' way of life which help in developing the child's educational capabilities, whose future is dependent on what we do for them each day at school."

Summary

Research sub-question one is about the FMTs' understanding of PA. Overall, the findings reported in this chapter showed the FMTs to have understood and conceptualised PA in various ways. Both the survey and the *Talanoa Fungani Mo'onia* findings revealed PA to be understood by the FMTs as good and right behaviours which have positively impacted teachers' works, their way of being, students' academic achievements, their communities, and others. PA was also understood as values and as beliefs, although it was noted that the FMTs tended to explicitly articulate their ideas as they related PA to values than to beliefs. The FMTs' also understood PA as heart attitudes, thus suggesting PA as aspects intricately linked to teachers' hearts. Based on the *Talanoa Fungani Mo'onia* findings, they added that the FMTs also understood PA to have certain features: reflective, persistent, transcendental, pervasive, and positively influential, so affirming PA as spiritual, and supernatural life entities. Last but not the least, from the survey findings, the FMTs further revealed PA as life entities having affective, behavioural, and intellectual components, hence this thesis argues that PA resemble attitude regarding its contents. The next chapter reports the findings about the FMTs' perceptions regarding certain indicated factors and their influence in their PA formation.

Chapter Six:

Understanding of PA, the factors perceived influential in the teachers' PA formation

This chapter presents the findings about factors perceived to have contributed to teachers' PA formation. Data come from the study's survey (N=83) of teachers from 70 schools (i.e., primary, middle, and secondary schools) throughout Tongatapu and Vava'u. This chapter focuses predominantly on research sub-question 2: "What factors perceived to have influenced the *Faiako Ma'a Tonga's* professional attitude formation?"

Findings from FMTs' data are presented in four main sections. These include factors related to teachers' social contexts, social aspects of teachers' lives, and teachers' personal values and beliefs. Section 6.1 reports the findings about factors related to social contexts including teachers' home environment, their affiliated communities-their churches and villages, Tonga Institute of Education (TIOE), and the teachers' workplaces. Reported in Section 6.2 are the findings about those factors influential in PA formation related to certain social aspects of teachers' lives, such as societal culture, important others, their expectations, and teacher experiences. In the third section, the findings about teachers' values and beliefs are reported as influential in effecting teachers' PA formation.

6.1 Social Contexts

This section explores the FMTs' perceptions about factors influencing the formation of their PA, and amongst the factors investigated were certain social contexts related to teachers' lives and work. These factors included: the FMTs' home environment; their affiliated communities-in particular their churches, schools, and village communities; Tonga Institute of Education (TIOE)-the teacher training institution; and the FMTs' workplaces. FMTs' data about their views of how specific aspects related to these factors perceived influential in their PA formation are reported next.

6.1.1 The FMTs' home environment

The FMTs were questioned about their views on the impacts their home environment might have had in their PA formation. At the commencement of this study, I assumed and was affirmed by research that the home environment is often the most influential in attitude formation and development processes (e.g., Bronfenbrenner, 1979; Bonvillain, 2013). Therefore, it was of interest to know whether this notion would hold for PA and for Tongan teachers such as the FMTs. Item B23 addressed FMTs' views of their home environment as linked to their attitudinal learnings. The findings are summarised in Figure 17.

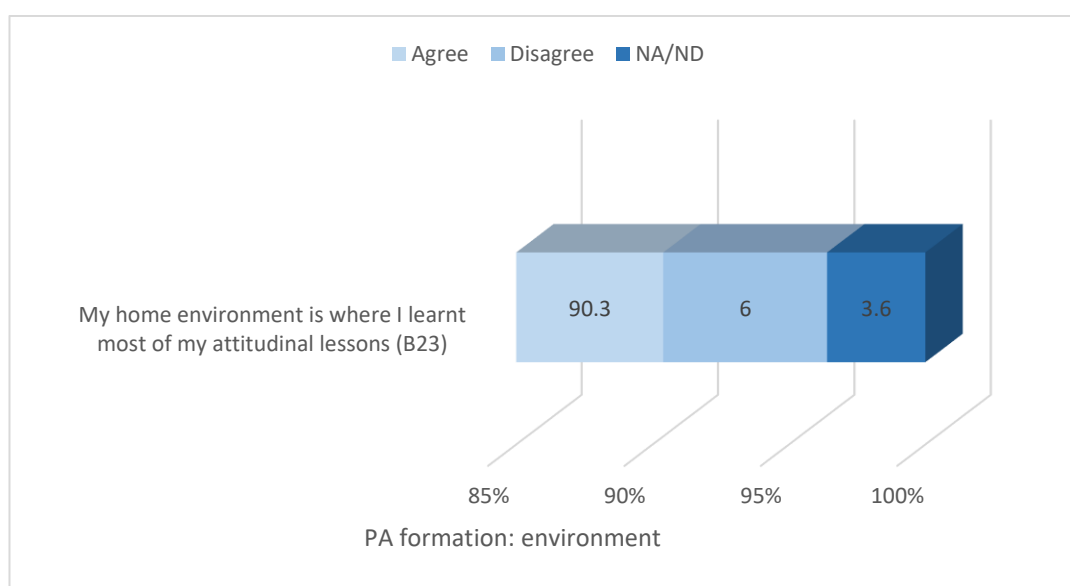


Figure 17: Disagreement and agreement rating of statement B23

As evident in Figure 6.1, a very high proportion (90.3%) of FMTs agreed their home environment was where they learnt most of their attitudinal lessons. Of the 69 relevant reasons for statement B23, 50 were affirmative. Thirty (out of 50) agreed that homes were their first school for attitudes but varied slightly in their descriptions. For instance:

Home was where foundational lessons in my attitudinal learning were laid. (Mo'onia-1)

I think I learned almost everything from home. (Mo'onia-18)

It was at home where initial shaping of one's attitude started. (Mo'onia-19)

Most of the good qualities I have were learnt from home. (Mo'onia-24)

From the above quotations, these FMTs seemed to suggest that home was the first foundational environment to learning, weaving in, shaping of attitudes, PA and

behaviours. The homes were regarded foundational to teachers' lives. Some FMTs, such as Mo'onia-4 and Mo'onia-5 believed almost all of their attitudinal lessons were learnt at home.

Attention was also given to those from whom FMTs considered they have learned these attitudinal lessons. There was a consensus amongst the FMTs who referred to this aspect in their responses that parents were the ones instrumental in providing attitudinal lessons. For instance, the FMTs indicated their parents as the first teachers who shaped their characters as individuals, they were role models, and they taught to the FMTs most of their attitude lessons at their first schools, their homes. For example:

The first school was at home, the father and mother. (Mo'onia-11)

Where I grew up, my parents taught me most of my attitude lessons.

(Mo'onia-32)

My parents were my first teachers regarding my character development

(Mo'onia-75)

Mo'onia-45 was an exception, because he stated in relation to his attitude lessons that "Most were learned from people [he] fellowshiped with such as friends, teachers, church leaders, and others". The basis for Mo'onia-45's reason which was clarified later during the TFM was due to his growing up in a broken home where his parents divorced during his childhood years, so others outside family provided for him what lacked at home. This notion may emphasise the profound responsibilities parents and family members at homes have for developing children attitudinally, however, developing healthy and professional attitudes are inseparable from having a good family foundation. As Mo'onia-37 noted, "Good family foundations provided healthy children". Further, Mo'onia-45's rationale could also highlight the supportive roles other social institutions such as schools, churches among others could have in developing attitudes and behaviours of their respective affiliates. The love and acceptance found at home and in family setting was indicated by Mo'onia-60 as the reason why her home the place she attained most attitudinal lessons:

It was at home where I got loving instructions, and I always love to be there,
the only place that accepted me in good and bad times.

Reasons for disagreement by FMTs were based mainly on beliefs that

environments other than home were also involved in their attitudinal development and other factors had also contributed. For example:

Not only at home but also at other environments I grew up in. (Mo'onia-59)

The other environments Mo'onia-59 talked about could be referring to the wider interconnected environments a Tongan child would have nurtured and grown up in, often as an extension to one's immediate family circle. For instance, a Tongan child when growing up could be looked after by members of the extended family (*kāinga*), in one's village or in a different village communities (*tukui kolo*), went to certain schools, attended a particular church, and became part of other communities which this individual would proudly consider to be part of one's immediate but extended kin. It is possible that this could be the idea Mo'onia-39 had in mind when one said:

Because this is the largest environment I grew up in and had learnt a lot from.

An example of a remote reason affirmative in nature by FMTs (e.g., Mo'onia-21) is as stated:

Home is the first school and what has laid there as foundations for my attitudes and behaviours would be reflected to the society.

Mo'onia-21 seemed to view individuals' behaviours and PA as reflective to the society of the home and those behind one's attitudinal development, a notion linked to teachers' personal identity. The FMTs' perspectives of the possible influences teachers' affiliated communities might have had on their PA formation were also investigated. The next section reports these findings.

6.1.2. The FMTs' affiliated communities-villages, schools, and churches

FMTs were given three statements, B13, B22, and B29. Statement B13 focused on FMTs' views on how effective some communities were or had been part of in their PA, conduct formation and development. Item B22 specifically related FMTs' conduct development to the three most influential communities in a Tongan's life apart from families, which in my view are the village, school and church communities. Item B29 was to elicit how much the FMTs valued their conforming to community cultures. The findings are as summarised in Figure 18 below.

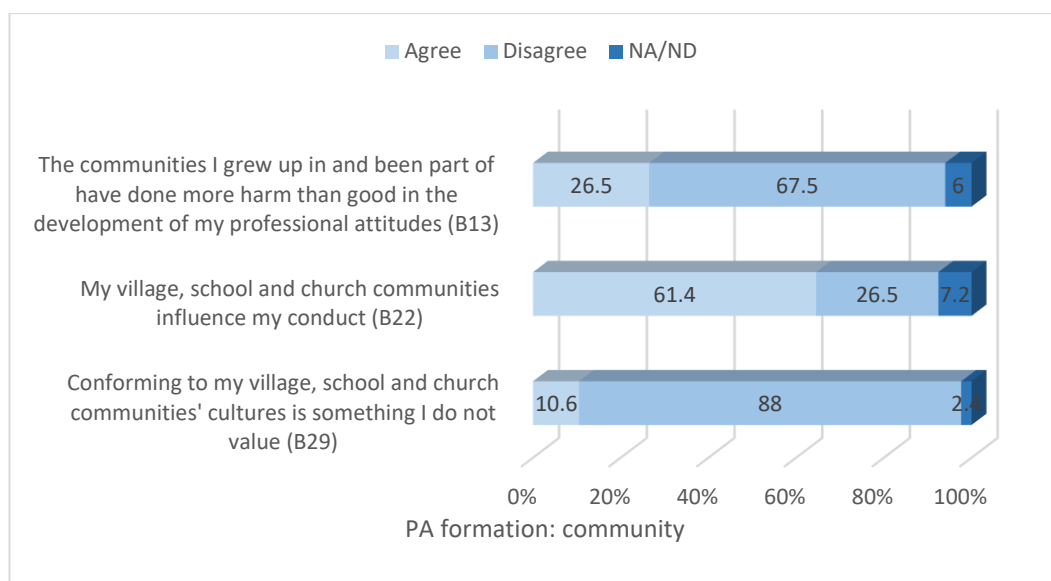


Figure 18: Disagreement and agreement rating of statements B13, B22, and B29

Affiliated communities' potential impacts on enhancing the formation of Faiako Ma'a Tonga's professional attitudes

For Statement B13, 67.5% (see Figure 18) of FMTs agreed that communities they grew up in and were part of supported their PA formation and development. Of the overall 66 relevant reasons of FMTs, 49 were affirmative that these communities did more good than harm in their development. Although the FMTs' rating reasons were not explicit on how influential their respective communities have had on their PA formation, they gave some examples of the good impacts they perceived to have positively influenced them as teachers. Exemplary comments were:

The community I grew up in affected my PA but positive impacts outweighed the negatives. (Mo'onia-5)

My community has positively shaped my life and did not harm at all. (Mo'onia-32)

I do not agree because there were many good things the community did for me. (Mo'onia-83)

Nine (out of 66) of FMTs' reasons emphasised the notion that favourable environments led to good influences and unfavourable ones resulted in negative impacts. Wider community values were acknowledged influential also because for some of the FMTs being professional has to do with living as expected by their respective communities. For example:

Environments differ, healthy environments have had good influences, but bad environment (such as wrong community) have had adverse effects on

teachers' PA. (Mo'onia-6)

What the environment values would influence my values as well because in a way I would tend to live as expected by them. (Mo'onia-21)

It is our environment in its totality that had interacted to shape our lives, even when moving to a new context for some time, that would still influence us. (Mo'onia-52)

Some FMTs (4 out of 66) indicated that the strongest influence on their PA were from their families, and most damages to PA were from families as well, as reported by Mo'onia-71 and Mo'onia-75. Mo'onia-54 believed that “the biggest influence [for me] is from home, then the school, then the community”. Similarly, as Mo'onia-36 noted “...the communities I grew up in may have some impact, but strongest would be the influence of my immediate family. If they were good, I was good”. Mo'onia-12 regarded “the home and the village [as] the first learning hubs”. Despite some FMTs strongly felt their homes to be most influential in their PA, Mo'onia-71 acknowledged homes as the context with much damage to PA as well. However, in Mo'onia-75's view, strong and lasting PA seemed to be developed at home but if its atmosphere is negative, then PA development could be marred.

Some of the remote responses by FMTs for B13 were related to communities: demanding special moral qualities from teachers; not bringing cohesiveness to PA; as influential due to daily social interactions and exchanges taking place there; and having different generations within communities contributed to differing ways of life. Illustrative comments include:

The teaching profession is respected by their communities, and also they demanded of the profession special moral and spiritual qualities. (Mo'onia-1)

I do not believe our communities bring cohesiveness to our attitudes, but they help in some ways. (Mo'onia-19)

In communities, different generations have different ways of life. (Mo'onia-79)

Affiliated communities' impacts on the Faiako Ma'a Tonga's conduct development

For Statement B22, over half (61.4%) of the total respondents agreed that their conduct as individuals was influenced by communities they have been part of such

as their families, church and schools. Of the 54 relevant responses FMTs provided, 17 (out of 54) were affirmative. Many of the remaining reasons of FMTs attributed the influences on their conduct to things other from schools, villages and churches. Other factors FMTs attributed their conduct development to the following: personal choices (5); society (3); interactions with others (3); family (3); other environments and beliefs (2); peers and teachers (2) among others. Some examples were:

It depends on me whether to accept or reject advice. (Mo'onia-67)

My interactions with others, to some degree, has influenced my behaviours without noticing it. (Mo'onia-11)

At times it does, but my family has been the most influential. (Mo'onia-57)

What I thought to have influenced me most were my peers. (Mo'onia-17)

Further, some of the remote responses of FMTs were related to the notion of these communities being forces from which the FMTs sometimes think they could not escape. Here, the teachers felt they could be influenced anywhere, would only be influenced if not professional, and in enhancing their conduct, when home failed, the church helped. Illustrative quotations by FMTs were:

One could be affected anywhere! (Mo'onia-64)

I think I could only be influenced if I am unprofessional behaviourally and attitudinally. (Mo'onia-71)

The church was instrumental in moulding and equipping me regarding healthy behaviours since I was a product of divorced parents. (Mo'onia-45)

A disagreement reason by Mo'onia-21 for item B22 showed her belief that the different social contexts to all which she is part of (e.g., village, school and church communities) simultaneously do influence her conduct differently; therefore, in her view any attempt on her part to be accountable to these different social institutions could be a disastrous thing to do because they might pull her in different directions.

The FMTs' valuing conformity to communities' cultures

Last but not the least, the FMTs were also assessed on their perspectives regarding the possible impacts their conforming to community cultures might have on encouraging certain PA development, and they were assessed through statement B29. As Figure 18 shows, a high proportion (88%) agreed with B29 they valued conforming to communities' cultures. Of the 64 rationales given by FMTs, 52 confirmed FMTs' valuing of conforming to communities' cultures, although there were slight variations as to why they considered this so. Thirty-seven (out of 64)

reasons considered conforming to communities' culture as very important and highly valuable. For some FMTs, they were ways to gaining others' approval, love, peace, harmony, and acceptance. Also, community cultures were viewed as mirrors of what communities considered acceptable and valued. So living according to these values could say much about who these teachers are and they would be reciprocated accordingly in their communities. To live peacefully with others in the community was acknowledged valued by Mo'onia-83. Thus, one "needs to conform to cultures of these communities". Some illustrative comments are:

Conforming to societal culture is important because in that way, what you do would be valued by others. (Mo'onia-19)

I must balance how I behave within these environments because I am regarded a model to others in them. (Mo'onia-21)

Standards and norms of these communities are important because they are like mirrors to me, with ideals against which they may assess teachers regarding their PA. (Mo'onia-75)

Further supporting of conforming to community cultures were two reasons for disagreement given by Mo'onia-41 and 48 who respectively acknowledged:

This statement is wrong to me because culture is something that I valued as a Tongan teacher.

I do not believe this, I think, being a teacher is like wearing a kakala [a garland of scented flowers] and that kakala should be worn where ever I go".

The FMTs also showed their support of conforming to communities' cultures through remote responses, by which the FMTs mentioned ideas such that conformity: reflects professionalism; showed collaboration matters; demonstrated good teachers do not turn their back on culture; is a sound action to do because teachers are part of these communities; expounded on teachers they are examples to students and others therefore teachers are to be professional everywhere. Illustrative comments included:

Conformity reflects professionalism. (Mo'onia-62)

To me, the society is vital, and collaboration matters. (Mo'onia-61)

Good teachers do not turn their back on their culture. (Mo'onia-31)

We have duties to execute and laws to honour such as the norms, practices and way of life set by various communities. (Mo'onia-47)

FMTs need to live a balanced and professionally sound life, whether at home, at church, work, or in the community. (Mo'onia-10)

To gain understanding into the FMTs' views of how their PA were formed and developed while at the Tonga Institute of Education (TIOE), they were evaluated through three statements, B11, B20, and B27. These findings are presented next.

6.1.3 The FMTs' and Tonga Institute of Education (TIOE)

From the pre-survey data, participants indicated TIOE as a factor contributed to their PA formation. Although not all the FMTs studied at TIOE, the majority did. Therefore, it was of interest to assess FMTs' perceptions related to factors with potential influences on their PA development at TIOE, such as the lecturers, courses studied, and their relationships with important others at the institute. For these purposes, FMTs were given three items, B11, B20, and B27. Item B11 focussed on what FMTs might consider as most influential in their development as a teacher while at the Institute. Statement B20 looked at whether courses at TIOE contributed to FMTs' PA development, and B27 asked about important others at the institute and their influence on FMTs' PA. Figure 19 summarised the findings.

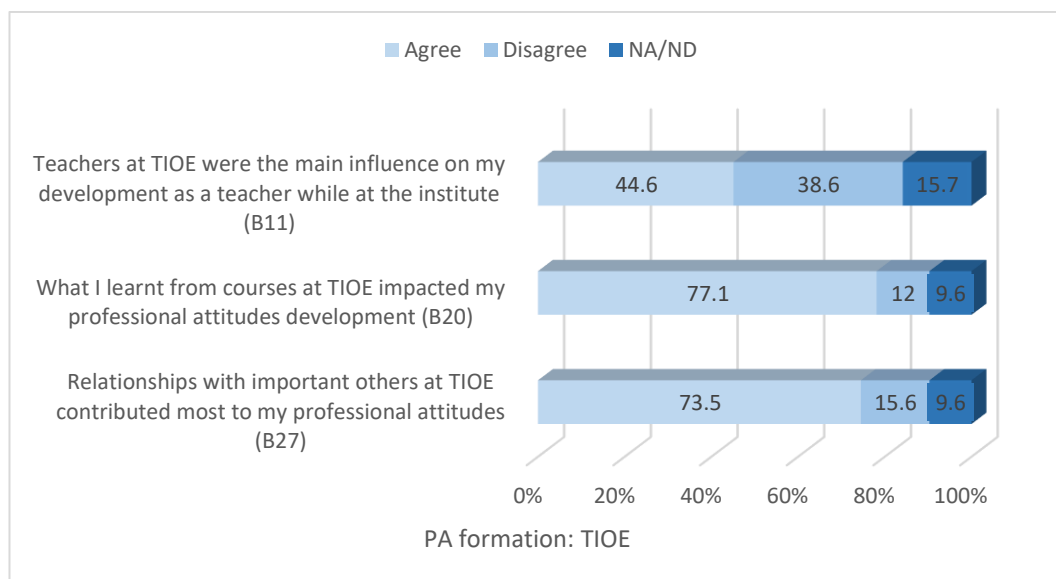


Figure 19: Disagreement and agreement rating of statements B11, B20, and B27

For item B11, as seen in Figure 5.12, less than half (44.6%) of the total FMT respondents agreed that lecturers at TIOE were the main influence on their professional development at the institute. Comparatively, a relatively similar

proportion (38.6%, see Figure 19) of the total respondents disagreed with B11. Of the 66 relevant responses given, they were evaluated in the context of B11, 40 reasons were affirmative, 12 were reasons for disagreement, five indicated their teacher training was elsewhere, and two reasons identified high school teachers as more influential in their professional development. The affirmative reasons by the FMTs had their focuses on TIOE lecturers as the ones: from whom they got most of the necessary knowledge and needed help for their teaching career; who were positively influential because of their commitments and effort; whose instructions laid the foundations and became great factors in their development as teachers; whom regarded as main sources of influence of their PA. Some illustrative comments are:

That was where my development as a teacher started. (Mo'onia-22)

I was positively influenced as I observed their commitment and effort towards their work of nurturing future teachers. (Mo'onia-36)

What they taught were the greatest factors that had helped my development as a teacher. (Mo'onia-57)

Some FMTs although agreed with item B11, they gave a second thought of TIOE lecturers. For example:

That was the purpose why we went there to be helped by lecturers; however, teachers did bring in their personal agendas. (Mo'onia-13)

Not all teachers were perfect, but I took only the things I considered useful for my future career. (Mo'onia-54).

Of the 12 (out of 66) disagreement reasons by the FMTs regarding statement B11, "TIOE lecturers were the main influence on my development as a teacher while at the institute", they disclosed certain concerns they have had regarding the lecturers and the length of their time at TIOE as bases for their disagreement. For some FMTs, they felt some of their lecturers were clearly biased, and they were not good role models at all. Others also indicated their most influential teachers to have been those whom they had initially worked with at schools. Some illustrative comments from FMTs included:

Some teachers at TIOE sided with certain students and relatives thus doing unjustly to others. That was very discouraging! (Mo'onia-6)

Not all teachers at TIOE, some did not do their best or reflected qualities typical of a FMT. (Mo'onia-28)

Teachers at TIOE didn't influence my development as a teacher because a

year there was not long enough. (Mo'onia-4)

Finally, two of the FMTs viewed teachers from primary and secondary as also influential in their professional development. For Mo'onia-2, "My teachers at high school were more influential, about eighty percent". However, for Mo'onia-17, teachers regarded influential "...would include here my teachers from primary, and secondary as well".

For Statement B20, "what I learnt from courses at TIOE impacted my development as a teacher", 77.1% out of the total survey respondents agreed. Of the 59 relevant responses to B20, 39 were affirmative. Of interest to note in these affirmative reasons the various aspects of professionalism and PA FMTs had regarded developed as a result of the courses taken at TIOE. Amongst the aspects FMTs talked about included: improved PA; enhanced knowledge and skills; provided professional development opportunities; enabled them to teach; prepared for real life as professionals, being assured of goals, and others:

I was a matured student, and what I learned at the college, they enhanced my PA and behaviours (Mo'onia-80)

Courses and experiences at TIOE prepared me for real life as a professional. (Mo'onia-58)

The courses offered were for intellectual benefits mainly. However, lecturers attitudes and behaviours had influenced me greatly. (Mo'onia-54)

For item B20, some FMTs indicated being unsure and this is how Mo'onia-20 expressed her perspectives:

I agree - because much of the development of my PA was from TIOE. Not agree- because I also have learned some from teachers that taught me at the high school. (Mo'onia-27)

Also, Mo'onia-52 viewed what was learned at TIOE as "mainly teaching and learning. Moral qualities were obtained through fellowshiping and interacted with students and parents in the community, and that is how I have my attitude professionally developed".

The FMTs also indicated disagreement reasons and their bases varied. For instance, some disagreed because they believed they were not affected by their courses at

TIOE. For example, Mo'onia-41 acknowledged, "What I learnt at TIOE does not impact my attitude development". Similarly, Mo'onia-81 believed "My attitudes were developed from home when I was young and also at church". Moreover, Mo'onia-48 thought, "TIOE was not much different from high schools, I believe it could be something at the time. What I found more influential in my professional development were the teachers, and principals whom I have worked with".

For Statement B27, the FMTs provided 62 relevant reasons. While 73.5% agreed with the statement, their reasons varied. Thirty-six (out of 62) reasons were affirmative, that is they agreed their relationships with important others at TIOE had contributed positively to their PA development as a teacher. Some of the ideas common from FMTs' affirmative reasons were related to teachers being inspired to do their best; be loyal to work; be of good practice; have good working spirits; be obedient, respectful, and honest; be willing to live and do things for the public good; and to be helpful. For example:

What TIOE teachers did, they ignited in me a heart to give my best.

(Mo'onia-23)

It was at the institute where love was enhanced and groomed in me. I learned commitment, loyalty, and other qualities which I think the best someone could have. (Mo'onia-44)

Not only I learned from our relationships but their values and working spirits. (Mo'onia-50)

Yes, maintaining healthy relationships with stakeholders by being obedient, respectful, honest, and be willing to live and do things for the common good helped. (Mo'onia-58)

From the FMTs' relationships at TIOE, some noted these relationships as the biggest contributions to their PA (e.g., Mo'onia-57, Mo'onia-59, and Mo'onia-60), others like Mo'onia-56 acknowledged learning from these relationships the importance of working individually towards a goal, and found it advantageous to collaborate with one another. For others like Mo'onia-53, one felt necessary to indicate to TIOE lectures the importance of them considering improving qualities such as their PA, moral and spiritual values. These are Mo'onia-56 and Mo'onia-53's thoughts:

I learned and picked up many things from there through assistance given and collaboration. I came to understand the importance of working individually

towards a goal and I found it advantageous to collaborate with one another.

(Mo'onia-56)

However, it is crucial for important others at TIOE to have as part of their professionalism – improved PA, moral and spiritual values. (Mo'onia-52)

Some FMTs disagreed, because some like Mo'onia-62 found relationships with important others as “not helping at all”, which from Mo'onia-78's experience, was similar, “They did not help me”. Mo'onia-55 did not agree because teachers were just the ones most helpful in one's PA development. Mo'onia-5 and Mo'onia-49 thought there were no important others they related to while at TIOE. Apart from TIOE lecturers, some FMTs considered relationships with other student colleagues, and everyone as influential in their PA development while at TIOE.

FMTs' perceptions of PA formation as related to their workplace experiences was also explored. The next section presents the findings.

6.1.4 The Faiako Ma'a Tonga's workplaces

Two workplace qualities were of interest and considered to have potential impacts on teachers' PA formation and development were professional development activities (PDA) and collegial relationships. To gain understanding into FMTs' views regarding these two aspects, they were given a statement, B15 (see Figure 20). Of the 55 relevant responses by FMTs, 27 (49.09%) reasons emphasised the inter-relatedness of PDA and collegial relationships in developing and enhancing attitudes. Seventeen reasons emphasised collegial relationships and ten reasons signify PDA. The results are summarised in Figure 20.

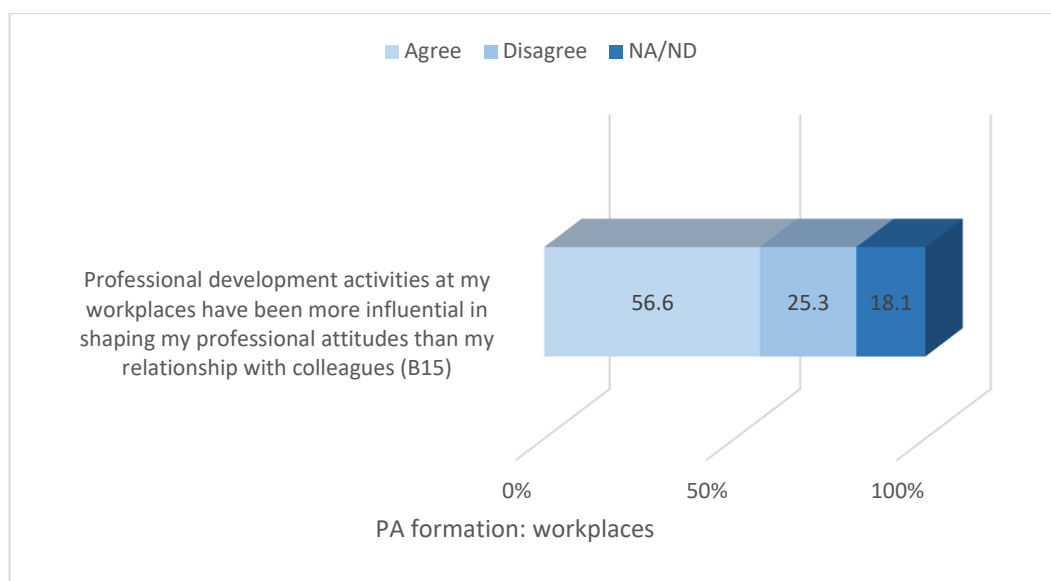


Figure 20: Disagreement and agreement rating of statement B15

Was it professional development activities (PDA) or collegial relationships the FMTs found most effective in their PA formation?

From the 27 (out of the overall 55 relevant reasons) reasons, the FMTs viewed collegial relations and PDA as inter-related, and both have helped them in some ways. For instance, some of the FMTs considered PDA and collegial relations as different sets of professional assistance for teachers. While both could have positive impacts on teachers, some (e.g., Mo'onia-45, Mo'onia-49, Mo'onia-55) felt PDA as more effective than collegial relations and for others it was vice versa. The reasons why they felt one is more effective than the other seemed to depend on individual teachers' personal experiences with each and whether PDA for teachers were readily accessible. The FMTs gave comments such as:

I believe what provided by colleagues and PDA are different sets of professional assistance for teachers. (Mo'onia-30)

I believe this, provided PDA be done well and on time. However, much of the time I learnt a lot from colleagues as we shared and professionally interacted at work. (Mo'onia-23)

PD is usually unbiased, but collegial relationships could be at times negative and nothing much learned from them. (Mo'onia-49)

The next highest proportion 17 (out of 55) of FMTs' rationales emphasised collegial relations only, which included the following reasons: much of their time was spent with colleagues; collegial relationship was a priority; colleagues helped with the execution of their teaching responsibilities; colleagues were trusted for advice,

shared ideas with and maintaining personal matters confidential; less PDA experienced; and even by just mingling with colleagues did help. Comments included:

Much of our time was spent with work colleagues, and they were the ones whom I shared with, confided in and sought advice from. (Mo'onia-10)

My relationships with colleagues come first, for I co-work with them. (Mo'onia-33)

It was of great help working together with colleagues because at times colleagues stepped in to cover for me. No one is perfect. (Mo'onia-72)

Not many PDA had been done at my school. Therefore, I benefited considerably from collegial sharing and discussions. (Mo'onia-77)

Interestingly, within collegial-relation reasons, 5 (out of 17, 29.41%) of these reasons talked about collegial relations as negatively influencing, misleading, and discouraging for FMTs. For instance:

Working relationships had sometimes witnessed to have negatively influenced teachers. I have not been affected this way negatively, but I knew of others who were. (Mo'onia-17)

Sometimes my colleagues misled me thus, putting me in trouble. (Mo'onia-11)

From a personal view, these reasons of FMTs seemed to have raised awareness of the influential negative impacts unhealthy collegial relations could bring on others.

The third highest proportion, 10 (out of 55) of FMTs' reasons favoured PDA only. Some of the reasons they gave included PDA as being helpful in pointing teachers to practical ways of being as professional teachers (Mo'onia-5), PDA provided opportunities for upskilling, updated, and be helped in certain aspects of their teaching responsibilities (Mo'onia-61). However, from an "observation" perspective, Mo'onia-74 suggested, "it would be faster having to learn through observing the conduct and ways of being of colleagues, leaders, and others in the community with certain expertise". From some of the FMTs' comments about professional development activities (PDA) they undertook, it was evident that they regarded observing other colleagues and their practices as effective part of what they regarded as PDA, a practice aligns with the self-initiated PDA Tapa'atoutai (2003) has mentioned in Chapter 3.

About a quarter (25.3%, see Figure 20) of the overall respondents disagreed. The main disagreement points were based on some FMTs' belief that both PDA and good collegial relations were beneficial for them (5 out of 55), and collegial relationships were considered more influential in shaping PA. For instance, Mo'onia-40's disagreement response to B15 stated, "I do not believe this because if we are to work as a team and discuss ways to maximise our effort to give students the best, I would appreciate working with willing colleagues". Mo'onia-59 also disagreed because one felt that "PDA and collegial relationships both helped in enhancing my behaviours and attitudes personally and professionally."

Two of the FMTs' outlying responses specifically identified school principals as most influential not only in how they lead but in shaping teachers' PA. Mo'onia-54 emphasised "here what is important is for teachers to walk their talk". From these commentaries, leadership roles such as the school principals were identified as influential in shaping teachers' PA. This factor is not specifically addressed in this study but a possible area for further research.

6.2 Social aspects to teachers' lives

6.2.1 The FMTs' personal experiences

The FMTs were asked three statements (B12, B21) about their personal experiences. Statements B12 assessed FMTs' reactions to shocking emotional experiences. I assumed that FMTs would have greater tendencies to view and handle such occurrences optimistically. Optimism refers to "teachers [still] being hopeful and confident about the future, success [or best result]" (Soanes & Hawker, 2013, p. 711). Statement B21 investigated how FMTs viewed the use of their past experiences as means towards making an informed decision, simply by using their past experiences to inform what might be beneficial and what might not. Figure 21 summarised the results.

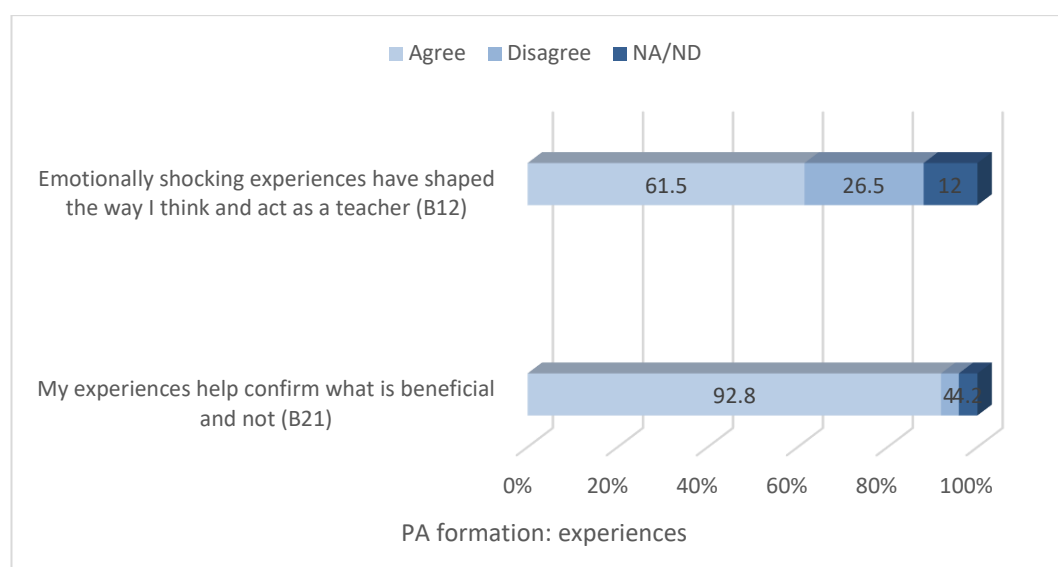


Figure 21: Disagreement and agreement rating of statements B12, and B21

Professional attitudes formation and emotionally shocking experiences

For statement B12, i.e., “Emotionally shocking experiences have shaped the way I think and acted as a teacher”, the FMTs provided 54 relevant rationales. Over half (61.5% - see Figure 21) of FMTs agreed with B12, a quarter (26.5%) disagreed and 12% were unsure. Thirty (out of 54) reasons indicated FMTs’ optimism about their experiences of the impacts emotionally shocking experiences had on their PA. Fifteen (out of 30) responses showed emotionally shocking experiences had either helped FMTs in some ways; or provided excellent learning opportunities for them. For example:

I have learned a lot from the negative experiences I encountered.

(Mo’onia-12)

They have encouraged, strengthened, and gave me positive outlook on circumstances. (Mo’onia-41)

Difficult experiences encountered had positively shaped my thinking as a teacher. (Mo’onia-60)

Six (out of 30) reasons considered emotionally shocking experiences as steppingstones, and two (out of 30) mentioned these as opportunities where they felt equipped with problem-solving ideas and skills to apply in similar future occurrences. As examples:

Negative experiences helped me learned what was right. If I would encounter similar instances, some resolution-related knowledge and skills should be in place. (Mo'onia-6)

Having experienced emotionally shocking experiences, you would know what's good, bad and decide from there. (Mo'onia-75)

From analysing the disagreement and unsure rationales of FMTs, a considerable number of these reasons seemed to indicate these FMTs' strong sense of professionalism. Despite disagreement or being unsure, it was evident that their reasonings were from a professionalism-centred perspective. For instance:

Shocking experiences will not affect me if I am professional. (Mo'onia-65)

I do not believe this because it depends on individuals whether they would choose to be more inclined towards their emotions or use sound mind approach. (Mo'onia-64)

Last but not the least, as words of advice for teachers, Mo'onia-25 and Mo'onia-54 suggested teachers are to have good hearts and prayerfully seek God's assistance because such would be helpful so to persevere through critical circumstances:

Problems would take your attention unless resolved. A teacher must always be kind and good-hearted. (Mo'onia-25)

It all depends on teachers. Being prayerful is a great help in seeking God's assistance. (Mo'onia-54)

The FMTs' personal experiences as bases for informed decision making.

Statement B21, "My experiences help confirm what is beneficial and not" assessed FMTs tendencies to draw on previous similar experiences as means to help decide on what would be helpful or otherwise. The FMTs provided 54 relevant responses. As Figure 21 shows, a very high proportion (92.8%) of the FMTs agreed they referred to experiences as means for deciding on what advantageous or what are not. Recurrent experiences were regarded opportunities where teachers could judge, evaluate and verify what are good and acceptable or otherwise. Of the 54 relevant reasons of FMTs, 46 were affirmative, and here are some illustrative comments:

Experiences are self-assessment opportunities to judge what is right and bad. (Mo'onia-36)

Whether something is good or bad, they are verifiable by the experiences and understanding one has. (Mo'onia-83)

To be fully assured of quality, it has to be through recurrent experiences

of similar events and from there you could evaluate things. (Mo'onia-52)

Apart from the affirmative reasons of FMTs, some of their disagreement reasons suggested a strong sense their knowledge of what was good and bad were from sources other than their experiences such as teachers' moral sense, good judgement, and conscience:

I do not believe this because each one has a moral sense, and before any experience, one should have an idea of the likely outcomes. (Mo'onia-64)

Based on good judgement, I believe we could tell before an experience whether the outcomes would be good or bad. (Mo'onia-68)

It is my conscience that guides me in most things. (Mo'onia-56)

Remote reasons by FMTs included ideas related to experiences: as products of what teachers have cultivated; expertise, and circumstances and chances. For example:

Experiences are the results of what one has cultivated. (Mo'onia-13)

Yes, expertise comes through experiences but not through listening only. (Mo'onia-6)

At times, what is right or wrong depends on the circumstances (*tukunga*). (Mo'onia-77)

6.2.2 FMTs' societal culture

In addition to the FMTs' experiences, attention was given to views of PA formation as linked to societal culture. The societal culture was assumed a concept, Tongan teachers would be more familiar with than professional culture, so Statement B9 was about societal culture and its influence on FMTs' lives in general. It was of interest to see FMTs' perspectives on how influential the societal cultural values, beliefs, and practices in informing their behaviours, lives, and their PA formation. Figure 22 summarised the results.

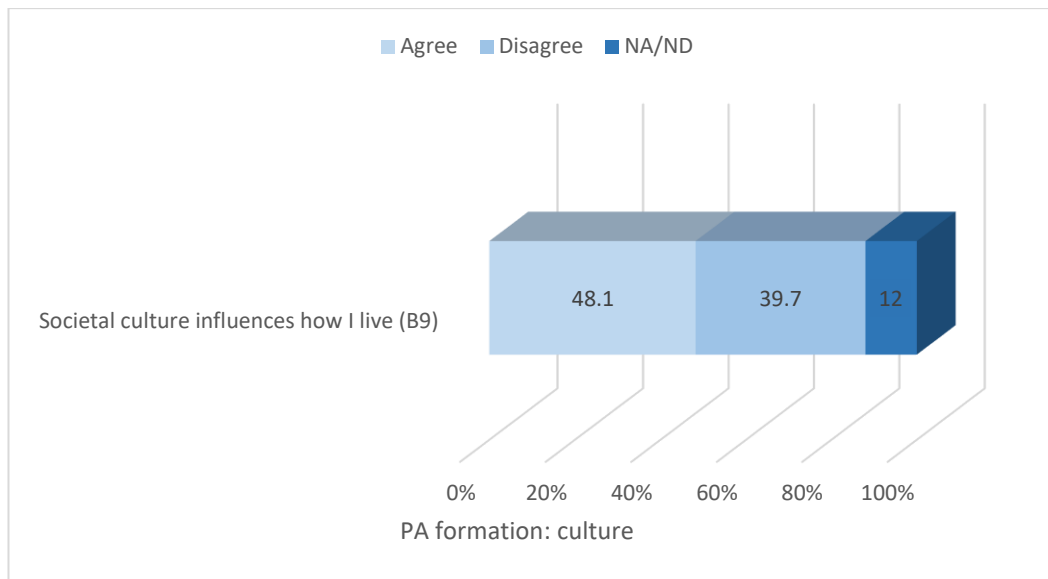


Figure 22: Disagreement and agreement rating of statement B9

Professional attitudes formation and societal culture

For Statement B9 (see Figure 22), about half (48.1%) of the FMTs agreed that societal culture influenced their lives, hence professionalism and PA. FMTs provided 65 relevant responses, and of these, 44 were from various affirmative perspectives. For instance, Mo'onia-5 considered the societal rules and norms as a guide. Mo'onia-69 raised the notion of conforming to culture, an adaptive feature for survival in the society:

I have to adapt to survive. (Mo'onia-69)

Mo'onia-12 believed, "Tongans should be Tongan-like". To be Tongan-like according to Mo'onia-28, "Culture plays a vital role in [it,] our Tongan way of life". Several FMTs also testified to their lifestyle and everyday lives being woven through the culture and practices they grew up in:

My lifestyle was woven through the culture and practices of where I grew up in. (Mo'onia-74)

Yes, my daily operation is highly interrelated with things such as clothing, food, money, language, and attitudes of people in the society. (Mo'onia-58)

Further examples of these culture-related practices, values, and beliefs according to Mo'onia-6, Mo'onia-44, and Mo'onia-77, included:

I am always wearing proper Tongan attire to work, I value my job, I respect parents and their children, I am humble and willing to give. (Mo'onia-6)

I am trying my best to live out the four Tongan core values to show what I value. (Mo'onia-44)

Like keeping Sunday holy, I have to attend church on Sundays as a result.

(Mo'onia-77)

Aspiring to keep the four Tongan core values were also something mentioned by Mo'onia-62 and Mo'onia-76 which in their view:

There is a need to live out the Tongan core values from a Tongan heartedness. (Mo'onia-62)

The four Tongan core values are important. (Mo'onia-76)

Last but not the least of these affirmative reasons, some FMTs gave reasons conclusive in their own regards, for instance:

That is my source of strength as I work for Tonga, the culture established as a foundation for my life. (Mo'onia-21)

I ought to accept culture. (Mo'onia-31)

Figure 22 above showed a relatively high proportion (39.7%) of FMTs disagreed that societal culture influenced their lives, which was an unexpected result. However, and interestingly, relevant reasons for disagreement by FMTs showed that many (17 out of the total 65 relevant reasons) were God and belief-related, which are cultural aspects. Nine reasons from FMTs' belief-related perspectives seemed to firmly reinstated their beliefs as what determined how they lived their lives. For instance:

Still, my beliefs determine how I live. (Mo'onia-57)

My daily life is lived in a way consistent with what I believe and has the heart for. (Mo'onia-83)

How I live depends on what I believe and value. (Mo'onia-71)

What I do not believe I do not live according to them. (Mo'onia-8)

In FMTs' God-related reasons included comments like:

Not only I live according to societal culture but also according to what's right with God's will. (Mo'onia-54)

I am striving to live a biblically sound life. (Mo'onia-61)

I would say the society plays a part, on top of that are my biblical beliefs and the Word that guide me daily. (Mo'onia-48)

The FMTs' disagreement reasons to item B9 were related to the FMTs' financial standing and personal standards. For instance:

I do not believe this because my daily life depends on my financial status! (Mo'onia-64)

It depends on what I have in my hands. (Mo'onia-81)

What I planned to do daily, that was what I did. (Mo'onia-53)

My everyday life is much dependant on my thinking. (Mo'onia-78)

6.2.3 FMTs and expectations

In addition to culture, the FMTs were also investigated on their views of their PA formation in relation to expectations. The next section reports the data related to this aspect.

FMTs were provided with two statements, B10 and B19. Item B10 addressed the FMTs' views whether teachers who were not living up to educational leaders' and important others' expectations as professionals and B19 addressed the FMTs' perspectives if they consider important others' expectations as guides for their behaviours. Figure 23 displays the results.

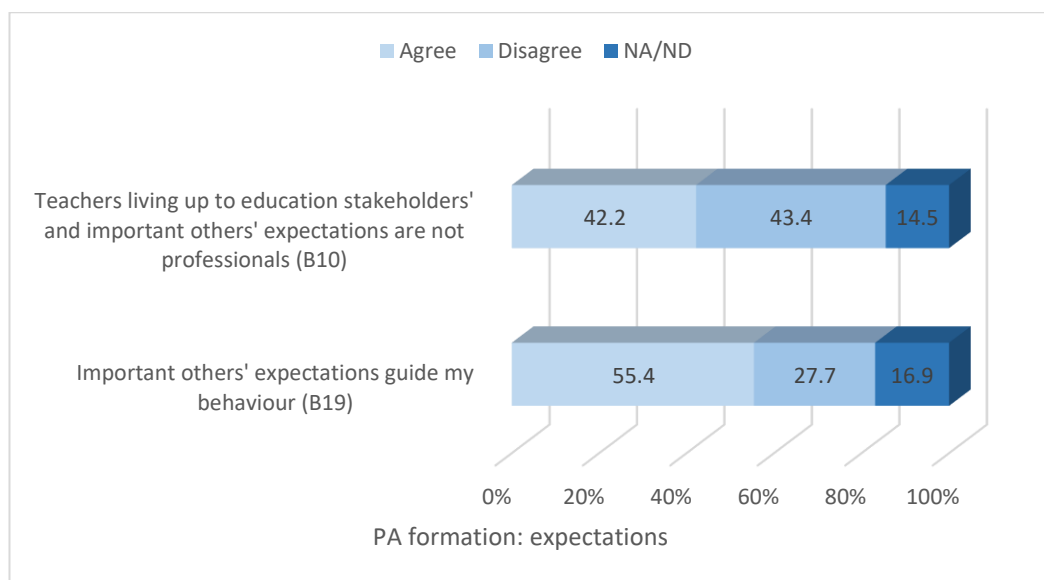


Figure 23: Disagreement and agreement rating of statements B10 and B19

Professional attitudes formation, living up to important others' expectations and being professionals

Of the 63 relevant responses for B10, the FMTs gave 37 affirmative reasons. Thirty-one (out of 37) reasons consensually stated that living up to education stakeholders' and important others' expectations was rightful behaviour for teachers. Evident from these responses were strong beliefs by some FMTs' that PA includes living up to educational stakeholders' and important others' expectations, is a sign of teacher professionalism, and a way of collaborating with concerned educational parties for lasting education. Comments included:

I think it is a PA to live up to expectations of educational stakeholders

and of significant others. (Mo'onia-16)

If we cannot fulfil their expectations, we would be regarded unprofessional. (Mo'onia-57)

They should interact harmoniously to attain lasting education for students and Tonga. (Mo'onia-67)

The FMTs also specified various (10 out of 63) reasons for disagreement. These responses ranged from the FMTs' acknowledgement of living up to educational stakeholders' and important others' expectations as promoting biasedness, favouritism, inconsistency, dishonesty, and unprofessionalism. Illustrative quotations were:

Because living to please others does not always mean you are doing right. (Mo'onia-34)

I think important others who have helped us should be acknowledged, however, our lives should not be lived according to them. I believe dishonesty may creep in as we attempt to please them. (Mo'onia-48)

For me, I think this could create biasedness, favouritism, taking sides with family and relatives, gossiping, putting down of students (Mo'onia-60)

For they would work to impress others. (Mo'onia-79)

Professional attitudes development, important others' expectations and their impact on FMTs' behaviours

For statement B19, of the 65 relevant reasons given by FMTs, 47 were affirmative. From these affirmative responses, the FMTs perceived important others' expectations as a guide to their behaviours and PA. The important others commonly referred to by FMTs included students, students' parents, and the public. Examples were:

The life and future of the students I taught were what mattered most to me. If I did a good job, students' lives would be useful but if not, the opposite would be true. (Mo'onia-23)

Parents expect their children to pass. Therefore I do my best to meet such parental needs and expectations. (Mo'onia-6)

Their expectations energised us to work. (Mo'onia-24)

Eleven (out of the 65 total relevant responses) of the FMTs' rationales for B19, "Important others' expectations guide my behaviour" identified beliefs and what they valued right were what guided their behaviours. For instance:

Although the expectations of others were important to me, they did not guide my behaviour. It was what I believed right guided my behaviours.

(Mo'onia-32)

Yes, my life is guided by what I believe and not others' expectations.

(Mo'onia-45)

They are important to me but my attitudes depended on my personal beliefs.

(Mo'onia-63)

My attitudes were guided by things I valued, believed in, understood and were able to do. (Mo'onia-74)

Some FMTs, four (out of 65) gave reasons suggesting that while recognising others' expectations is essential (e.g., Mo'onia-14), teachers should live according to their personal sets of expectations and work goals (e.g., Mo'onia-14), and the welfare of others and the educational stakeholders are of prime importance (Mo'onia-28). The FMTs' perception of their PA formation regarding specified important others were also assessed and are reported next.

6.2.4 FMTs and important others

Of interest were the FMTs' views of important others, which in the context of this research refers to someone with a higher social rank through birth rights such as those born into the royal, nobility and chiefly households. It could also be through blood relations with someone of higher social rank through family ties, or someone from parents of any recognised status in the society. How influential these significant others in shaping their behaviours and PA were factors explored. So, the FMTs' perspectives in these regards were assessed through statement B17. Evaluating their perspectives related to B17 focussed on how influential a person of recognised social rank or status was to FMTs. Figure 24 is a summary of the findings.

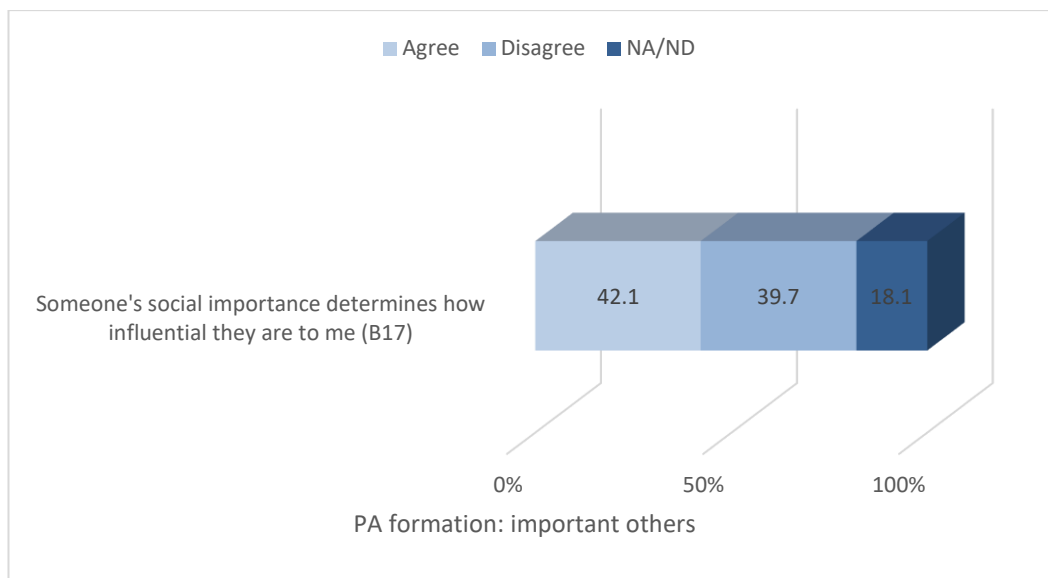


Figure 24: Disagreement and agreement rating of statement B17

Others' social importance, their impacts on the FMTs and their professional attitudes formation

For statement B17, less than half (42.1%, see Figure 24) of FMTs agreed, and 39.7% disagreed with B17, (i.e., Someone's social importance determines how influential they are to me). Agreement reasons by FMTs included the following: the existence of social hierarchy in society; respecting others; cultivating healthy social relations; and Tongan culture. Illustrative reasons from the FMTs included:

The knowledge of the social statuses of others would still influence me because the king, nobilities and the aristocrats are still part of our society. (Mo'onia-21)

It is evident when I am with them. (Mo'onia-69)

The social status of closely associated colleagues had influenced me in both directions. However, I believe teachers should cultivate healthy social relations with others to be happy and enjoy work. (Mo'onia-48)

Disagreement reasons of FMTs were mainly based on equality perspectives, and few believed people's social statuses did not affect them. Example of equality views by FMTs included:

Everyone is of equal value to me. (Mo'onia-8)

Everyone is the same to me regardless of social status. (Mo'onia-9)

Being professional has something to do with maintaining relationships with everybody else equally and not having special regards to people of status. (Mo'onia-62)

From a “not affected” perspective, some of the FMTs provided reasons such as:

This does not influence me. I am goal oriented. (Mo'onia-77)

This person would still of value to me but never to influence my beliefs regarding work. (Mo'onia-59)

His social importance does not put food on my table. (Mo'onia-34)

An outlier response by one FMT was from a Christian perspective where Mo'onia-45 acknowledged that “My influence on someone is based on the knowledge they are sons/daughters of the Heavenly Father”. Heavenly father is referring to God and a comment of this nature though mentioned by Mo'onia-45 alone, is an expression commonly heard amongst Tongans.

FMTs were also evaluated on their perspectives of PA formation as related to their home environment. The next section reports these findings.

6.3 Personal values and beliefs

6.3.1 FMTs' personal values

To assess the FMTs' perceptions on how their personal values, in general, are linked to their PA formation, they were given two items (B8, B18). Item B8 assessed the FMTs' perceptions of the influences their personal values have on the formation of their PA. Statement B18 evaluated FMTs' views about the relationships between their personal values and the various social institutions they have been part of since they were young. Since personal and professional values are linked and inseparable (Day et al., 2006; Kelchtermans & Vandenberghe, 1994), I assumed asking about their personal values would be valuable. The result is as summarised in Figure 25 below.

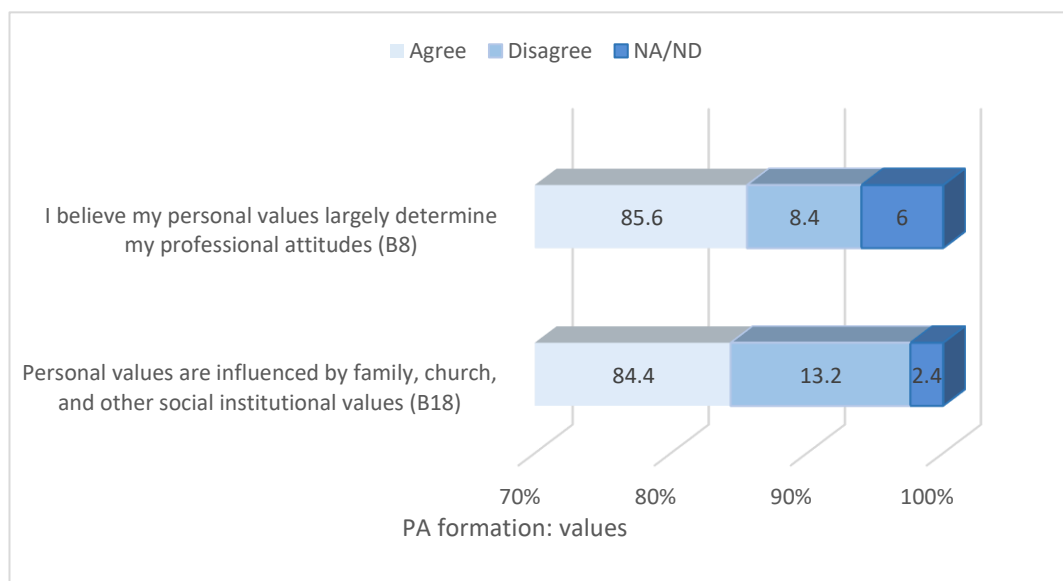


Figure 25: Disagreement and agreement rating of statements B8 and B18

FMTs' professional attitudes formation and personal values

For statement B8, the FMTs provided 60 relevant responses and 58 for B18. While a high proportion (85.6%, see Figure 25) of FMTs agreed their personal values largely influenced their PA, the reasons given differed. The most common reasons (31 out of 60) given emphasised what teachers seemed to value were the very things to which they gave much time and energy. For instance, Mo'onia-65 acknowledged, "Yes, to what teachers valued and loved they gave much of their time, effort and life". In a similar vein, Mo'onia-67 agreed, "what you value tend to have much of your time in working them out". In support of this notion, three FMTs gave examples in relation to what they do as teachers:

If I value teaching, I will spend much time preparing for teaching-related activities. (Mo'onia-66)

I truly believe this because if I value teaching my time, energy and resources will go towards it. (Mo'onia-23)

A teacher who values students would have time for students. If one values *kava* [*Piper methysticum*] party, he will have time for *kava* party, hence, his neglecting his rightful responsibilities as a teacher. (Mo'onia-6)

Some of the FMTs also indicated values as linked to heart, mind, behaviours, and life and could control holders. From the FMTs' comments, it is evident that values are not only aspects of the heart, but they influence a person's heart, mind and life.

Values controls behaviours and attitudes. Illustrative comments were:

What I valued had influenced my heart attitude and mind. (Mo'onia-48)

What I valued seemed to stay in my heart. They tended to have control over me. (Mo'onia-25)

What I value determines my way of being (*fakafeangai*). (Mo'onia-70)

If I did not value anything, none would be in control of me. (Mo'onia-76)

Where your treasures are, your heart will be. (Mo'onia-7)

I think what teachers value differs from person to person, hence their influences on an individual's PA would vary as well. (Mo'onia-83)

Five (out of 60) FMTs showed that both their values and beliefs influenced their PA, and some believed to be influenced by beliefs alone. For example, Mo'onia-45 noted that "...sometimes I would do things according to values and at times according to my beliefs". Similarly, Mo'onia-57 stated "My beliefs and personal values determine my PA". From a belief perspective, Mo'onia-58 stated, "Yes, what I believe is what witnessed happening, i.e., a fact in my life". For Mo'onia-45, "What I believe determines my PA".

There were different reasons for the FMTs' disagreement with B8, such as PA being considered widely determined by personal values. For example:

There is a chance for teachers to neglect their teaching responsibilities and carry out things they value. (Mo'onia-79)

There are things which I value but not regarded professional. (Mo'onia-78)

Reasons by Mo'onia-78 and Mo'onia-79 seemed to suggest the notion that what shape and contribute to an individual's values and life are many, complex and varied. Some could be professional or non-professional-related factors.

The influences of social institutions on FMTs' professional attitudes development

For Statement B18, 84.4% agreed (see Figure 25) personal values are affected by the different social institutions of which the FMTs have been part. From the 58 relevant responses of FMTs, 21 (36.2%) affirmed their agreement with statement B18. Examples of the FMTs' affirmative responses included:

I was influenced by my family, church congregation and now workplace. (Mo'onia-3)

The values of these social institutions have influenced my values. (Mo'onia-14)

If the foundation was well laid in families and the society we grew up in, there is a good chance for our value system to be right. (Mo'onia-21)

Some FMTs indicated the family and the church as more influential on their personal values than the other social institutions. What the FMTs valued were evident in what they gave much time for. For instance:

At times, I stayed from work because of family-related happenings like funerals. (Mo'onia-7)

“...on *misinale* (Church annual offering) day, I would miss school. (Mo'onia-9)

Family and church obligations would often make us missed school despite our knowledge of the significance of education. (Mo'onia-10)

From the FMTs' remote responses, several points mentioned school policies; doctrines and interactions with others influenced values, social institutions encouraged and reinforced PA; and cultural values influenced PA. For example:

Policies, doctrines and interactions with others influenced my values. (Mo'onia-13)

Personal values are strengthened and encouraged by these social institutional values. (Mo'onia-1)

As well as cultural values. (Mo'onia-50)

Doctrine was a term commonly used to refer to church doctrines, Mo'onia-13's mentioning of doctrines could be referring to such.

From the point of disagreement with B18, Mo'onia-6 made an interesting point:

These social environments I think do not affect my work as long as I focused on my top priorities such as students' outcomes. (Mo'onia-6)

Mo'onia-6 seemed to suggest that value put on what needs to achieve in one's work is a more influential factor in determining his PA than the influences from the environment one is in. Apart from values, the FMTs were assessed on their views of how beliefs were linked to PA formation. The next section reports these findings.

6.3.2 The FMTs' beliefs

To understand the FMTs' perceptions of the relationship between their PA formation and their beliefs, they were given two statements, B14 and B24. Item B14 and B18 were to elicit the FMTs' views whether their PA were formed based on their beliefs and whether their biblical beliefs and principles influenced their general beliefs. In statement B14, the purpose of not specifying any beliefs meant to allow space for the FMTs to consider whatever beliefs they could think of as

influential in their PA formation. Whereas in B24, the biblical belief was specified. The FMTs' views of how important biblical principles might have been in their beliefs were of interest because the literature assures strong beliefs as influential in attitude formation and development. Also, I assumed the FMTs' biblical beliefs as amongst their most strongly held life principles. The result is as summarised in Figure 26 below.

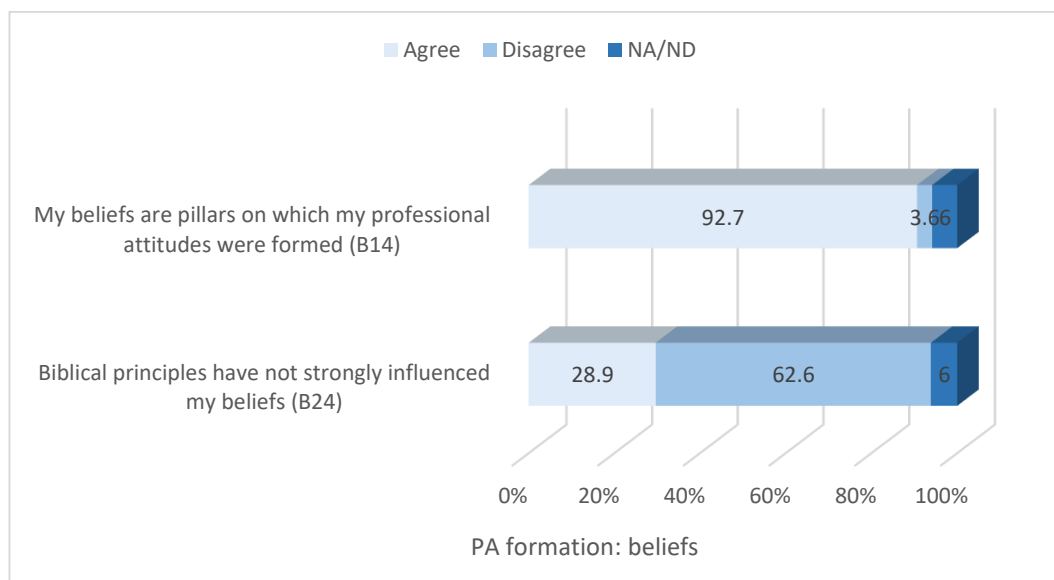


Figure 26: Disagreement and agreement rating of statements B14 and B24

Professional attitudes formation and beliefs

For item B14: a very high proportion (92.7%, see Figure 26) of the FMTs agreed their PA were formed based on their beliefs. FMTs gave 55 relevant responses for B14, and 66 for B24.

Of the 55 relevant responses for B14, 26 responses were God-related. God-related reasons included those where the FMTs mentioned God, Jesus, Christian beliefs, biblical convictions, calling, and belief of being blessed by God. For example, eight (out of 26) gave responses related to their belief and faith in God:

If we have faith in God, we believe in honesty to our work. (Mo'onia-28)

My Christian beliefs are the foundation for my PA. (Mo'onia-8)

I feel that if I do my responsibilities to the best of my ability with God's help, I will succeed in everything, and that encourages me. (Mo'onia-53)

I believe, with God I can do the impossible. (Mo'onia-61)

I undoubtedly believe this because if it were not for my Christian beliefs, there would not have been much change and improvement in my PA.
(Mo'onia-64)

Seven (out of 26) FMTs' responses agreed their PA were founded on biblical and Christian beliefs:

True, my faith in Christ and His Word formed the basis for my PA.
(Mo'onia-33)

It is by the knowledge, wisdom I have and my Christian beliefs.
(Mo'onia-11)

Three (of the 26) reasons were related to beliefs teaching is God-given talent and a calling:

If I believe that being a teacher is God-given, then I would go for it.
(Mo'onia-23)

I believe this because I am teaching spirits but not material stuff, a sacred call and responsibility. (Mo'onia-44)

Within the God-related reasons, the FMTs gave two (out of 26) related to their belief in blessings from God:

What I believe is this, when I work wholeheartedly at what I do, God will bless my life and children. (Mo'onia-6)

I firmly believe in blessings from God that come because of doing my best at work, a sure foundation. (Mo'onia-22)

In addition to God-related reasons, five (out 55, 9.09%) reasons of FMTs talked about teachers' personal beliefs as the basis for their PA formation and development. For instance:

Personal beliefs motivated me to do certain things, without it, these things would not be done. (Mo'onia-10)

It is my beliefs, the firm and sure foundation on which I work. (Mo'onia-30)

Lastly, within the God-related reasons, one FMT gave a reason about "Jesus is a role model for good teachers". (Mo'onia-2)

Remote responses by the FMTs for statement B14 (see Figure 26), gave reasons where they believed their PA to be built on beliefs related to what they have learned from experienced teachers; what they learned from families they grew up in; ministerial regulations and standards; and doing things with good heart, spirit and

with their best. For instance:

My PA are built on what learnt from more experienced teachers.

(Mo'onia-9)

Conforming to ministerial regulations and standards helped my PA development. (Mo'onia-78)

It is what you believe and has the heart for that you would do. (Mo'onia-49)

The impacts of Biblical principles on FMTs' beliefs and professional attitudes development

For Statement B24, "Biblical principles have not strongly influenced my beliefs", the FMTs gave 66 relevant reasons. Over half (62.6%, see Figure 26) of FMTs disagreed, and 28.9% agreed. This means the 62.9% of the FMTs acknowledged biblical values and principles as influential of their beliefs upon which their PA were formed. Of the 66 relevant responses by the FMTs, 51 were affirmative or they gave "[reasons] indicating agreement" (Soanes & Hawker, 2013, p. 15) their beliefs were strongly influenced by biblical beliefs and in various ways. Different affirmative reasons of FMTs included reasons related to biblical principles: being influential; gives instructions for right living; a source of support, guidance, encouragement, knowledge about ways of teaching and life; and provides alternative views for some FMTs. To illustrate each kind of the affirmative reasons by the FMTs, examples are given below. For instance, reasons related to biblical principles as a) being influential;

Biblical principles have strongly influenced my beliefs and conduct. (Mo'onia-4)

Biblical principles are my life principles. (Mo'onia-76)

b) gives instructions for right living;

It does play a lot in my beliefs such as helping me to execute my teaching responsibilities honestly. (Mo'onia-28)

The Bible has encouraged me to be professional with my duties; unprofessionalism is something the bible does not advocate. (Mo'onia-6)

c) sources of support, guidance, encouragement and knowledge related to ways of teaching and life;

The biblical guidance I received was the greatest help with my work, and I followed biblical teachings very carefully. (Mo'onia-48)

If it were not for the biblical knowledge I have, I would not have reached this stage in my development as a teacher. (Mo'onia-24)

The bible has all the desired PA. (Mo'onia-54)

d) and the Bible provides alternative views for some of the FMTs;

I held my religious beliefs very carefully; they provided another set of perspectives on matters that happened around me. (Mo'onia-47)

From reasons given by FMTs as to why they agreed with statement B24 “Biblical principles have not strongly influenced my beliefs”, two reasons acknowledged how the FMTs felt uninfluenced due to robust and unwavering belief in God. Here, these FMTs considered their beliefs as well grounded already in biblical teachings. Therefore any additional instructions or teachings from the Bible were as nothing new or supplementary for further influence. For instance:

Not influenced at all because what I believe are from the Bible. (Mo'onia-69)

As a strong believer in God and His Word, I am not influenced because that is life for me. (Mo'onia-70)

Other instances of FMTs' being unsure with B24, gave reasons such as:

It's up to individuals, depending on whether they believe wisdom is from God. (Mo'onia-52)

From the remote responses for B24, FMTs gave other reasons for why biblical principles were considered influential. For example, Mo'onia-1 commented that most of his school years were spent in mission schools where the Bible was the centre of learning. From another perspective, Mo'onia-3 believed “Sunday schooling left a mark in my life”. Also, Mo'onia-36 recognised “At home biblical principles and Christian values were strongly emphasised, hence their strength as witnessed in me”.

Summary

The second research sub-question focuses on the FMTs' views of certain factors and their possible influences on their PA formation. Overall, the FMTs acknowledged three main sets of factors to have contributed to the formation and

development of their PA: teachers' social contexts, social aspects of teachers' lives, and teachers' personal values and beliefs.

The social contexts of teachers to have been influential in their PA development included the teachers' home environment, their village communities, the schools they attended, their churches, TIOE, and their workplaces. The teachers' homes were found as the place where much of the FMTs' PA learning happened, in particular from family members, of whom parents were the most influential. Having favourable home environments for the FMTs were acknowledged to have had positive impacts on their PA formation and the unfavourable ones to have resulted otherwise. Much damages to the PA of the FMTs were also noted to have come from their homes. These findings suggest the centrality of the home in these FMTs' lives and in their PA development. Parents and family members play key roles in the process.

Certain specific communities were identified to have associated with the Tongan teachers' PA formation and these included their villages, churches and the schools they have attended. These social hubs were described by the FMTs to have done them more good than harm. Conforming to these communities' cultures was another factor considered influential by the FMTs (88%) and the teachers' conformation happened as ways of gaining others' approval, love, acceptance, and to live harmoniously with them. Conformation was also a reflection of teachers' professionalism and being good teachers. In other words, the different empowering cultures of the communities surrounding teachers have tendencies to be reflective of teachers, in their identities, and PA. Hence their PA and professionalism being likened to a *kakala* [a garland of scented flowers] by some of the FMTs, a view consistent with this study's interpretation of PA as *kakala* (see Chapters 1 and 3).

Another context pertinent to teachers' PA development was TIOE. The TIOE lecturers, courses the FMTs took, and the relationships the FMTs have had with important others while at the institute were revealed to have all helped in the nurturing of their PA. Of these three TIOE-related factors, the courses they took seemed to have the strongest impacts on the FMTs (77.7%), and the lecturers (44.6%) had the least due to reasons like lecturers' biasedness, their lacked of certain professional qualities, and their time at the institute was brief.

The teachers' workplace-related factors (professional development activities (PDA) and FMTs' relationships with colleagues) were also found to have contributed positively to the formation of teachers' PA. Given the contrasting difference in the proportions of teachers who favoured PDA (56.6%) over collegial relations (25.3%), about half of the teachers talked about these two workplace-related factors as inter-related, thus suggesting both as potential factors in enhancing PA formation of teachers.

The findings also showed certain social aspects of teachers' lives to have been effective in enhancing teachers' PA formation. The factors included teachers' experiences, important others, their expectations, and the teachers' societal culture. For teachers' experiences, two factors were revealed as effective influencers: teachers' emotionally shocking experiences, and wisdom learned from previous experiences. Teachers' emotionally shocking experiences were found effective in shaping their thinking, actions, and their performance in either or both ways, positive and negative. Interestingly, for these emotionally shocking experiences to have positive impacts, the teachers must have an added sense of optimism towards these negative experiences. As further revealed by this study, the wisdom gained from the FMTs' previous experiences were valued as sources of ideas for their decisions in circumstances they encountered later as teachers and as individuals. Through teachers' experiential wisdom they were able to be informed of what were beneficial, advantageous, and those that were not. Some FMTs also believed experiences to be somewhat cultivated, and that expertise to have come through experiences.

The FMTs' societal culture was acknowledged (48.9%) effective in enhancing certain PA of teachers. The teachers' disagreement rating stemmed from the differences in the FMTs' interpretations of the concept "culture" and their strong association of their PA development processes with certain beliefs and convictions.

Findings from this study further showed important others' expectations as a factor to have positively guided and contributed to teachers' PA development. The FMTs living up to important others' expectations was considered PA, and collaborating with important others showed teachers' professionalism. Some of the teachers also

disagreed due to thinkings that living up to important others' expectations might inherent biasedness, favouritism, inconsistencies, dishonesty, among others. The FMTs' data also hinted that some of the FMTs have their own set of standards as guide for their professional behaviours. Therefore others' expectations should be looked at in the light of what would be best for all. Further related to important others, as this chapter has disclosed peers and colleagues of status to have influenced their PA formation which 42.1% agreed. Some of the FMTs who agreed felt: the presence of the strong hierarchical social statuses in society as something they cannot escape; it is a way of respecting others; a way of cultivating healthy social relationships; and of course part of Tongan culture. The FMTs disagreement were based on an equality perspectives, and a few believed to have not affected in any significant ways by these people. Others also disagreed because they were goal oriented, and important others were not their source of sustenance.

The last set of factors acknowledged by the FMTs to have impacted their PA formation was related to teachers' personal values and beliefs. Both factors were recognised as strongly influential in the FMTs' PA development. The findings showed that the FMTs tended to give much of their time, energy, and personal resources to what they value. Further, teacher values were witnessed to be very influential thereby becoming controlling over a teacher's life, heart attitude, mind, behaviour, and ways of being. Informing teachers' values were the different social institutions they belong, societal culture, education policies, church doctrines, social and institutional values. The FMTs have also revealed their values to have dodged negative influences by social forces due to their undivided attention towards work priorities and what they value.

Teacher beliefs were also revealed as another key factors to have contributed to teachers' PA formation. The teachers' God-related beliefs were considered the most influential. Other kinds the FMTs found effective were those related to what they learned from experienced others, families they grew up in, ministerial regulations and standards, and beliefs related to the execution of their responsibilities with good heart, spirit, and with their best. The main reasons for biblical beliefs as influential because they: were life principles; gave instructions for how to live life; were source of support, guidance, encouragement, and knowledge related to ways of life and

conduct as teachers; provided alternative views for some FMTs when matters happened to name just several. Further reasons included teachers studying at mission schools, and regularly attending Sunday school since very young, and many Tongans could identify with the latter two due to Christianity and the the Bible having become strongly integrated to Tongan cultural values for bicenturies now.

Overall, based on the findings of this chapter, this study argues the FMTs' PA formation is a process context related and framed by several factors of which are related to teachers' social contexts, social aspects of teachers' lives, and teachers' personal values and beliefs. The social contexts related factors included teachers' home environment, their affiliated communities-their churches, villages, Tonga Institute of Education (TIOE), and the teachers' workplaces. The factors related to the social aspects of teachers' lives included teachers' societal culture, important others, their expectations, and teachers' personal experiences, and were indicated to be somewhat inter-related. The next chapter reports the findings about the FMTs' views of factors considered to be influential in strengthening teachers' PA, hence professionalism.

Chapter Seven:

Understanding of PA, the factors perceived influential in strengthening teachers' PA

This chapter presents the findings from the FMTs' perceptions related to factors influencing their PA strength. Data were generated from Part C of the Questionnaire (N=83) with FMT teachers from 70 (primary, middle, and secondary) schools throughout Vava'u and Tongatapu Islands. This chapter focuses predominantly on research sub-question 3: "What factors have contributed to the FMTs' professional attitude strength?"

Findings from the FMTs' data are presented in three main sections which include factors related to teachers' spiritual and personal selves; social self; and teachers' professional self. The chapter starts with reporting the FMTs' perceptions of their spiritual wellness, personal attributes such as their enthusiasm, and personal experiences as factors influencing their PA strength. The FMTs' rating rationales are also discussed, and these two data sets (the quantitative data from the FMTs' summarised rating frequencies in percentage, and the qualitative information from their rating rationales of items), will be used in this chapter for triangulation purposes. The next section then discusses the findings from factors related to teachers' social self and how they contribute towards enhancing the FMTs' PA stability such as teachers' understanding of successful others' PA, what mutually benefit teachers and others, and the needs and expectations of important others. The factors regarding teachers' professional self includes students' outcomes, work incentives, work policies and rule reinforcement, and teachers' professional development activities. Finally, the chapter concludes with a summary of key answers to the research question.

Due to the subtle nature of PA strength, it is therefore worth recapping on the PA strength definition and the evidential means by which a PA strength factor could be affirmed and detected in this part of the study. This study adapts Krosnick and Petty's (1995) definition and articulation of attitude strength referring to the degree to which an attitude related to holder's professionalism has features of

durability (persistence and resistance), and impact (on information processing, judgements, and guiding behaviour). For the FMTs to indicate that specific factor contributed to the strength of their PA, not only they would rate strongly agree or agree with items but they might also indicate in their rating reason(s) a sense of persistence, consistency, and being impacted to behave or act at least in particular professional ways (Petty & Krosnick, 1995). The factors related to teachers' spiritual and personal selves are reported next.

7.1 Strengthening of professional attitudes and factors related to teachers' spiritual and personal selves

This section describes data from eight items in the questionnaire that directly relates to teachers' spiritual and personal selves - spiritual wellness, teacher enthusiasm, and teacher experiences as factors that have contributed to strengthening the Tongan teachers' PA.

7.1.1 Teachers' spiritual wellness, their strengthening impacts on FMTs' professional attitudes

To assess the FMTs' beliefs, ideas, and attitudes regarding 'spiritual wellness', a factor effective in enhancing their PA, the FMTs were given five statements (see Figure 27). From a Tongan perspective, teachers' spirituality is regarded as a needed foundational value for teachers' professionalism and PA (Matafahi & Fusitu'a, 2009; Thaman, 1998). Therefore, it was of interest in this study to seek out the FMTs' perceptions regarding their stances and ideas on matters where aspects of teachers' spirituality meet practice. Some of these aspects included their persistence in serving others with unconditional love, like their students and colleagues; their attitude of working overtime and giving extra hours to assist students when needed; the significance of Godly wisdom in what they do, and whether they as teachers consider their gaining of Godly wisdom, pedagogical and curriculum knowledge of equal value. Spiritual wellness is used in this context as a concept synonymous with other concepts such as spiritual wholeness, spiritual health, spiritual maturity or teachers living a life modelled after biblical values, and principles. Item C31 assessed the FMTs' views about their spiritual wellness and how that might have helped in strengthening their PA and professionalism as teachers. The remaining four items examined matters related to the FMTs' spirituality and their significance in their practices, hence their PA as teachers.

Teachers' spiritual wellness and their consistency in loving others unconditionally

To gain an understanding whether teachers' spiritual wellness is a factor in strengthening their PA, they were given a statement (C31) "My spiritual wellness is related to my consistency in loving students and colleagues unconditionally". The summarised rating frequencies given by the FMTs for the items under spiritual wellness are as given in Figure 27 below.

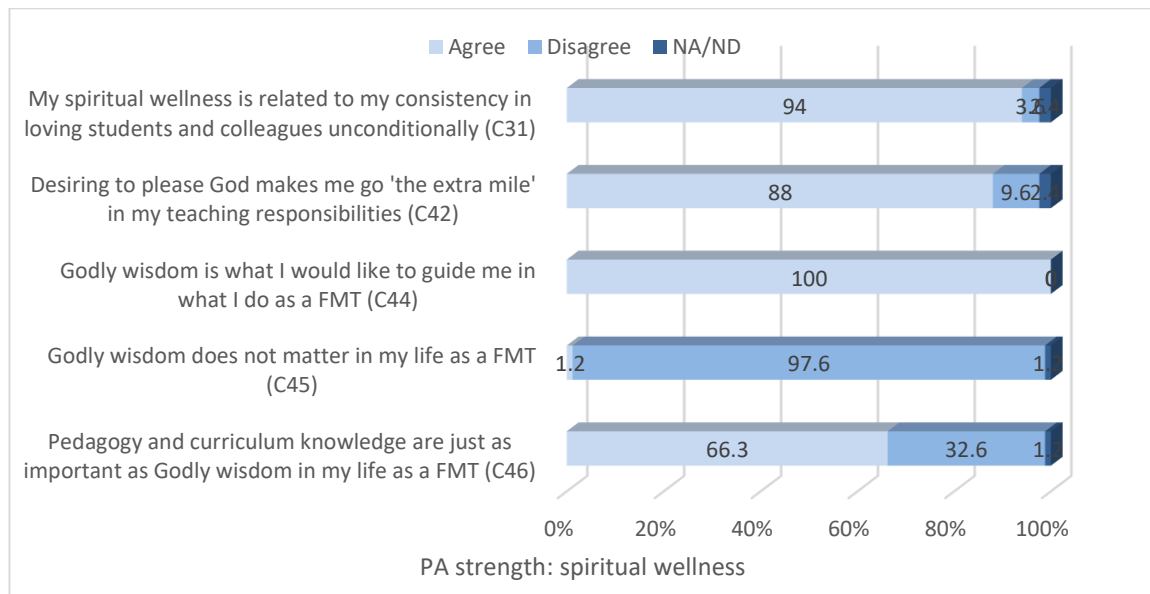


Figure 27: Disagreement and agreement rating of statements C31, C42, C44, C45, and C46

Figure 27 shows the strength of teachers' attitudes in relation to spiritual issues. The above findings strongly suggest that the FMT participants of this study affirmed their spiritual wellness as a factor that has strongly enabled them to persist in exhibiting certain professional attitudes. These include loving their students and colleagues unconditionally; Godly wisdom is what most valued to guide them as teachers; Godly wisdom matters in their life as valued teachers of Tonga; their extra-mile PA is mainly due to their desire to please God; and as teachers their pedagogy and curriculum knowledges are also important, although many regarded Godly wisdom as still most important. To gain further insight into the FMTs' thoughts and ideas regarding these items, their rating reasons were also examined.

For statement C31, "My spiritual wellness is related to my consistency in loving students and colleagues unconditionally." The FMTs provided many reasons, of

which 65 were relevant, and these responses could be categorised as affirmative reasons (21); loving others (17); FMTs unbiasedness (16); teacher and students impact-related reasons (7), and the remaining reasons were outliers. The affirmative reasons were those where the respondents in their written responses indicated agreement of some sort and in the reason provided made a connection between spiritual wellness and their consistency to certain extent in executing good behaviours like loving others unconditionally as in item C31. For instance, Mo'onia-5 wrote: "Yes, spiritual wellness creates inner peace, provides me with power and strength to love students and colleagues consistently and unconditionally." Along a similar vein, Mo'onia-78 stated:

Yes, the spiritual aspect of my life encourages me to love and serve others unbiasedly.

In talking about spiritual wellness as spiritual maturity, Mo'onia-48 mentioned:

Yes, my spiritual maturity should be evident in my work and life.

From the FMTs' responses, they seemed to suggest their spirituality and spiritual wellness have affected their actions in specific professional ways with some consistency. Further, their spiritual wellness had also accounted for much of the FMTs' strong inner qualities such as peace, power, strength, and their motivations to love and serve others unbiasedly.

Further, 17 (out the 65) of the responses by FMTs gave insight into the FMTs' conception of love. Six (out of 17) responses emphasised the need for teachers to love others as they love themselves, a biblical principle. Another five of these responses mentioned love as Godly and a reflection of Christian identity, and four further emphasised the need for teachers to love others and to treat them equally. As illustrative comments, these Mo'onia wrote:

True love is a reflection of one's Christian identities (Mo'onia-7).

Love others as you love yourself, for teaching is a work done with a loving heart. (Mo'onia-25)

I would then do good to others because that is what the bible says, what you do to others would be done unto you. (Mo'onia-79)

The FMTs seemed to suggest unconditionally loving others as a Godly virtue, a biblical value, and a reflection of one's Christian identity. Since biblical values are strong foundational cultural values for these FMTs (as evident from Figure 27 above), and the Tongan society at large, these values therefore, seemed to have contributed to what the FMTs had aspired for to inform their daily lives and practices as valued teachers and as individuals.

The FMTs (16 out of 65) also gave reasons related to the notion of unbiasedness which presumably stemmed from the appearance of the term 'unconditionally' in item C31. Of these 16 responses, 12 stated that unbiasedness is a Godly virtue, a biblical core value, especially helpful for teachers in their pastoral roles, and gives teachers a sense of freedom in what they do. To act otherwise is unprofessional and ungodly, which could result in a sense of guilt. This is what Mo'onia-11, 27, and 59 said respectively:

It is a Christian virtue to be unbiased. Therefore, we must be the same to everyone. (Mo'onia-11)

I think, for biasedness and dishonesty to come into my work, it may mean that I am unprofessional and not good spiritually (Mo'onia-27)

Being honest in what I do gives me a sense of freedom, but if biasedness creeps in, I would be burdened and often feel guilty. (Mo'onia-59)

Overall, for item C31, the FMTs' rating reasons provided support that their spiritual wellness has influenced their persistence in behaving in certain professional ways; has accounted for much of their strong inner qualities such as peace, power, and strength; and has provided a sense of encouragement to love and serve others unbiasedly. Some of the FMTs also believed their spiritual wellness had much to do with them loving others unconditionally, a Godly virtue, a biblical value, and a reflection of one's Christian identity, and to act otherwise is unprofessional, an indication of ill spiritual health.

Teachers' extra-mile services, impacts on their PA strength

Another item asked of the FMTs' was C42, "Desiring to please God makes me 'go the extra mile' in doing my responsibilities". This item evaluated the FMTs' perceptions regarding the 'extra mile' effort often observed typical of these teachers as they executed their teaching responsibilities. As seen in Figure 27, 88% of the

respondents agreed that their PA of 'going the extra mile' in their work was related to their desire to please God. Considering their rating rationales, 66 reasons were relevant and 35 (out of 66) were affirmative, where they indicated their extra-mile attitude had come from their desire to please God. Also, of these 33 affirmative reasons, 21 acknowledged offering their best at work is linked to their desire to please and honour God, for it pleases God when teachers do good and they are professional acts as mentioned by 13 of the responses. These categories of reasons provided by the FMTs strongly suggest that the underlying motive for their good work and extra mile effort came from their sincere desire to please and honour God. These are some of the Mo'onia's views of their extra mile effort done at work:

I think that is what I value most, to do things that are pleasing to God because it is always professional the Godly behaviours. (Mo'onia-30),

My desire to please God made me go the extra mile(s)! I am helped with strength and good health. (Mo'onia-61).

For Mo'onia-68 "Pleasing God is an extra-mile service to inherit His blessings". With a strong self-affirming belief, Mo'onia-39 acknowledged, "I believe one hundred percent that this is the priority in what I do, to please God".

The FMTs also provided reasons that their extra-mile effort was related to: their knowledge and understanding God as their source of power, strength, and blessings (6); and that teaching is a calling (5). A calling as understood in the Tongan context is often associated with a higher being, in most cases, the living God. Acknowledging God as the source of one's strength, wisdom, life, strength and blessings, and a calling, was reflected in many comments:

Praise God that He knows everything. ...I believe He is my source of strength, power, and blessings (Mo'onia-13).

I really believe in this because it is God who gives me life, wisdom and strength to do my job well (Mo'onia-18).

Becoming a teacher is a call from God (Mo'oia-7)

Godly wisdom, their impacts on teachers' PA strength

The FMTs were also asked to rate the item (C44), "Godly wisdom is what I would like to guide me in what I do as a teacher." This item evaluated the FMTs' views of

what they might consider as the basis for guidance in their teaching and work as valued teachers. Given the findings in Figure 27 for item C44, it is surprising that all (100%) of the FMTs agreed that it is the wisdom from God that they would like to guide them as teachers. As earlier discussed, this 100% agreement rating by the FMTs suggests the FMTs strong leaning on Godly wisdom for guidance in their teaching and life. To examine further the reasons and their thoughts as to the rating they made, their rating rationales were further assessed. The FMTs provided 93 relevant responses and 61 were affirmative. Of these 61 affirmative reasons, 29 reasons acknowledged the FMTs' belief that wisdom comes from God, and 11 attributed their success as valued teachers to God and His wisdom. For instance, Mo'onia-45 believed "Wisdom and knowledge are from Him [God]". For Mo'onia-18, and 72, they attributed their success as teachers to God in these ways:

Without God, I can do nothing (Mo'onia-18)

If it was not for God's wisdom guiding me, I think I would be far from true success. I need to have Godly wisdom plus the expertise to do my job well (Mo'onia-72)

Apart from the affirmative reasons provided by the respondents, 14 (out of 93) also talked about certain characteristics of Godly wisdom. The FMTs descriptions of Godly wisdom included: wisdom a light from God; it is empowering; Godly principles; enlightenments from within; what connects the heart and the mind; freely given by God; professional foundation; lasting; and Godly wisdom aligns with PA. In Mo'onia-23, 30, 47's words, these were their thoughts about Godly wisdom.

Undoubtedly, I have Godly wisdom, and that is what empowers me to successfully accomplish all I do at work (Mo'onia-23).

Godly wisdom would always be in line with professional attitudes" (Mo'onia-30)

That is my professional foundation (Mo'onia-47)

As one of the remote responses for this item (C44), Mo'onia-3 although agreed, he was, however; cautious as he said, "Yes, [wisdom] as guidance but I do not have to be a religious fanatic".

Godly wisdom, does it matter? A state of mind and its strengthening impacts on teachers' PA.

The FMTs were also given a statement (C45), “Godly wisdom does not matter in my life as a FMT.” As shown by Figure 27 above, very high proportions (97.6%) of the FMTs agreed that Godly wisdom matters in their roles as teachers.

From the FMTs' rating rationales for item (C45), 67 responses were relevant and reflective of the high agreement rating frequencies by the FMTs. For example, 59 (out of the 67) responses were affirmative, and interestingly, as evident from their responses, further ideas were provided about wisdom in addition to what they had previously given in items C42 and C44. Also, of interest to note here was how the responses provided by the FMTs were reflective of how much value they attached to their having Godly wisdom. For instance, of the 67 relevant responses by FMTs, 22 acknowledged Godly wisdom as what most important to them as teachers. Also, it was evident from 20 (out of 22) reasons, expressions perhaps made out of the FMTs strong feelings and thoughts as though they were against those with ‘does not matter’ attitude about Godly wisdom. The remaining reasons although relevant, they were reaffirming some of the ideas the FMTs had provided to C42 and C44, and to avoid repetition, they are not reported here. Some illustrative comments are:

That [Godly wisdom] is what most important to me. (Mo'onia-8)

I need above everything else Godly wisdom, which is lasting and useful.
(Mo'onia-75)

Of the 20 reasons, the FMTs provided reasons that could be classified as, without it: what teachers need to achieve would be impossible (5); teachers would be unprofessional (4), not a FMT (4), teachers cannot do things on their own (2), teachers would find it disastrous to leave the source (2), teachers would face failures, and teachers are not recommended to take this path because it is completely the wrong path for them as Tongan teachers. These different reasons the FMTs provided, they seemed to reveal the FMTs' strong belief that without God and His wisdom, their lives and work would result in multitudes of negative outcomes such as not successfully achieving work goals, being unprofessional, teachers being helpless, becoming failures, and their work will be in vain. In support of these views, these are some expressions of the FMTs:

Didn't we grow up as people and individuals who believed in God, and we know God directs us in His world. Our work will be in vain if He is not with us in what we do. (Mo'onia-58)

That would be a disaster (great lost) if I will decide to leave the Source. (Mo'onia-7)

No, that [i.e., to say Godly wisdom does not matter] is completely a wrong idea for a Tongan teacher. (Mo'onia-20)

Under the FMTs' spiritual wellness, the questionnaire also addressed another item (C46) "Pedagogy and curriculum knowledge are just as important as Godly wisdom in my life as a FMT.", a comparative statement to evaluate the FMTs' perceptions regarding their attitude and how much value they put on their curriculum and pedagogical content knowledge and the notion of Godly wisdom. Although over half (66.3%) of the FMTs agreed (see Figure 27) that their curriculum and pedagogical knowledge are as important as Godly wisdom, 32 (out of 54, 59%) of the FMTs' relevant reasons acknowledged more strongly their belief that Godly wisdom is still more important to them. Also, 20 (out of 32) explicitly stated for them Godly wisdom is first, and four FMTs mentioned their belief that when God is first, then teachers' other concerns will fall into place. To illustrate some of these views, these Mo'onia commented:

To me, Godly wisdom must come first before pedagogies and curriculum knowledge. (Mo'onia-8)

Godly wisdom is first and attending to this number one priority, the rest will fall into place. (Mo'onia-34)

Godly wisdom is superior because that is what lasts. (Mo'onia-77)

The findings support the great value the FMTs attributed to Godly wisdom and its centrality in their personal and professional lives as teachers.

As part of the agreement rationales provided by the FMTs for item C46, further 17 (out of 54) of these responses acknowledged the belief that these components have to go together (9), and teachers need balance (7). These reasons expressed the view that as teachers, Godly wisdom is essential and so as their curriculum and pedagogical knowledge. As nine of the teachers acknowledged, these are necessary

tools needed by teachers, and they need to go hand in hand. In Mo'onia-3's words, he said, "One without the other is always like a canoe without a 'hama' (outrigger); they always have to go together." Further, Mo'onia-5 viewed "Pedagogy and curriculum knowledge are critical to a teacher's life, as important as the need to acquire Godly wisdom." From an optimistic view, Mo'onia-11 believed, "If these three are balanced, then I am hopeful of the results."

Overall, the findings from this subsection seem to affirm that teachers' spiritual wellness is not only a factor key (94% agreed) in influencing the FMTs' professionalism and PA strength but it is a fundamental value to their work as valued teachers of Tonga. Other factors addressed by the questionnaire as possible factors in strengthening their PA were related to teacher personal self, and these findings are reported next.

7.1.2 Strengthening PA, factors related to teacher personal self

Teacher enthusiasm

To assess the FMTs' views of how teacher enthusiasm relates to strengthening their PA, they were provided with item C36, "Certain self-attributes such as enthusiasm often motivates me to live up to what expected of me, a teacher." This statement evaluated whether the FMTs perceive their enthusiasm as something that has helped to strengthen certain professional attitudes, hence professionalism. The findings and the FMTs' rating frequencies in percentage (see Figure 28) is as summarised below.

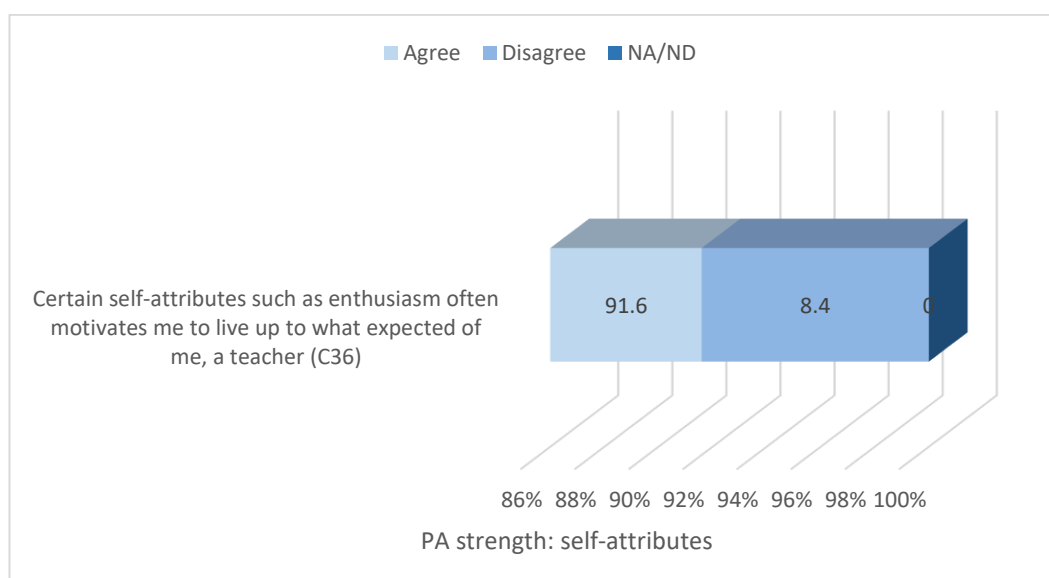


Figure 28: Disagreement and agreement rating of statement C36

As evident from Figure 28 above, a high proportion (91.6%) of the FMTs agreed that their enthusiasm has helped in motivating them to live up to standards expected of them as teachers. This finding strongly affirms that the FMTs considered their enthusiasm as a factor that has contributed to their motivation to live up to expectations in various fronts of their responsibilities whether morally, professionally, spiritually, or even culturally. To gain a better understanding of the FMTs' thoughts and attitudes regarding the ratings they made, their rating reasons were further assessed, so 64 were relevant with considerable variations. For instance, of the 64 valid reasons given by respondents, seven were categorised as affirmative, 39 were enthusiasm-related, and the rest were categorised as remote responses. Of the 64 responses, seven rationales provided evidence as to how some of the FMTs associated their enthusiasm with their tendency to act and behave as expected, in other words, these reasons indicated the respondents' awareness of their enthusiasm being linked to strengthening certain PA. For instance, Mo'onia-5 stated, "My enthusiasm of being a good teacher, a guide and coach of students, often motivated me to act in ways expected of me." For Mo'onia-31, in linking one's enthusiasm and motivation, one said, "Motivation from inside is a driving force in empowering us to work consistently as professionals."

Further, the FMTs also provided 39 reasons categorised as enthusiasm related. For these reasons, it was of interest to see the FMTs perspectives of enthusiasm as used in the context of statement C36. Of these reasons, 25 (out of 39) seemed to agree their enthusiasm as an empowering form of positive energy for executing teaching responsibilities and to do good work without being told. Some (11 out of 25) also acknowledged enthusiasm as a reflection of their motivation to work as expected, and two believed their enthusiasm came from having the trust of others. These responses identified teachers' enthusiasm as a positive energy source as teachers execute their responsibilities and good work. While these responses did not acknowledge any negative impacts of teachers' enthusiasm, one of the remote responses advised teachers that "If someone is not gifted to become a teacher, one should consider resigning and do something else, something that would benefit him and his children". (Mo'onia-48).

Overall for this sub-section, the FMTs high rating frequencies (91.6%) in agreement with statement C36 seem to endorse that certain teacher self-attributes such as their enthusiasm is a factor in enhancing certain PA of the respondents. Another aspect considered as a factor influencing the FMTs' PA strength was related to teachers' experiences.

Teacher experiences

Teachers' experiences were identified in the findings from Phase One of this study as factors which have contributed towards strengthening certain PA of Tongan teachers. To confirm this finding with the FMT participants of this study, they were provided with two items, C33 "Negative experiences discourage me from acting consistently in certain professional ways." Further, C43 "Actions and emotions are moderated by negative and positive experiences." While item C33 assessed the FMTs' ideas about their personal experiences, negative in this case, and how that might associate with strengthening some of their PA, item C43, on the other hand, was asked with an intention to understand how teachers' experiences enhance strength of their PA. The findings (see Figure 29) for these items are as reported next.

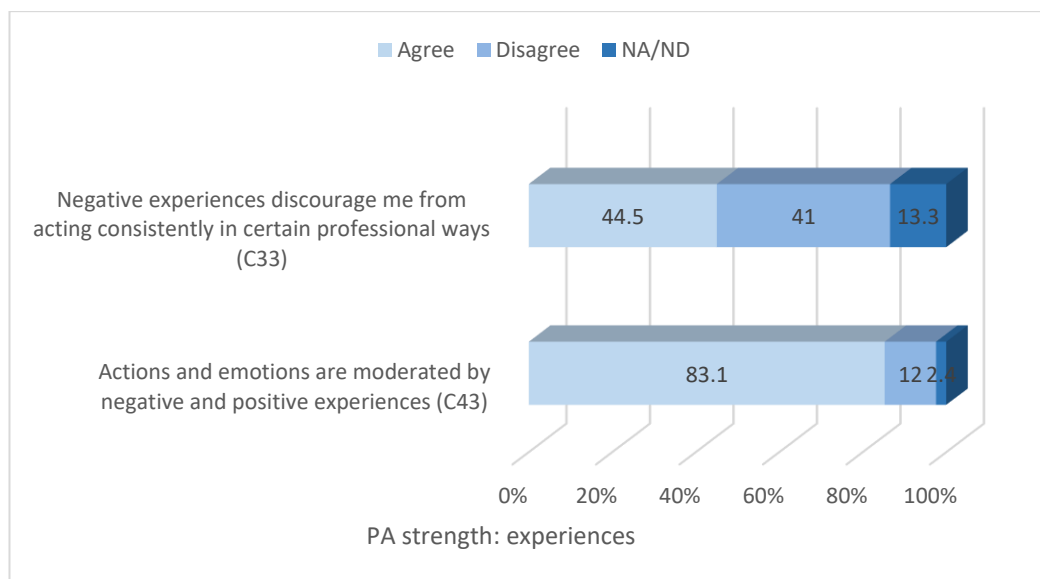


Figure 29: Disagreement and agreement rating of statements C33 and C43

As indicated in Figure 29 above, 44.5% of the FMTs agreed their negative experiences discouraged them from acting consistently in certain professional ways, and a similar proportion (41%) of the respondents disagreed. Despite a much lower

agreement rating frequencies for item C33 by the FMTs, in comparison to the other 16 items discussed in this chapter, it was very interesting to note how the rating responses by those who agreed and disagreed both provided strong support of the fact that in the case of the FMTs, in both their negative and positive experiences these were perceived by many of them as opportunities influential in strengthening certain professional qualities. For item C33, it was anticipated from the outset that some would agree to be discouraged in some ways by their negative experiences to persist behaving in certain professional ways, perhaps very natural for teachers to feel that way.

However, it was quite intriguing to know why almost half (41%) of the FMTs disagreed they were not discouraged by their negative experiences in their consistency to do certain actions as teachers. So, to better understand the FMTs' thinking, their rating rationales were closely assessed. For this item, the FMTs provided 83 relevant responses of which 75 (of the 83) reasons had positive undertone. In other words, the 75 responses with positive connotations focussed on positive impacts their negative experiences had had on them as teachers. From these findings, item C33 ascertained that in the case of FMTs, their negative personal experiences, let alone their positive experiences are factors influential in strengthening certain PA. Also, this finding could suggest optimism as a strong attitudinal quality inherent in most of the FMTs of this study. The FMTs' responses for C33 were categorised as impact-related, and advice-related reasons. Forty one (out of 75) of the FMTs' responses were impact-related, and the phrases found most common amongst these responses were those such as "they did not discourage me, they encouraged me" (16), I "learned from the experiences to do better" (13), "they strengthened me" (8), and four mentioned that their negative experiences "broadened their experiences". Representative quotations by the FMTs for this category of responses included;

I had learned from these experiences; they rarely discouraged me!
(Mo'onia-3)

Negative experiences do not discourage me but open my eyes to learn from them and improve my professional attitudes. (Mo'onia-4)

The FMTs also provided reasons (18 out of 75) that were advice related. These advices included suggestion of certain directions worth considered and personal comments made by the FMTs. The advices could be categorised using the common central messages they seemed to have conveyed such as “check the approach used” (10), “I would be discouraged only if I was unprofessional” (4), “focus on the bright side of the experience” (2), “if bad, turn away from it” (1), “what does not kill makes one stronger” (1), and “well done is better than well said” (1). Again, these advice seemed to provide evidence as to who these valued teachers really are, their optimism, and the strong ethical bases upon which their professionalism and PA are founded.

For item C43 “Actions and emotions are moderated by positive and negative experiences”, a high proportion (83.1%) of the respondents agreed that their professional attitude as informed by their emotions, thoughts and behaviours were influenced and moderated by their experiences. It was interesting to note from the FMTs’ rating reasons (72 relevant) for this item, that 21 of the 35 impact-related responses by FMTs seemed to agree that when their experiences were good, they wanted to do better next time but if they were not, often they learned from them. In other words, these 21 responses suggested that regardless of the kinds of circumstances they encountered, they would use them for their benefits as personal and professional learning opportunities, as Mo’onia-21 and Mo’onia-56 suggest:

Once I experience something good I would like to get better at it, but if things turn out bad, I self-improve myself by learning from those circumstances. (Mo’onia-21)

Working with positive results is very encouraging and enhancing. However, working with negative results, often pointed me to things that need straightening for better results. (Mo’onia-56)

In summary, this section seems to affirm that teachers’ experiences, both positive and negative do contribute in one way or another to the strengthening of teachers’ PA. As indicated by the FMTs’ findings that teachers’ positive experiences undoubtedly enhance strength of teachers’ PA, but with negative experiences, the teachers who seemed to have an added strong sense of optimism tended to become the bold overcomers of those negative circumstances. Accordingly, the FMTs gave

accounts of their negative experiences as blessings in disguise, a life phenomenon perhaps spiritual and supernatural.

7.2 Strengthening PA, factors related to teacher social self

This section reports the FMTs' perceptions on factors related to teacher social self and how they were viewed to have influenced the gaining strength of their PA. The four items reported in this section are related to: what mutually benefit teachers and others; learning and understanding successful teachers' PA; teachers' teamwork efforts, and the needs and expectations of important others.

7.2.1 Benefits, mutual for others and the teachers

To assess the FMTs' views regarding PA strength as linked to what they might regard potential benefits for them and others, they were asked an item, C32 "I tended to act in ways that will benefit others more than me.". For this item, instead of presenting the FMTs with a typical straightforward benefit-related item, it was of interest to find out the FMTs' real self regarding the notion of their service as something to benefit others more than them. The focus of this item was not only to assess whether the FMTs might consider benefits of some kind to have associated with their persistence (strength) in certain professional qualities but also to find out the FMTs' thoughts and PA as to whether what they do often mean to benefit others more than them or otherwise. That provided the tenet item C32 sets to investigate. The findings by the FMTs (See Figure 30) are reported below.

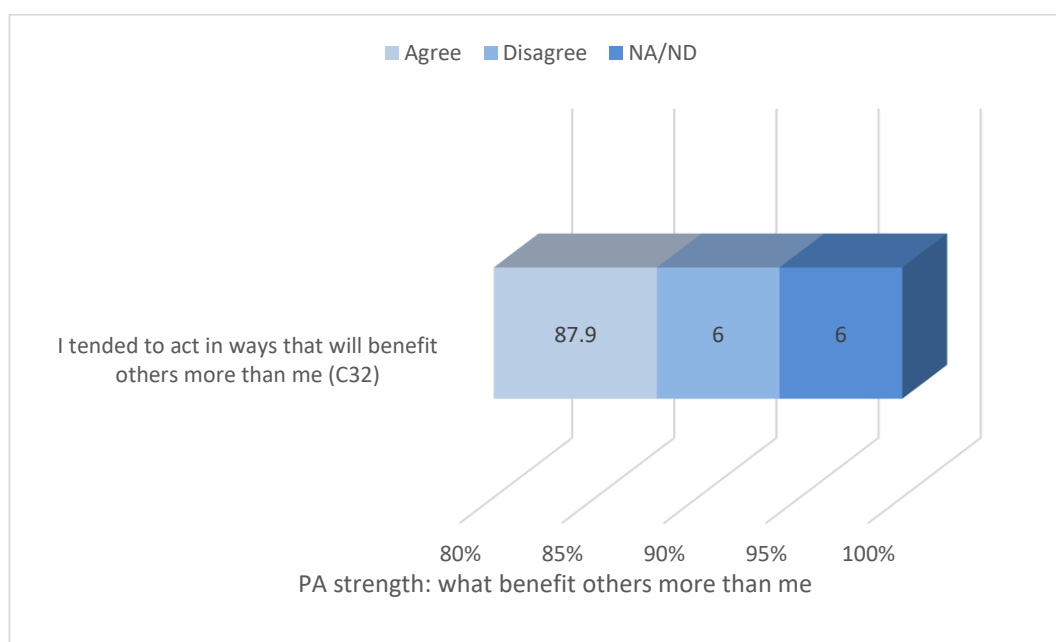


Figure 30: Disagreement and agreement rating of statement C32

As evident from Figure 30 above, a very high percentage (87.9%) of the FMTs agreed that they would act in ways that will benefit others more than them, which is an exciting finding. To gain insight as to why the FMTs chose to agree with this item (C32), their rating rationales were examined more closely. For this item, the FMTs provided 75 relevant reasons. Apart from some (10 out of 75) of the FMTs rating rationale being affirmative, some were categorised as related to: the FMTs' belief that teaching is a service for others (23); serving others is where they find their true joy and sense of fulfilment (22); nationalism (4); self-benefits (4); and the remaining rationales were outlier responses. Of the 23 responses indicating the FMTs' belief that they tended to act in ways that will benefit others more than them, as teachers, it was evident from these responses that these FMTs seemed to agree that teaching is a service for others (e.g., students, their parents), and if others' needs and what would benefit them are not met then teachers are not doing justice with their calling and work to start with. As Mo'onia-44 suggests:

I need to forget about myself when working for the good of others.
Someone once said, "If my life would not be of use to anyone then there is
no use of my existence". (Mo'onia-44)

It was also interesting to note that 22 of the FMTs' rating rationale were about an experiential phenomenon which in my interpretation, shared or distributed in nature. For instance, it was consistent amongst 11 (out of 22) of these FMTs' responses that their joy and happiness came from when others they serve were happy. Some illustrative examples of these distributed benefits reasoning included;

I considered the students whom I worked for; their happiness is my
happiness. (Mo'onia-4)

That is it; I would be much happier if I could do something that would
bring joy and happiness to others. (Mo'onia-22)

I also believe that their [students'] success is mine as well (Mo'onia-49)

The FMTs also gave reasons (4 out of 75) which were related to their sense of nationalism and this is Mo'onia-21's view: "As someone who has the heart for Tonga, I love others to be better than me". Lastly, four of the reasons by the FMTs

indicated agreement with C32. However, they sometimes compelled to consider what would be good for them as well. This was Mo'onia-3's comment: "Most of the time, but sometimes I have to step up and take care of myself."

In general, the findings provide evidence that what would be advantageous to others and teachers are factors effective in stabilising certain professional attitude qualities of these teachers. Apart from students' outcomes and what teachers have found beneficial for them and others as factors influential in enhancing some of their PA, teachers' learning and understanding of the PA of other valued teachers was another factor addressed in the questionnaire, and the findings are reported next.

7.2.2 Teachers' learning and understanding the PA of successful others

To assess the FMTs' perceptions of their learning and understanding the PA of valued teachers as linked to PA strength, the FMTs were given an item C34 "An understanding of effective and quality professional attitudes do not encourage persistent good attitudinal practices." It was of interest in this study to gain knowledge into the FMTs' views regarding how their understanding and having opportunities to learn about the professionalism and PA of valued teachers might link to strengthening certain PA, hence professionalism. So, item C34 investigated this notion. The findings and the summarised rating frequencies (see Figure 31) for this item are as reported below.

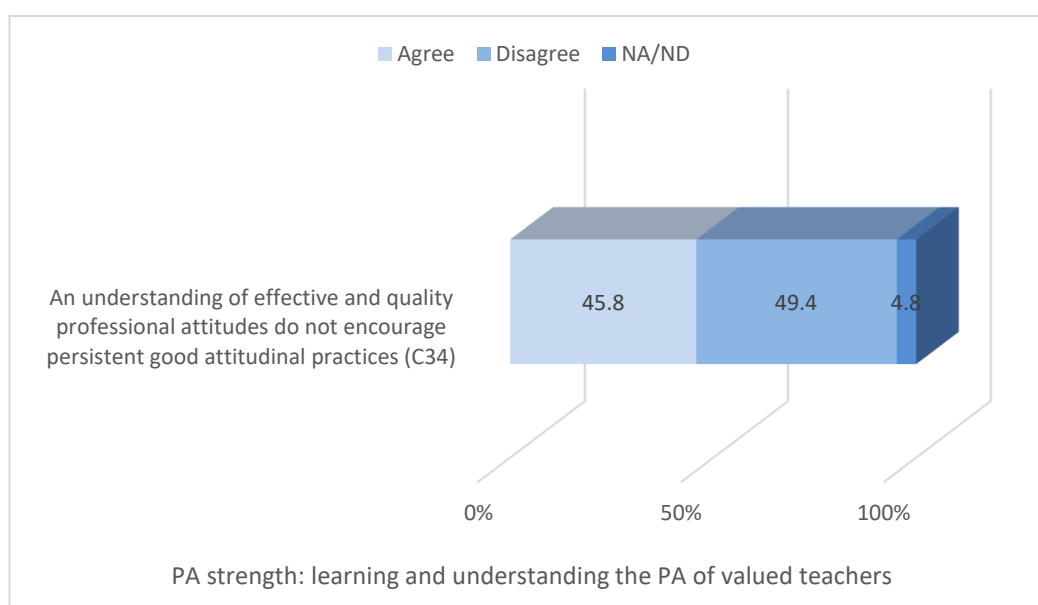


Figure 31: Disagreement and agreement rating of statement C34

While only 45.8% of the FMTs agreed with item C34, almost half (49.4%) disagreed. In other words, 49.4% of the FMTs thought their understanding and learning about good teachers' professional attitudes do encourage them to have persistent good attitudes. In further assessing the rating reasons given by FMTs, 49 reasons were relevant, 34 (out of 49) of these were affirmative, and the remaining reasons were considered remote. Of the 34 affirmative reasons given by respondents, a considerable proportion indicated in their reasons their thinking and linked their attitude towards understanding of valued teachers PA to persistence in practising certain professional behaviours or attitudes. Some illustrative quotations include:

An understanding of effective professional attitudes does encourage persistent in certain teacher practices (Mo'onia-22).

Understanding is the door that allows quality attitudes to be valued and practised (Mo'onia-31)

Understanding of others' effective professional attitudes strengthened mine (Mo'onia-75)

Much of the emphasis amongst the remote responses by the FMTs were on their belief that learning about other colleagues' PA is a personal choice and decision.

Overall, the FMTs' data affirms that the FMTs' understanding and knowledge of valued teachers' professional qualities is a factor in strengthening certain aspects of their PA. Another factor related to teacher social self addressed by the questionnaire was collaboration and team effort, and the findings are presented next.

7.2.3 Teachers' teamwork efforts

To gain insight into the FMTs' perceptions of whether collaboration and team spirit such as teachers' accountability to others strengthened some of their PA, the FMTs were provided with statement C38 "Being accountable to others in how I behave ensures insistence to behave in the right way." This item evaluated the FMTs' views on how their being accountable to others such as their students, students' parents, their families might associate with strengthening their PA. Since for most Tongans

to value what would benefit the collective and maintaining relational ties are fundamental cultural values, it was assumed that such values might underlie teachers' sense of accountability in what they do for others, therefore, in a way this could perhaps a contributing factor towards strengthening the FMTs' PA in some ways. The results (see Figure 32) of this item are presented next.

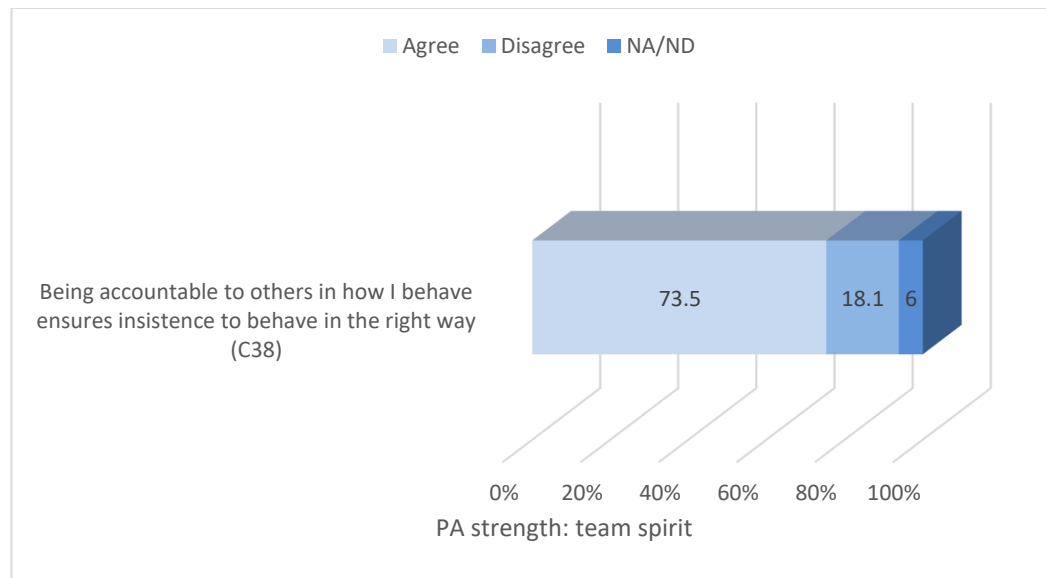


Figure 32: Disagreement and agreement rating of statement C38)

As evident from Figure 32, a high proportion (73.5%) of the FMTs agreed that being accountable to others in how they behave ensured insistence to behave in the right way. In closely examining their rating reasons, 51 were relevant. It was interesting to note that although 73.5% of the FMTs agreed with statement C38, only a few of their rating rationales indicated a link between the FMTs' accountability practices, their PA, and PA strength. Indirectly, two FMTs mentioned that "accountability does not always result in right behaviours", which were part of the responses of disagreement for the item. Further, others disagreed for various reasons, for instance, four of the FMTs acknowledged that what they did were "simply duties to God and men". Another thought that "...being accountable does not really matter rather I think loving your responsibility matters more" Mo'onia-66, and for Mo'onia-28 one believed that "as a teacher, you have to be yourself". For the agreement rationales, 28 (out of 51) of the relevant responses were affirmative suggesting that as teachers we should be accountable to others. These 'others' mentioned by the FMTs to whom teachers should be accountable included: school stakeholders (8); God (6); teachers' workplace and

schools; laws, and the employer which in this case the Tonga Ministry of Education. Reasons for accountability as suggested by the FMTs included: “others judge what we do, our suitability and fitness to do what we do and who we really are” (Mo'onia-74 and Mo'onia-25), and on that basis, teachers sense of accountability to others ensure they were not disqualified in their eyes (Mo'onia-68); a sign of being humble, knowing oneself, respect, desiring to live acceptably, and maintaining good relationships (Mo'onia-52 and Mo'onia-78).

Overall, the findings confirmed collaboration and team efforts such as teachers' sense of accountability to others is a factor that has strengthened certain aspects of teachers' professionalism and PA. The last factor addressed by the questionnaire related to teachers' social self as a factor effective in strengthening teachers' PA was related to the needs and expectations of important others.

7.2.4 Needs and expectations of important others

The needs and expectations of important others was another factor believed by the respondents in the pre-survey effective in enhancing teachers' PA. To evaluate the FMTs' views of how the needs and expectations of significant others known to them might have influenced the enhancement of some of their PA qualities, the questionnaire included an item, C40 “The way I conducted myself depended on important others' needs imposed on me.”

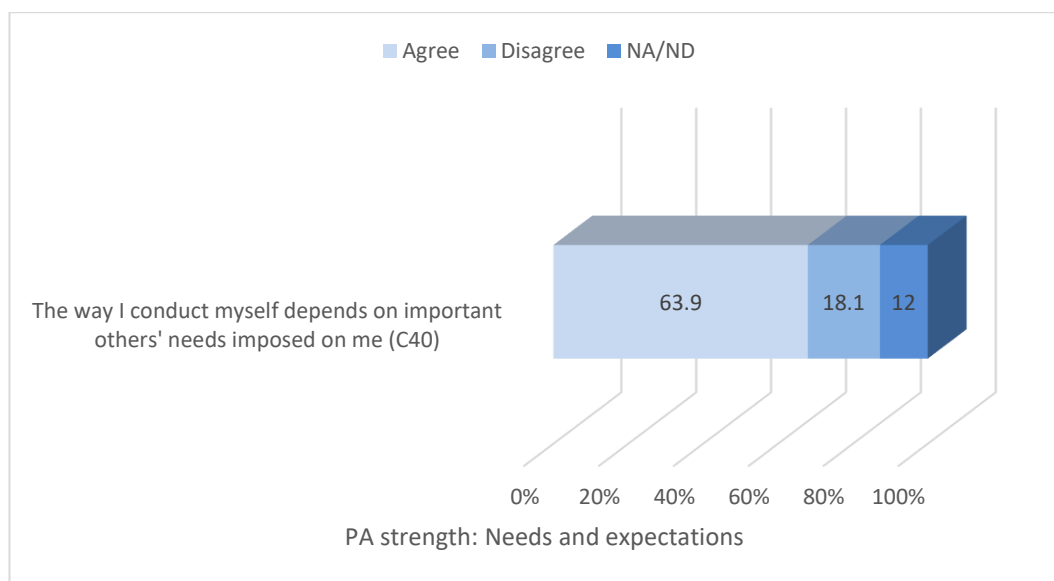


Figure 33: Disagreement and agreement rating of statement C40

Statement C40 asked the respondents whether imposing significant others' needs on them influence the way they consistently conduct themselves as teachers. As evident from Figure 33 above, over half (63.9%) of the respondents agreed that others' needs had influenced the way they have conducted themselves. This agreement rating frequencies (63.9%) by FMTs affirmed that expectations and needs of those considered as significant others by FMTs are factors that have strengthened some of their professional behaviours, thinking and practices. Regarding the rating reasons for item C40, 63 of the responses were relevant, 33 of which were affirmative yet varied with regards to the basis for the FMTs' choice, whether to meet significant others' needs and expectations. For Mo'onia-20 and Mo'onia-39, these were their views respectively, "Yes, because others' trust is given to me." Moreover, for Mo'onia-39, "I think so, as a teacher I need to consider others' expectations and meet them if they are rightful to do so." Also, 19 (out of 33) of these reasons furthered that meeting important others' needs such as those of their students, and their parents are very crucial hence the basis for some FMTs' service done with their best. Four (out of 33) also acknowledged their belief that meeting others' needs are reflections of their humility, and respect for others.

Interestingly, some of the FMTs' responses (4 out of 19) acknowledged their belief that although they value the needs of others, often, they would re-evaluate them as to whether meeting those needs would be the best way to go about addressing them because they believe doing what is right with regards to the benefit of the collective would be the best to do in most circumstances. This was how Mo'onia-3 put it, "I can make compromises for the greater good, but I will never bow to popular opinion over the right things." Some of the disagreement responses included some, where FMTs (4) acknowledged they value others' needs but often that would not be the basis for their entire conduct nor what they would live up to, and this is Mo'onia-14's view: "I respect others' needs and expectations of me, but I do not entirely live up to their expectations." Also, two responses advised teachers to do to others as they would like others to do unto them, a Biblical principle.

In general, the FMTs' data affirmed that significant others' needs and expectations could be an influential factor in enhancing teachers' PA. The last set of factors investigated was related to teacher professional self and how they were perceived

to have contributed towards strengthening the FMTs' PA. The findings about these factors are reported next.

7.3 Strengthening of teachers' professional attitudes, factors related to teacher professional self

This section continues examining the FMTs' perceptions of three items related to teachers' professional self and these factors included students' outcomes, work incentives such as study opportunities for teachers, work policies and rule reinforcement, and teachers' professional development experiences. These factors were identified from the pre-survey to have potential impacts in enhancing the strength of Tongan teachers' PA.

7.3.1 Student outcomes

To assess the FMTs' perceptions on how their respective students' outcomes could be an aspect effective in strengthening their PA, they were provided with two items, C30 "As a teacher, achieving positive students' outcomes encourage me to persist in doing things in certain ways." and C41 "I am influenced by what my students and colleagues appreciate". Item C30 evaluated the respondents' tendency to exhibiting certain PA persistently in certain ways due to students' achievement results, and statement C41 examined the FMTs' thoughts, attitudes and experiences as when they are often surrounded by positive feedbacks, admirations, and gratitude from students and others. The findings for these items and the summarised results of the FMTs' rating frequencies (see Figure 34) are as given below.

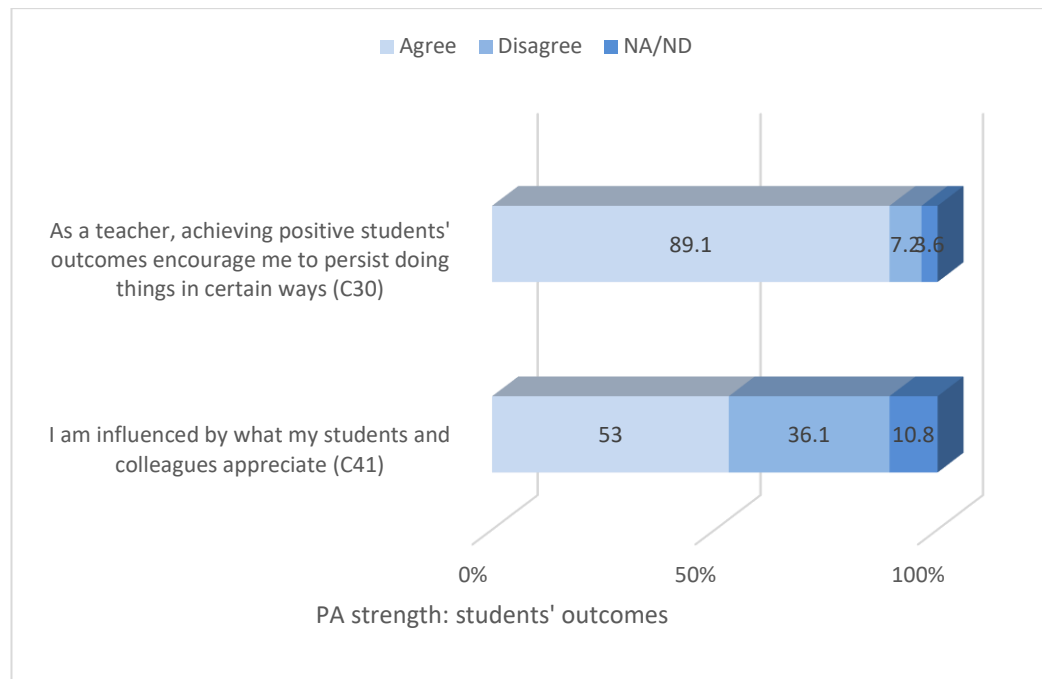


Figure 34: Disagreement and agreement rating of statements C30 and C41

As shown by Figure 34, the findings seemed to suggest that for a teacher to witness their students achieving positive outcomes because of their effort is indeed a factor influential in strengthening some of the teachers' PA. For item C30, the FMTs provided 83 relevant responses and 64 for C41. Despite the variations in the responses to statement C30, there were remarkable consistencies amongst responses as to how these valued teachers perceived students' positive outcomes and their tendency to persist executing some of what they do as teachers in certain ways. For instance, 39 (out of 83) of the responses by FMTs acknowledged being motivated and encouraged by their students' results to consistently use certain teaching strategies. Nineteen (out of 39) interestingly acknowledged students' outcomes as their strongest motivation to execute some of what they do in certain ways. Mo'onia-44 said, "They are my greatest source of motivation. I am not looking at who they are now but whom they would become in 10 or 20 years time", and in Mo'onia-83's comment, "Yes, good student outcomes do encourage me to put in more effort, and strategically improve my performance to improve their results".

Despite most of these 39 responses acknowledgement of their students' outcomes as their motivation for doing things in certain ways, seven, however, acknowledged them also varying their teaching strategies when necessary given the variations

amongst students' abilities and needs. Further five (out of 83) of the responses agreed on the commendability of consistently following practical ways that would result in raised achievement outcomes for students. From an impact related perspective, 37 (out of 83) talked about the impacts the students' outcomes have had on their performances as teachers. These impacts included 34 of the FMTs (out of 37) being encouraged to raise the standard of their work and do better, and the remaining three responses acknowledged their gained sense of joy when their students' outcomes turned out good. As these comments suggest:

Yes, when I saw positive outcomes from my students' work, they encouraged and strengthened me to persist giving my best, a teacher".
(Mo'onia-39)

This is very true when students are successful and have good outcomes, they encouraged me to raise the standard of my work higher". (Mo'onia-83)

Further, from a spiritual perspective, three of the remote reasons stated a belief that leading students to have a personal relationship with God would do students good. For instance, this is what Mo'onia-27 said "Lately, I changed my way of teaching and how I am looking after students. I led them to Christ, God has done great and successful things in them, and has continued since." To 'lead students to Christ' is a commonly used phrase in the Tongan context, which could mean helping someone, students, in this case, to know and freely come to a decision where by faith invites Jesus Christ to come into their lives as Saviour and Lord. Lastly, four (out of 83) of the responses strongly acknowledged the fact that they as teachers have always done their best regardless of their students' outcomes. Of these four responses, one of these selfless FMTs also reminded teachers the need to do justice to students' assessments.

While most of the responses focussed on students' outcomes and their positive impacts on teachers' performance, some of the reasons although few (4 out of 83), revealed some teachers to have worked consistently well throughout their career regardless of their students' outcomes. The FMTs' expression here did not mean to say they failed to appreciate their students' achievement but rather these FMTs are saying that their effort put into their work is consistent to a point where they persist

with that excellent effort regardless of what the outcomes might be. So, the findings reported in this section affirmed students' outcomes as effective in enhancing the FMTs' PA.

The second item given to the FMTs under this category was C41 (see Figure 34), "I am influenced by what my colleagues and students appreciate." As mentioned earlier, the inclusion of this item was to investigate further into the attitudes and how these valued teachers of Tonga might have handled such pleasurable experiences of being surrounded by praises and gratitude by others because of their excellent work. For this item, the FMTs provided 64 relevant responses and were grouped into four main categories including the FMTs' perceptions of; the impacts various forms of appreciations from students could have on the FMTs (21); their underlying work ethics and motives when surrounded with appreciations and positive comments from students and colleagues (16); what causes students' and colleagues sense of appreciation (3); and the remaining reason were outliers. From the FMTs' impact-related views, 19 of these 21 responses acknowledged the various forms of appreciations as sources of encouragement and motivation they received from others to have helped them persist in doing their best in what they do. Further, 12 (out of 21) of the impact related responses seemed to agree that the positive feedback and comments they often received from others gave them a sense of satisfaction about their work and in turn positively impacted their relationships with their students and others.

Despite the positive impacts the encouraging comments and appreciations the FMTs often received, it was of interest to note, that some of these responses reflected the motives and work-ethics underlying their attitude in handling the positive feedbacks and comments often surrounded them. For instance, of the 16 responses in this category, seven seemed to agree that in the midst of them being given such admiration, they would persist working according to goals. The FMTs also acknowledged although they might make compromises, their values would always be manifested, and they would continue to stand on what they thought was pure, noble and just. For instance, in Mo'onia-13's words: "Despite receiving much positive feedback from my students and their parents, I will stand on what's true, noble, and just". From Mo'onia-13's comment, it is evident that one welcomes and

accepts the praises from students and parents, but that would not allow room for injustice and favouritism on the teacher's part. Further, four (out of 16) of the FMTs' responses emphasised that such appreciation reminded them that there were relationships to maintain, while others thought their receiving appreciative comments or gifts from others would not make them prideful but would rather consider them as indications of their professionalism, and selflessness working philosophies. For example:

This does not mean that I would like to boast nor to put up a show of what I have accomplished. (Mo'onia-18)

If teachers work with the intention to benefit both their students and colleagues, their work would be appreciated. (Mo'onia-30)

When I serve, 'others' are always within the picture (Mo'onia-75)

In summary, the findings affirmed students' outcomes as a factor in enhancing certain professional attitudes for these FMTs. Good students' outcomes are for many of the FMTs a source of encouragement and motivation for continued execution of their best at work. For others, their students' outcomes motivated them to raise further the standard of their work. Amongst the factors discussed under the rubric of factors related to teacher social self was a work benefit-related factor for teachers and others.

7.3.2 Work incentives

To evaluate the FMTs' views relating to how work-related incentives such as study opportunities, promotions and others could be possible PA enhancement factor, the FMTs were provided with item C35 "Incentives encourage consistent effort." This item assessed whether incentives in its general sense do encourage consistency in the FMTs' effort with regards to various aspects of what they do as teachers. The findings for this item are reported in Figure 35 which shows that 60.2% agreed that they were encouraged to act and behave with some consistency by incentives. This finding seemed to ascertain that incentives are a factor in enhancing certain professional qualities.

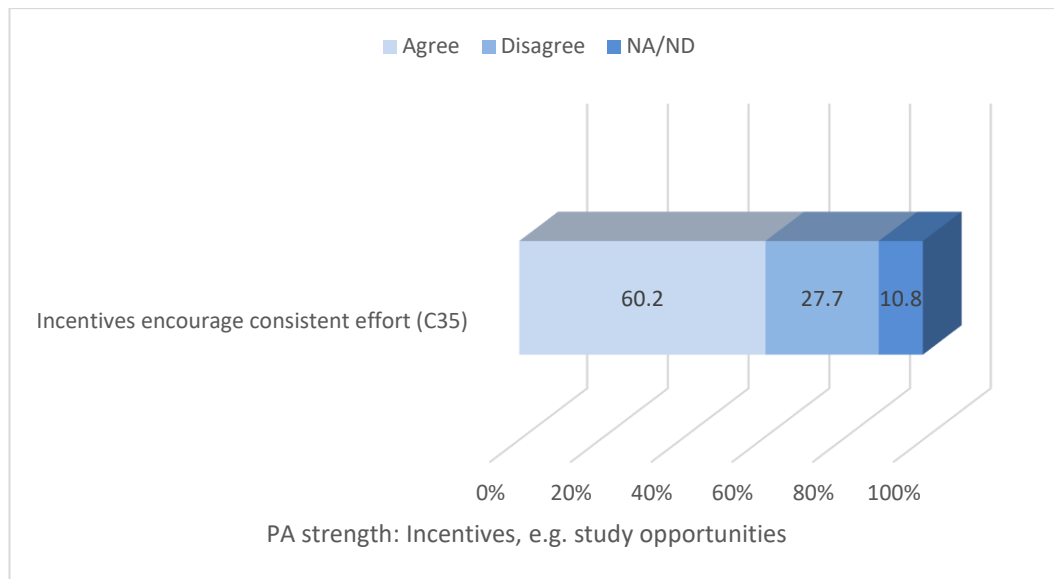


Figure 35: Disagreement and agreement rating of statement C35

Of the 67 rationales given by FMTs, 33 were affirmative, and 17 indicated associations between receiving incentives of some kind with persistence in their effort to act and behave in specific professional ways. For example, Mo'onia-17 viewed "Incentives encouraged me to continue doing those good works, so others could learn from the examples I set.", while Mo'onia-23 acknowledged, "I believe your effort to do your best at work would be doubled if your effort would be respected. If not, often you would feel your strength weakens.". Others like Mo'onia-25, and Mo'onia-27 believed incentives empowered teachers to do well and better, and Mo'onia-25 commented, "Good work should be rewarded, so teachers will continue to do well." For Mo'onia-45, incentives are, "...a force that encourages me to continue doing the good work I do". Apart from the affirmative reasons given by the respondents, 28 (out of 67) of the responses were indicative of the ethical basis some of these FMTs hold with regards to incentives, something which was of interest to this study. Twenty-one (out of 28) of these responses seemed to suggest that as long as they serve as teachers, they would appreciate incentives but if that would not come their way, still they would do their best. Further to these views, some identified the reasons why they might act in such a manner, which included the fact that their motivation for their good work were their students and what might be beneficial for them. Also, some mentioned being professional means one does not need to be incentivised to do good work. Few of

the FMTs also acknowledged their children as the main motivation for their good work. Illustrative comments from the FMTs under this category included:

It is not a problem for me because my motivation is my children. Whether I would be rewarded or not, I would still do my best. (Mo'onia-44)

At times, but I think as a teacher I should do my best regardless of rewards. (Mo'onia-55)

From a disagreement perspective about incentives, seven (out of 67) of the rating reasons elicited thoughts about why incentives and rewards were not really favoured by these respondents. These were the words of these FMTs:

I do not believe in being rewarded for getting things done. (Mo'onia-18)

Faiako Ma'a Tonga is to work diligently regardless of rewards. Focusing on rewards may cause teachers to work for others' eyes only and not in complete devotion as they should. (Mo'onia-21)

The above data seem to affirm incentives as factors effective in enhancing the FMTs' professional behaviours. Also, many of the FMTs indicated that incentives are good in themselves, but they would not be the basis for their good work, an indication of a strong moral and firm foundation of professional values for these teachers. Besides incentives, work policy and rule reinforcement were factors also addressed in the questionnaire, and the related findings are reported next.

7.3.3 Work policies and rule reinforcement

The FMTs' perceptions of whether policy and rule reinforcement at their workplaces have strengthened aspects of their PA was also examined, so, they were given statement, C37 "Policy and rule reinforcement at work does not help improve my professional attitudes." This negative statement evaluated whether the FMTs perceived work policy and rule reinforcement as practices linked to augmenting PA. The rating frequencies result for this item is summarised and displayed below (see Figure 36), followed by findings from the FMTs' rating rationales.

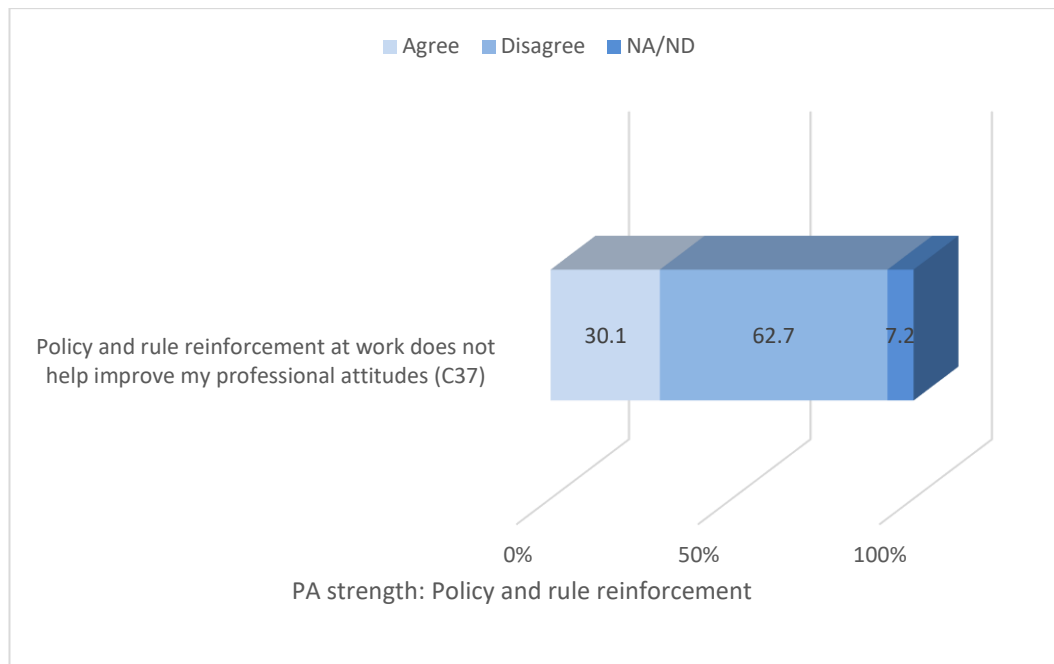


Figure 36: Disagreement and agreement rating of statement C37

While only 30.1% of the FMTs agreed (see Figure 36) with C37, twice the number (62.7%) disagreed with the negative stance made about policy and rule reinforcement as something that did not help improve their PA. In other words, 62.7% of the FMTs considered reinforcing of rules, and work policies at work to have improved and enhanced their professionalism and PA. These findings suggest that workplace policies and rule reinforcement are factors strengthening the FMTs' professionalism and attitudes. For this statement (C37) the FMTs provided 83 relevant responses, and 74 had positive views about policy and rules reinforcement. This high positive reasoning by the FMTs further strengthened the view that reinforcing and compliance with work policies and rules are means of enhancing teachers' PA. Mo'onia-23 for instance, positively viewed policy and rule reinforcement for teachers saying, "...reinforcing rules and regulations helped teachers, and in their compliance, their PA are enhanced and made strong.". Mo'onia-11 and 50 also agreed as they commented respectively stating, "Complying with work policies and rules do help in improving my professional life.", "They do guide, direct and improve my professional attitude." Mo'onia-59 believed reinforcing of rules at work had helped in stabilizing one's PA and behaviours, "This strongly helped in terms of giving stability to my professional attitudes and behaviours." Further, in Mo'onia-53's view, "rules are there to guide us to do good and lead us to get good and better results."

Similarly, 17 (out of 74) of the responses talked about rule and policy reinforcement as means by which the FMTs' PA are being "kept in line with what is right" (5), "upheld" (5), "guide" (4), and "disciplined" (3). From these perspectives, the FMTs acknowledged their PA to have been influenced and sustained at standard by rule reinforcement. To illustrate these views, these were some of the FMTs' comments:

It is school policies that kept me in line with what is right. (Mo'onia-8)

They are very helpful in disciplining and developing my attitude in the right way. (Mo'onia-31)

They help in guiding, directing, and improving my professional attitude. (Mo'onia-50)

The FMTs also provided rationales (11 out of 74) related to meanings they attached to rule and policy reinforcement. For instance, five (of the 11) responses equated professionalism with compliance and executing one's responsibilities to meet standards and guidelines, and this is how Mo'onia-68 described it, "They are guidelines to maintain our professionalism", or in other words as put by Mo'onia-5 "Compliance with relevant laws and regulations enforce professional behaviours and attitude".

To illustrate some of the agreement reasons provided by the respondents, the FMTs provided only several (9 out of 83) reasons reflective of the agreement rating the 30.1% of the FMTs made about statement C37. Of these agreement reasons, Mo'onia-70 believed that rule reinforcement was "Not very helpful in a sense because I am complying with fear.", furthermore, Mo'onia-18 commented, "I think I do my best because of God but not of work policies or anything else."

For statement C37, the FMTs also provided reasons which were categorised as 'other views' held by individual teachers about rules and regulations, which included views like: "they set boundaries to ensure teachers remain professional"; "they are means of protection and guidance for teachers"; "they bring about harmony and cohesiveness amongst teachers" because "conflict could result in not following it"; and "compliance to rules results in common understanding thus decreases chances for misunderstandings". Amongst the remote responses worth noting were agreement responses made by FMTs such as Mo'onia-42 and 74.

What I value strengthened me in my work not the reinforcement of policies and rules at work. (Mo'onia-42).

Professional performance should be happening regardless of whether there would be rules or not. It is natural of me.” (Mo'onia-74)

In general, the findings show the FMTs considered the reinforcement of work policies and rules to have played a role in strengthening aspects of their PA.

7.3.4 Teachers' professional development experiences

To gain understanding into the FMTs' views of how their professional development experiences might have contributed to the strength of their PA, the FMTs were given an item, C39 “Professional development encourages persistence with certain ways of thinking and behaving.” The findings and the summary of the FMTs' rating frequencies (see Figure 37) for this item is reported below. As indicated in Figure 37, 96.4% of the FMTs agreed that professional development activities encourage certain ways of thinking and behaving, hence PA. This finding affirmed the FMTs professional development activities to be factors that had helped in enhancing their PA and as supported by Mo'onia-5, 35, and 76:

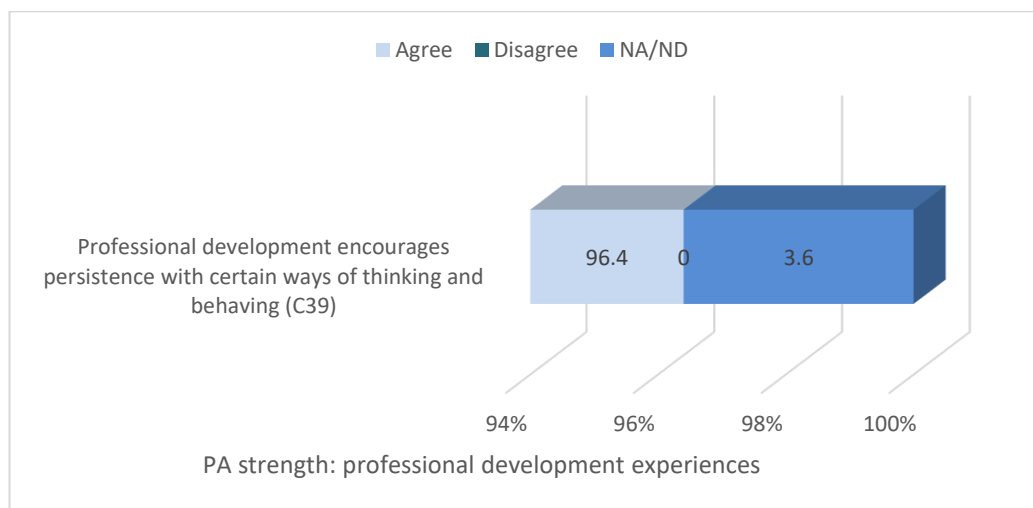


Figure 37: Disagreement and agreement rating of statement C39

Professional development activities often reminded teachers to be persistent in thinking positively, self-regulatory and to be more dedicated to their work. (Mo'onia-5)

Yes, it is vital for consistent positive performances. (Mo'onia-37)

Closely following professional advice has helped in enhancing my compliance to rules and aspirations to live up to professional standards (Mo'onia-76)

Further, 19 (out of 50) of the responses by respondents gave reasons which were importance related. Some of the perceived significance of professional development activities to FMTs included reasons such as: they updated and upskilled teachers (9); opportunities to new learnings (3) networking and learning from experienced others (2); pathways towards teachers' enhanced professionalism (2); and opportunities for teachers as role models to be lived (2). The FMTs also provided reasons supporting the disagreement rating which some of the FMTs made. For instance, Mo'onia-54 said, "some of the professional development did not help because they were often given in anger". Two of the disagreement responses indicated the lack of professional development experiences at their workplaces, hence the indication of their wish for such opportunities to be availed in their work context at least as a start.

Overall, the findings revealed that teachers' professional development opportunities were a factor in enhancing the FMTs' professionalism and PA. They also provided insight into what their professional development experiences were like and their benefits for teachers.

Summary

The third research sub-question focussed on the FMTs' views of factors regarded effective in strengthening their PA. Overall, the findings of this study have revealed the strengthening of teachers' PA is about strengthening teachers' selves: their spiritual, personal, social, and professional. In other words it is about enhancing teachers' holistic wellbeing.

The FMTs' spiritual wellbeing in terms of their consistency in loving others unconditionally (94%), and their extra-mile efforts were strongly attributed to teachers' desires to please God (88%) and they were effective in enhancing some of the FMTs' PA qualities. All (100%) of the FMTs acknowledged Godly wisdom as what they would lean on as guide in their daily responsibilities as teachers. Godly wisdom as revealed in this study mattered to the FMTs as valued teachers of Tonga.

Other factors the FMTs found influential in strengthening their PA were related to teachers' personal selves. Teacher enthusiasm and negative experiences were aspects of teachers' personal selves investigated, and both were found influential in strengthening PA. Teacher enthusiasm motivated and empowered them with certain positive energy hence, they had a willing attitude to do what they knew best to do without being told. The FMTs' negative experiences tended to have positive impacts on their behaviours and PA. Further, the teachers with strong sense of optimism gave accounts of their negative experiences becoming positive influences. They reported their negative experiences to have become: stepping stones; blessings in disguise; and learning opportunities, amongst others. Instead of the FMTs' negative experiences having adverse impacts on them as teachers, they became positive influences, thus strengthening them as teachers, their PA and their professionalism.

This study found certain factors related to teachers' social self as effective in enhancing the valued teachers' PA. These factors included teachers' work related benefits, teachers' learning and understanding of the FMTs' professional qualities, collaboration, and team spirit. Regarding work related benefits for teachers, this study has revealed that what the FMTs believed advantageous to others and them as teachers were factors effective in enhancing some of their PA. Important to note, the FMTs' responses to some of the survey items asked in this category reflected their selflessness quality as teachers since most prioritised what will benefit others more than consideration of personal gains. Similarly, the FMTs' data also affirmed that the FMTs' understanding and knowledge of valued teachers' professional qualities, and significant others' needs and expectations were influential in enhancing their PA. In general, all those factors investigated as related to teachers' social self were found effective in enhancing their PA.

The study also disclosed that those factors related to the FMTs' professional selves were also influential in strengthening their PA and teacher behaviours. These factors included students' outcomes, work-related incentives, work policy and rule reinforcement, and teacher professional development experiences. Regarding students' outcomes, the findings affirmed that students' outcomes was a factor instrumental in enhancing certain PA of the FMTs. Good students' outcomes were sources of encouragement and motivation for many of the teachers to do their best

in what they do, and for others, to raise further the standard of their work. Teacher incentives was also revealed to have been effective in enhancing the FMTs' professional behaviours. Incentives were regarded good in themselves, but for most of the FMTs they agreed that incentives would not be the bases for their good work, an indication of a strong and firm moral foundation of professional values for these teachers. The reinforcement of work policies and rules for teachers, and the professional development activities they participated in were revealed to have all played a role in strengthening aspects of the FMTs' PA.

Based on the findings of this chapter, this study argues that the strengthening of teachers' PA is about strengthening teachers' selves: spiritual, personal, social, and professional-enhancing teachers' holistic wellbeing. The FMTs' desires to please God and their reliance on Godly wisdom as guide for their work as teachers are factors influential in empowering spiritual selves. Teacher enthusiasm and negative experiences are effective enhancers of teachers' personal selves. Work-related benefits, understanding the professional qualities of successful others, collaboration, and team spirit are influential in strengthening teachers' social selves. Students' outcomes, incentives, work policy and rule reinforcement, and teacher professional development experiences would have positive impacts in strengthening teachers' professional selves. The next chapter addresses the fourth and the fifth research sub-questions. Respectively, these questions were about the FMTs' valued professional attitudes, (vPA) how they were formed and made strong, and the FMTs' perceptions of what might be beneficial to enhance Tongan teachers' PA, hence professionalism.

Chapter Eight: Understanding of PA, the *Faiako Ma'a* *Tonga's* valued professional attitudes

This chapter presents the findings related to valued teachers of Tonga (FMTs), exploring four aspects of their professional attitudes (PA), including the FMTs' identified valued professional attitudes (vPA), how these vPA were formed, how they were strengthened, and their views on how Tongan teachers' PA could be enhanced. The latter three aspects were investigated through *Talanoa Fungani Mo'onia* (TFM) with 22 FMTs selected based on their responses to 15 questions in Section D of the questionnaire. Six of these 22 participants were from Vava'u and 16 from Tongatapu. This chapter focusses on the following research sub-questions:

4: What are the *Faiako Ma'a Tonga's* valued-professional attitudes, how were they formed and made strong; and

5: How do Tongan teachers' professional attitudes be enhanced?

This chapter closes with a summary of the key findings. The FMTs' identified valued professional attitudes are reported next.

8.1 The FMTs' valued professional attitudes (vPA)

What reported in this section are the identified vPA of the 22 *Talanoa Fungani Mo'onia* participants, providing the bases for most parts of the *Talanoa Fungani Mo'onia* I had with these participants. The FMTs were asked to respond to the statement, "My three most valued professional attitudes are...", in the survey.

The 22 *Talanoa Fungani Mo'onia* participants collectively identified 59 valued professional attitudes in total, which could be categorised into four categories relating to the teacher's personal self, professional self, spiritual self, and social self (see Table 10). Teacher selves according to (e.g., Day et al., 2006; Kelchtermans & Vandenberghe, 1994) are intricately linked, interconnected, and similarly, the identified vPA by the *Talanoa Fungani-Mo'onia* participants are presumably overlapping, with no clearcut distinctions.

Table 10: The Faiako Ma'a Tonga's specified valued professional attitudes in categories

Category		Valued professional attitude Descriptors	TFM Participants (Mo'onia number)	Frequency
Teacher selves	Teacher personal self	Love, and love-related valued PA	8, 10, 11, 30, 40, 44, 67, 76	8
	• Students &	Wholehearted devotion to work	8, 9, 29, 30, 40, 51, 72, 80	8
	• Work	Loyal/Honest to work	10, 28, 28, 32, 46	5
		Cheerfulness and good heartedness	8	1
		Humble and teachable	44	1
		Valuing culture	4	1
	Teacher professional self	Respectfulness	68, 76	2
	• Students & others	Students to be mathematically numerate	4	1
		Students, the priority	28	1
		Role model for students and others	44	1
		Consistent evaluation of students' outcomes to inform work	80	1
	• Work	Preparedness	32, 36, 42, 45, 72	5
		Committed to work	29, 68, 80	3
		Fairness/unbiasedness	9, 42	2
		Punctuality	36, 72	2
		Set goal and work towards	59, 59	2
		Reflective practitioner	46	1
		Responsibility accountability	67	1
	Teacher spiritual self	Fearing God	4, 11, 45	3
		Being prayerful	10, 42	2
	• Students &	Preparing students for eternity	51	1
	• Work	Teaches as the Saviour teaches	46	1
	Teacher social self	Help/Ask for help if needed	29, 45, 59	3
	• Students &	Sharing and collaboration	11, 40	2
	• Work	Maintaining harmonious relations	32	1
TOTAL				59

between categories, although attempt was made to ensure each of the vPA were grouped where most appropriate. As Table 10 shows, the most commonly held vPA of the TFM participants were around 'love', 'whole hearted devotion to work', 'loyal and honest to work', 'preparedness', 'committed to work', 'fearing God', and

'help/ask for help if needed'. This is not to say that the remaining vPA are not important rather they are as equally important but uniquely specific to participants. Further, from Table 10, the teachers' named vPA seemed to relate mainly to teachers' work responsibilities and their students, which might suggest the centrality of these aspects in the participants' vPA formation, which are aspects examined further in the next section.

8.2 The FMTs' valued professional attitudes formation

This section reports the findings related to the FMTs' vPA and how each was perceived to have formed and developed. To gain understanding into the participants' perceptions of how their vPA were formed, they were asked "Please can you tell me about how each of your valued-Professional Attitudes identified in your survey formed?". To capture the essence of what was reported by the *Talanoa Fungani-Mo'onia* participants, data were analysed against the five of the "reporter's queries" named by McMillan and Weyers (2013): "when?", "where?", "who?", "why?", and "how?" their vPA were formed. The findings about each are reported in turn next.

To understand the participants' vPA as to when they were formed, the participants' data could be categorised into eight time-categories, inductively determined, which included the following age ranges: Birth to pre-school years, Primary/secondary school years, TIOE and post-secondary education years, Work years, Time in community, Time at church, Life (time not specified), and Others (see Figure 38).

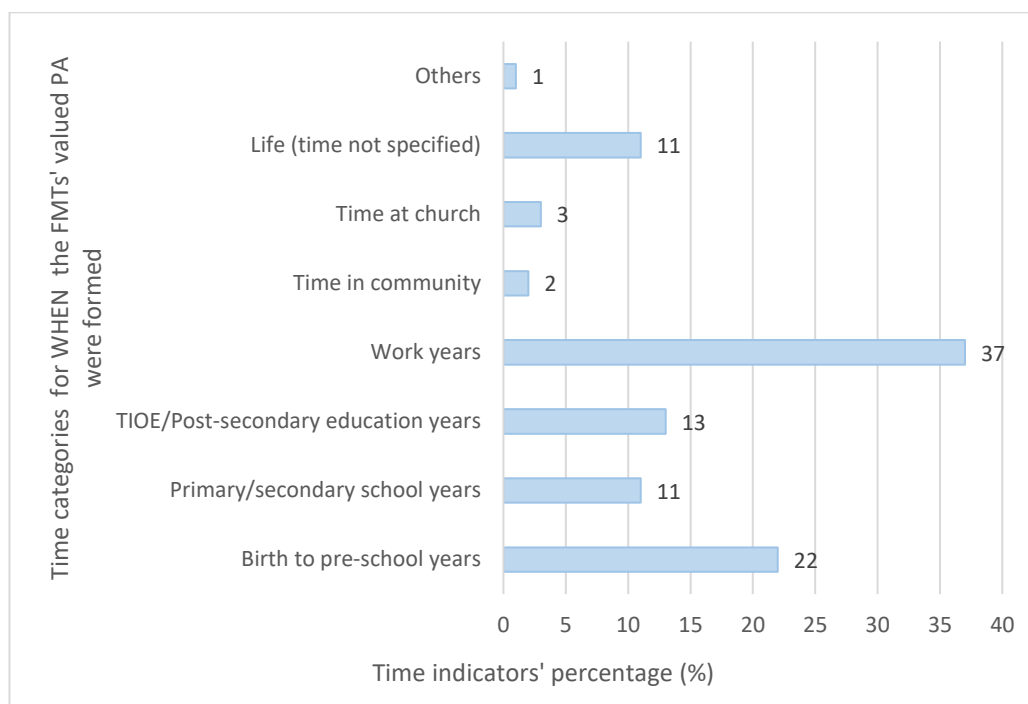


Figure 38: The percentage of responses indicating 'When' the FMTs' valued professional attitudes were formed

As evident from Figure 38, the FMTs' vPA seemed to have formed at various stages of a teacher's lifetime, right from their early years through school age years, to when they worked, attended community functions, at church and other times in the teachers' lifetime. So, this finding seems to suggest that teachers' vPA formation could take place anytime throughout one's lifetime, although the chances for vPA to be formed is highest during the teachers' work years (37%), followed by those formed during their early years in life (22%). These two time-categories accounted for over fifty percentage (59%) of the total time indicators coded.

In considering the vPA's state of 'endurance', and 'stability' in terms of vPA 'longevity' as shown by Figure 38, the vPA formed during teachers' early years would undoubtedly be the longest-lived vPA. Therefore, it is most likely that participants' most enduring and stable vPA would be those formed at the early stages of their lives, however, the importance of these vPA overall cannot be evaluated from the data collected. The 'vPA longevity' term used here refers to the time the vPA are estimated to have lived or survived from when they were known to be formed to when they were reported by participants during the data collection phase of this study. To understand further the specific conditions or factors

identified to have contributed to the formation of the vPA of FMTs, related findings are reported in later parts of this section. The FMTs' data were also analysed to elicit 'where' the participants' vPA formation took place, and the findings are reported next.

The findings reported in Figure 39 show the FMTs' vPA were formed at various institutional settings significant to a teacher's life. Their workplaces have the highest indicator percentages (38%) for formation, and due to lack of relevant data, this finding cannot be translated to mean that teachers' workplaces are the most important sites for the FMTs' vPA formation, an attribution most teachers have explicitly associated with their homes in the survey.

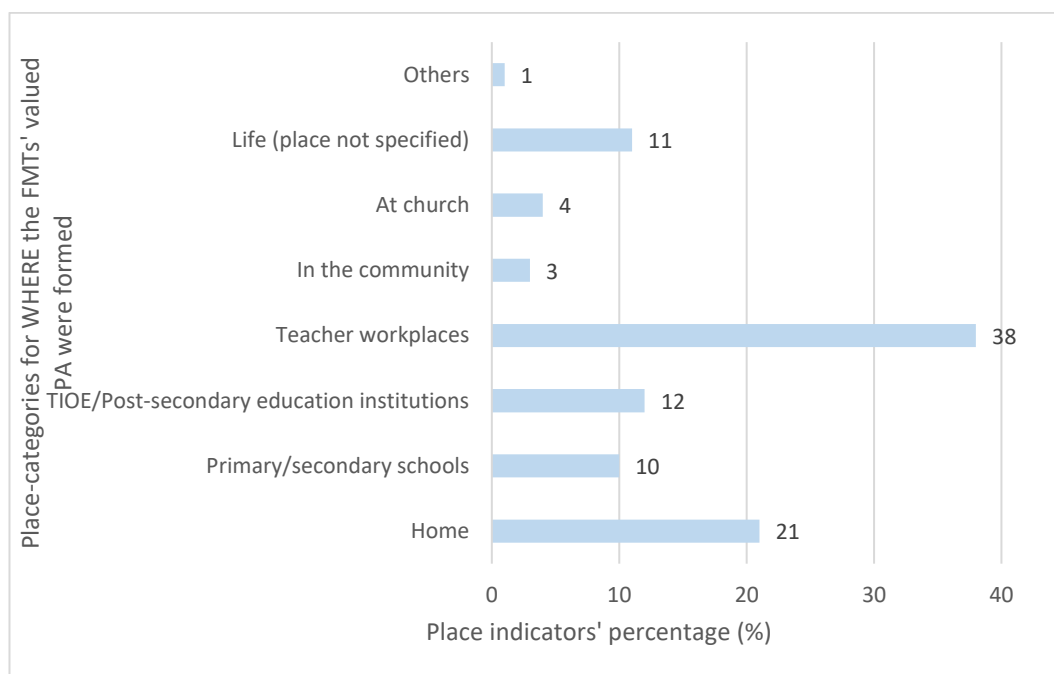


Figure 39: The percentage of responses indicating 'Where' the FMTs' valued professional attitudes were developed

Again, from Figure 39, the teachers' workplaces and homes were the key settings (in sum total, 59%) of their vPA formation, a direct correlation with the findings about the time (when) the FMTs' vPA were formed and has reported previously. From these findings, it can be concluded that the key social institutions of which a teacher is part from birth to when they become teachers are also possible sites for teachers' vPA formation. However, while all these social contexts to a teacher's vPA formation are important, much (about 59%) of the teachers' vPA tend to form

at their workplaces, and at their homes. Presumably, it is possible that a time factor is key as to why other settings such as TIOE/Post-secondary education institutions, primary/secondary, and life were also indicated to have associated strongly with the formation of teachers' vPA. The participants' data were also analysed to give an indication of 'who' involved or had contributed to the development of these participants' vPA.

To understand the FMTs' views of who they perceived to have contributed and effected their vPA formation, their responses were analysed using the categories given in Figure 40, and the category labels were inductively determined.

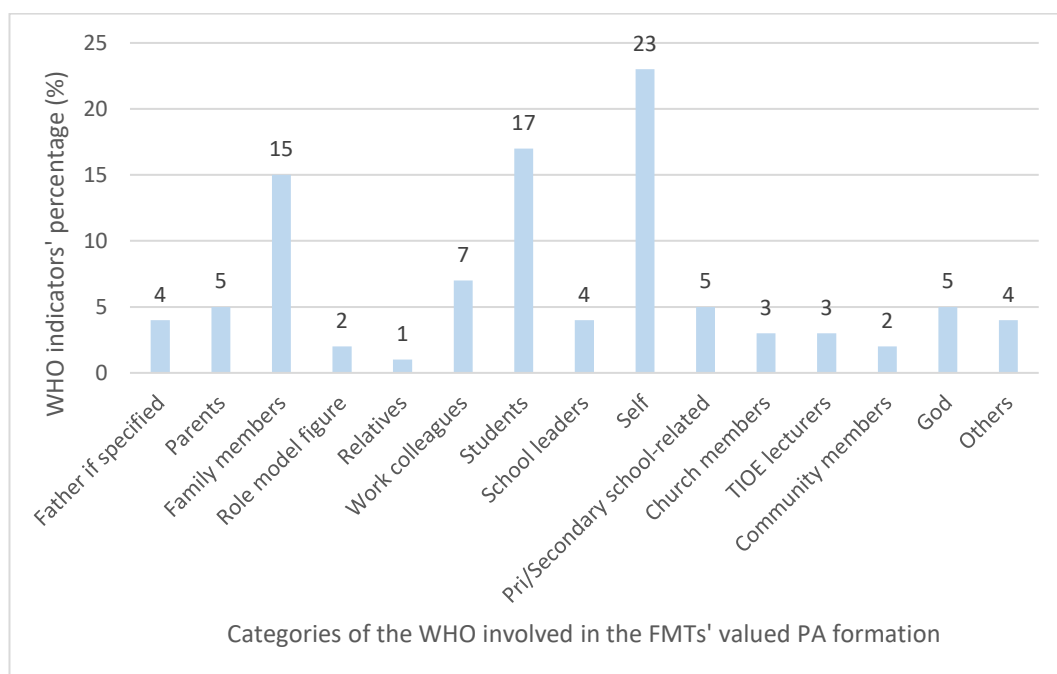


Figure 40: The percentage of responses indicating 'Who' involved in the FMTs' valued professional attitude formation

From the participants' data, it was evident that their vPA were mainly formed subjectively and were often related to certain objects. The objects of teachers' vPA formation formed the categories denoting 'Who' had involved and contributed to effecting the formation of their vPA. As shown in Figure 40, family members collectively (24% in total--'Father if specified', 'Parents', and 'Family members') were contributing factors to teachers' valued PA formation. Included under a teacher's family members were immediate family members and relatives such as aunts, uncles, and grandparents whom participants referred to as individuals who

stayed together with them under the same roof and were instrumental in their upbringing and vPA learnings. Those who were effective in their vPA formation but indicated to have stayed elsewhere was regarded a 'relative' in the grouping of teachers' data. The second largest category to the collective family members category was teacher 'self' (23%). The 'self' category included indicators where the participants indicated being: positively influenced in some way(s); inspired, encouraged by certain words of advice; and actions, thoughts, or being impacted by certain beliefs encountered at a particular context. It also included those where the participants indicated their finding purpose and meaning in what they did, or being impacted in some ways personally, professionally, spiritually, or socially. Given the earlier revealed findings of teachers' vPA formation to have associated strongly with family members collectively (24%), teacher self (23%), and students (17%), they seem to have supported to some extent the findings reported in Table 10 where it clearly indicated how the identified vPA of the *Talanoa Fungani Mo'onia* participants to have strong leaning towards two key areas: teachers' work responsibilities, and their students.

Of the individuals within the participants' family circle, the fathers were the most frequently identified family members to have effectively impacted teachers' vPA formation. Also important to note, as indicated by Figure 40, all those who had contributed to the participants' vPA formation were not just ordinary individuals but rather they were individuals, and groups of individuals who seemed to have had a unique place and meaning in these participants' lives, hence them being referred to in earlier finding chapters as 'significant others'.

The FMTs' data were also analysed in terms of 'how' and 'why' their identified vPA were formed. As evident from Table 10 and based on how the participants have named and described their vPA, the 59 identified vPA were categorised into relevant categories as displayed above. In closely examining these vPA: how and why teachers had perceived each of their vPA to have formed, it seemed there were unique variations amongst the how and the why reasons the participants gave about the formation of their respective identified vPA. Thus, suggesting the tendency for unique formation pathways of vPA for individual FMTs, a notion closely associated with how each human individual has unique Deoxyribose Nucleic Acid (DNA)

fingerprints. Due to the limited word count nature of this work, the findings related to one category of vPA (e.g., whole hearted devotion – how and why they were formed) is reported here, and for further details regarding the FMTs' data of the remaining categories, see Appendix N.

Regarding 'how' the FMTs considered their vPA of wholehearted devotion to have formed, their responses were examined closely. Two forms of expressions given by the FMTs were coded, and these were either 'a state of being' or 'certain actions' described to have associated with their vPA formation. For instance, according to the eight participants who talked about their vPA of 'whole hearted devotion', they described certain actions which led to its formation such as: observing committed and hardworking colleagues at work; having genuine concern for students to succeed--something that came from within; being encouraged by others' gratefulness for the work they have done; having self-determination to do one's best in order for students to succeed; being an obedient and listening person; being a church preacher at a very young age; consistently ensuring one is doing his/her best at all time, among others. From these descriptions given by the participants, they seemed to be in one way or the other certain actions of participants or state of being the participants were at that triggered or have caused the formation of their wholehearted devotion vPA.

To give more sense as to why the vPA of wholehearted devotion was formed, the 'why' reasons were closely examined. The why reasons given by the FMTs were mainly result-related (10 out of 12), meaning their wholehearted devotion vPA were formed because of certain desired results teachers have had towards the objects of their devotion. These objects were either their students, loved ones, God, their parents, or themselves. Given these analyses made of the FMTs' vPA of wholehearted devotion, it is anticipated that the how and why reasons given by participants for the other 58 vPA may not be necessarily similar to what have reported above, so close examinations of participants' how and why reasons may perhaps be part of a future research.

8.3 The FMTs' valued professional attitudes strength

This section reports the findings from the FMTs' accounts of their vPA and how they were strengthened. To explore the participants' views of their vPA strength, they were asked "Can you tell me about your perceptions of how each of your identified vPA were strengthened?" Seventeen (out of 22) of the TFM participants explicitly articulated how they thought their vPA were made stronger over time, but interestingly the other five (out of 22) in their accounts mentioned that the factors which had effected the formation of their vPA were the same as those that had contributed to their strengthening. Also, of interest to note, only two (out of 17) of the *Talanoa Fungani Mo'onia* participants talked about each of their identified vPA separately with regards to how they had gained strength. The remaining participants (15 out of 17) gave accounts where the factors they talked about to have strengthened one vPA also strengthened the others simultaneously. The *Talanoa Fungani Mo'onia* participants also reported about 'when' their vPA were strengthened.

To know 'when' the participants perceived their vPA to have strengthened, the participants' data could be categorised into eight categories. Figure 41 shows the various time-categories derived and the time frequencies in percentages. Figure 41 shows that the study participants have described their vPA to have been mostly and effectively strengthened when they were in the field as teachers (35%), during their early years of their development (32%), and in times they spent generally in 'life' (16%). Perhaps surprising, the participants' accounts did not mention any of their vPA to have been effectively strengthened during their post-secondary education years and while they were at TIOE. In addition, a very limited enhancement effects on teachers' vPA were noted to have come from churches teachers attended and their respective communities.

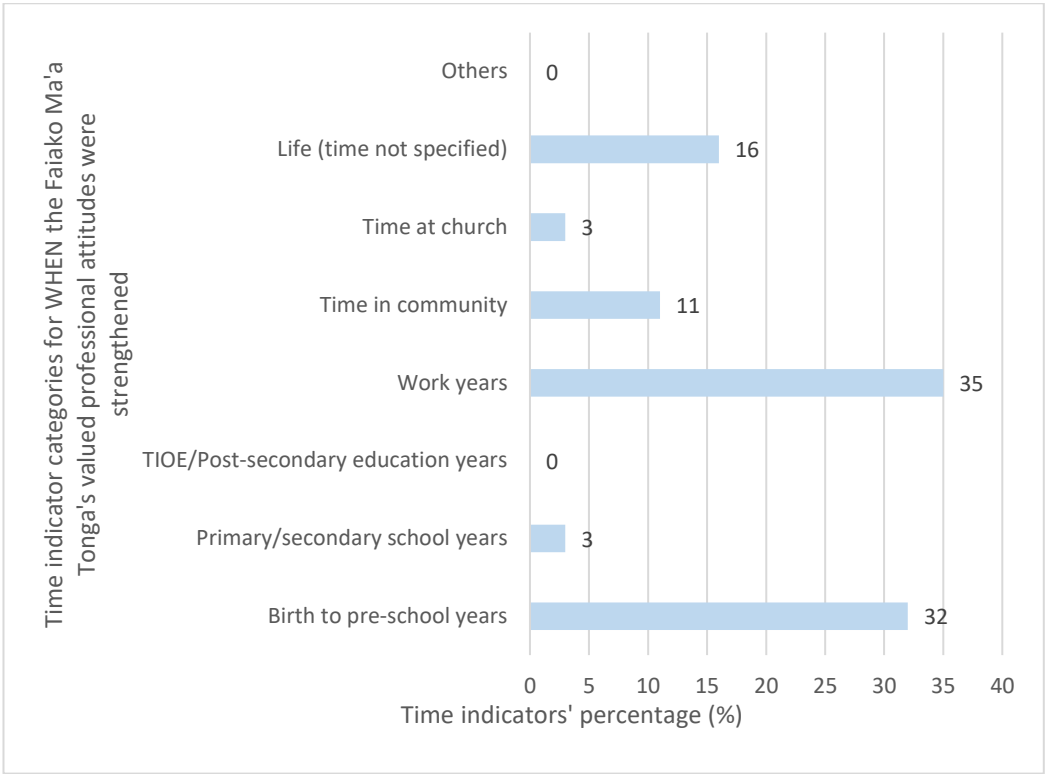


Figure 41: The percentage of responses indicating 'When' the FMTs' valued professional attitudes were strengthened

To gain insight about the possible places where the *Talanoa Fungani-Mo'onia* participants' vPA were strengthened, their data was categorised into eight place-categories as shown in Figure 42 below. The findings revealed that the participants' vPA enhancement took place mainly at four key contexts, including teachers' workplaces, their homes, in life (place unspecified), and in the community. Amongst the places with lowest indications to have contributed to teachers' vPA strength was TIOE. TIOE could be a good example of a place where the FMTs' have associated with their vPA formation but not their vPA strengthening. Figure 42 also indicates that participants' homes have a relatively stronger influence (31%) in strengthening their vPA than formation, a finding for further investigation.

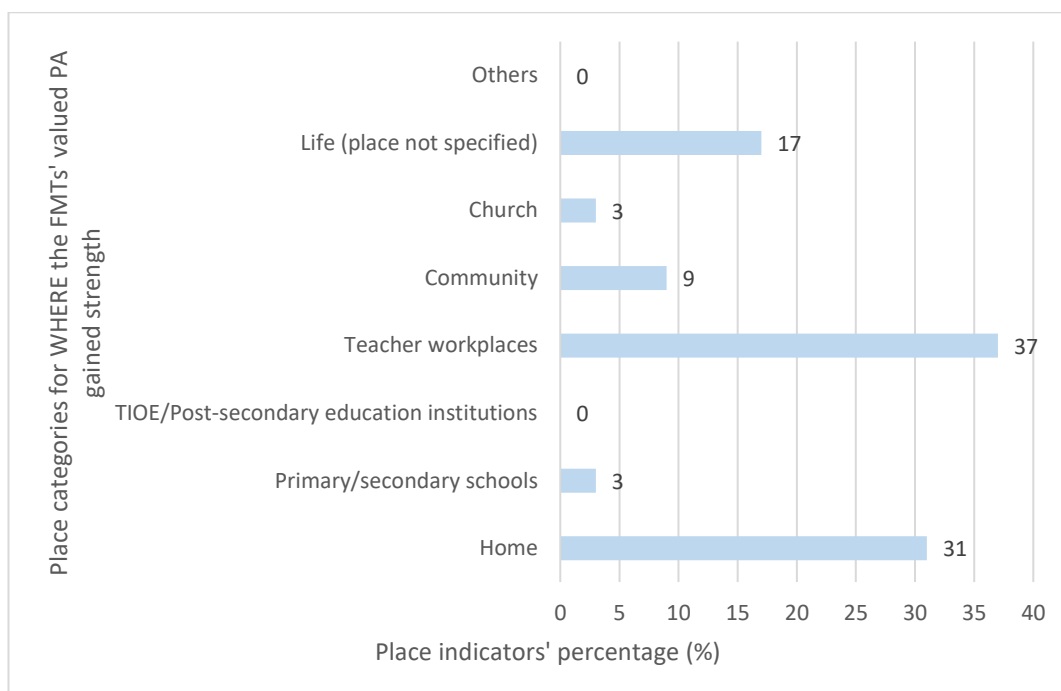


Figure 42: The percentage of responses indicating 'Where' the FMTs' valued professional attitudes were strengthened

The findings in Figure 43 revealed the most effective individuals or group of individuals in strengthening vPA were the parents and family members (28% in total), followed by teacher self (22%). Groups related to teachers' workplaces such as work colleagues, students, and school leaders, collectively they accounted for 32% of those indicators whom the participants have attributed to the strengthening of their vPA. A noteworthy point, whether it is with vPA formation or strengthening, teachers' workplaces and teachers' homes play key roles. This is not to say that the other contexts indicated by the participants are not as important in their contribution towards these processes of developing *Mo'onia* teachers, rather they are somewhat important but the weight seems to lie more towards the above identified contexts and the specific individuals or group of individuals within them.

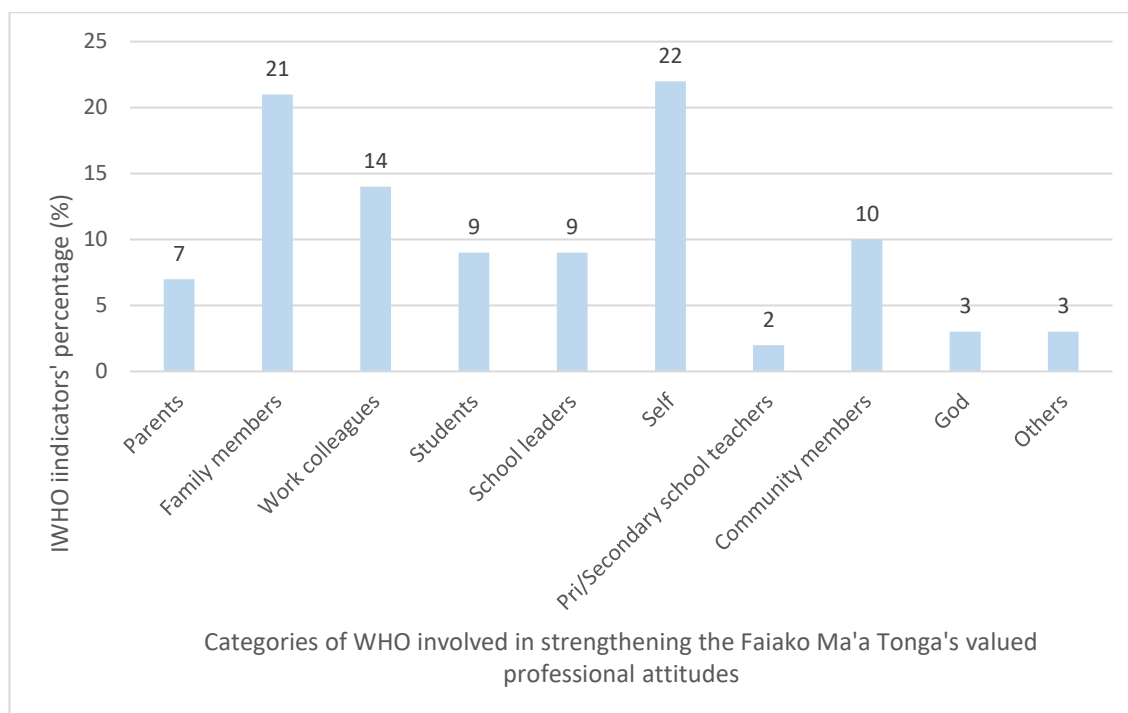


Figure 43: The percentage of responses indicating 'Who' involved in strengthening the FMTs' valued professional attitudes

Further, the participants' primary and secondary school teachers, community members and God were reported to have also played a part in strengthening the participants' vPA.

To elicit the ways 'how' the FMTs' vPA were strengthened, the participants' data were further analysed using N-Vivo 12 to obtain the results reported here. The findings showed two keyways as to how the FMTs have described their understanding of their vPA to have been strengthened. First, the participants revealed their vPA to have strengthened through their knowledge of/and reaching a stage where they felt personally encouraged, strengthened, and empowered. In other words, their vPA were strengthened through teacher encounters where they felt inwardly strengthened, encouraged, and empowered hence their gaining certain strength and energy to continue executing and exhibiting certain vPA, or lived in alignment with those vPA. Second, the teachers' vPA were enhanced when they were aware of being strengthened personally, spiritually, professionally, and socially. Strengthening of teachers' personal self means teachers felt strengthened in their personal being and in areas private to them as an individual. Enhancing teachers' spiritual self means being enhanced spiritually, in their hearts and those

aspects related to their mind, will, emotions, values and beliefs. The social dimension includes aspects to teachers' relational ties with others whether living or non-living, and those exist in the various social strata they are part of in society. The professional dimension relates to aspects of teachers' lives as professionals, their skills, practices, competencies and so forth.

The teachers' findings also disclosed further detailed about ways of how their vPA were strengthened. In strengthening teachers' personal self, the teachers achieved this through teachers' verbalising certain wills and choices (16), teacher beliefs (9), and teachers being challenged or evoked emotionally and mentally about things or those whom they love, treasured, and hold intimate to their hearts (8). What the teachers' data have identified to have evoked them in such manner were mainly immediate family members, or things participants valued such as 'school motto' (Mo'onia-17), and 'school reputation' according to Mo'onia-28. The participants' data also provided evidence that teachers felt strengthened as a person, when they executed certain deliberate choices which they made as an individual and as a teacher. While these choices were uniquely personal to teachers, their execution gave participants a sense of encouragement, and meaning to their work and existence. For instance, according to Mo'onia-4, it was after few years of her becoming a teacher that she came to realise and believe that her becoming a teacher was a call from God. Therefore, Mo'onia-4 since then decided that all she would do at work, and for her students would be all for God:

...everything I do here [at work], I am doing it for God. (Mo'onia-4)

Her decision to do everything for God in her work was evident in her account as she repeatedly mentioned that same sentence "I am doing it for God." in her responses. Also, her determination to serve and please God this way informed her first vPA identified as 'doing her best for students to succeed'. Mo'onia-67 also mentioned in her account a deliberate choice regarding who to become her teacher friends. Consequently, she deliberately chose to befriend only those whom she knew would positively influence her and build her up in life and work, a Biblical principle: "He who walks with the wise grows wise but a companion of fools suffer harm." (Proverbs 13:20).

In strengthening the participants' personal selves, some held strongly to certain beliefs and these beliefs had resulted in informing some of their professional attitudinal qualities. Amongst the beliefs these participants held were related to blessings and good endings for those who would execute their teaching responsibilities honestly well. For instance:

I believe there are blessings and benefits my children, family, and I will reap if I will execute my teaching responsibilities well. (Mo'onia-11)

Belief in blessings for well execution of one's teaching responsibilities is perhaps something most Tongans would be familiar with because such belief is often linked to Christian teaching of God a rewarder of good deeds. A belief like another which some teachers also hold that services for others like in teaching is ultimately a service for God, hence, the need for teachers' services delivery to be done with integrity, and diligence. Further, the findings also revealed teachers to have eye-witnessed the reality of these beliefs in their lives and that of other teachers. For instance, some teachers spoke about their eye-witnessing of good teachers' children being academically successful which in turn affirmed certain beliefs they held hence their vPA formed on these beliefs being strengthened. Mo'onia-28's vPA of honesty to work, was partly formed based on her belief that God is watching all we do, and as such she did not believe in dishonest gains by any means for her family and herself.

The participants' data also talked about their being strengthened as they allowed themselves to be emotionally and mentally evoked at their hearts about things, images, or those whom they love, treasured, and hold intimate to their hearts. For example, according to Mo'onia-44 and Mo'onia-59, they both described attaining certain strength and encouragement from within to do their best at work as they remembered and envisioned their loved ones (Mo'onia-44), and by simply recalling one's childhood and humble beginnings (Mo'onia-59). These findings seem to suggest that certain teacher vPA would be strengthened when their hearts are evoked because of what and whom the participants treasure and hold dearly to their hearts. Immediat family members or someone key in one's upbringing were often the most intimately treasured individuals for teachers and for some they also treasured memories of their humble upbringing milieu.

Apart from participants' being strengthened through their personal selves, their data also identified ways and actions done which enhanced their professional selves. In examining these instances, one thing they had in common, these activities were all inspiring and empowering teacher-related activities. The participants' knowledge, involvement, and experiences gained as they undertake these activities strengthened them professionally. For instance, according to Mo'onia-28, it was her knowledge that she is fully trusted by school leaders, and her endowment with a trusted responsibility of her school were key in strengthening her vPA of doing her best for God. For Mo'onia-36, it was his reward by a judge at the least expected time in his life. In a court case, he was acquitted because the judge remembered praiseworthy deeds this teacher in previous years has accomplished for his community. According to Mo'onia-36 that incident always impacted and encouraged him to do his best and that in turn strengthened his vPA of 'good role model for others'. For Mo'onia-44, it was her internalising what it really meant to her by the concept of '*faiako*' teacher that inspired her to act and behave in certain ways contributing to strengthening her 'honesty' vPA, something she strongly valued as a FMT teacher.

The participants' data provided evidence that how teachers vPA were strengthened, were related to strengthening teachers' social selves. For example, Mo'onia-28 reported that her having the full support of her family, such as her husband, parents, children, and others, made her feel inspired to do her best so to accomplish her work-related aspirations. For Mo'onia-29, she acknowledged the number one vPA for her was valuing peaceful harmonious relationships amongst teacher colleagues, students, and other school stakeholders. To strengthen this vPA, she would do her best in every way possible daily to contribute towards sustaining if not creating such peaceful and harmonious working atmosphere in her school, family, and everywhere she went. For Mo'onia-29, without such working atmosphere, she would often feel discouraged and deterred from achieving her work goals.

The participants data also disclosed certain activities which were related to strengthening teachers' spiritual selves. For instance, Mo'onia-44 re-emphasised in her data, that for her getting intellectual ability is good but getting Godly wisdom is most important, an idea which all (100%) of the FMTs (see Section 7.1.1) strongly agreed as guide critically needed for them as teachers. To further

understand the FMTs' vPA, their data were also analysed to reveal why they had considered their vPA to have been strengthened.

To gain an understanding into the reasons why the study participants considered their vPA to have been made strong, their 'Why' data obtained were further analysed using N-vivo 12 to elicit any pattern(s) as to why they have considered their vPA to have been strengthened. The FMTs' data revealed inter-related key concepts to have captured their Why reasons and these included: encouraged, empowered, enabled, eye-witnessed success, strengthened, stabilised, sustained, saved, and status (acronymed as the 4E5S reasons, see Appendix O for representative quotes from participants). As there are strong similarities between the Why and How findings, only selected examples of Why reasons are reported here.

Eleven (out of 46) of the relevant reasons given by the participants indicated they felt *encouraged* to be who they are in terms of their vPA when they encountered certain experiences, whether it was through activities observed, or activities they had participated in, or even with certain beliefs they held. For instance, Mo'onia-59, her being encouraged came partly from the villagers' sense of gratefulness, appreciation, and respect given her because of what she has done for their children at school. Other instances as described by the participants where they felt encouraged and so as their vPA included instances where: participants envisioned and remembered their parents, immediate family members, and their humble upbringing; when teachers eye-witnessed their students' success; having the humility to take advices from others such as father and the Bible; where teachers' felt spoken to by professional development sessions they attended of what they needed improved; and teachers valued parental support, instructions, and encouragements. In all these instances, these participants described to have felt encouraged, hence their determination to do their best and to continue being the teachers they are, which are partially portrayed through their vPA. In other words, when the participants were encouraged, their vPA qualities were also strengthened.

Also revealed by the findings of this study, the participants described their vPA to have strengthened also because in some work-related instances they felt enabled to

do certain things. Five of the relevant responses by the participants talked about participants being enabled to do certain things such as effortlessly living out their vPA. For instance, Mo'onia-28 acknowledged that she was enabled to do well her responsibilities at work because of her having the full support of her family members. Being enabled to do her best at work means Mo'onia-28's vPA of loyal and honesty to work were also enhanced, hence her motivation to ensure students remain her first priority in the classroom and to her a teacher. Other from the teachers felt enabled to do certain things as why they considered their vPA to have strengthened, the participants also reported instances where their vPA were enhanced because they were sustained, have certain status, and important others' faces were saved.

This study further revealed some of the participants to have talked about their vPA to have strengthened because some how they felt sustained, saved, and because of certain status associated with some of the study participants. For example, Mo'onia-40 and Mo'onia-76 described their vPA to be sustained as a result of having received from students' parents and villagers' respect, and appreciations for what they had done for their children at school, which in turn sustained their sense of honesty, love, and giving her work her best according to Mo'onia-76. For Mo'onia-40, she described her attitude of prayerfulness (one of her vPA) to be sustained as she became consistent in practicing it. Further, the participants' data also indicated how teachers felt strengthened in their vPA through actions done to save others. For instance, Mo'onia-59's explained her desire to save her grandmother's and aunty's faces from shame as to why she has strengthened her as someone who loves to set goals and work towards achieving them. Last but not the least, social status was something mentioned by Mo'onia-29 as the main reason why her vPA identified being strengthened. Being a female preacher at church at a very young age, brought with it expectations, and that encouraged her to live a Christ-like life and to her she believes it is these Christ-like qualities that made her a FMT, and the FMT teacher she was at her workplace.

In summary, why the FMTs felt strengthened, hence their vPA, because they felt encouraged, empowered, enabled, eye-witnessed success, strengthened, stabilised, sustained, saved, and a status teachers were associated with (4E5S why reasons).

The next section reports the findings related to the suggestions the FMTs made about what they consider helpful in enhancing teachers' PA.

8.4. How can teachers' valued professional attitudes be enhanced?

To gain participants' perceptions of the possible ways that might help enhance the Tongan teachers' PA, they were asked, "What would you suggest as ways to enhance teachers' PA? The findings from this section will answer research sub-question 5, "What are your suggestions as to how teachers' professional attitudes can be enhanced?"

The findings regarding this question suggested two main themes: first, to provide teachers with at least twice a year PA enhancement opportunities; and second, through these PA development programmes teachers should be closely monitored in such a way that their level of professionalism could be evaluated more regularly to help with further development of teachers.

For these PA enhancement opportunities to be effective, the teachers also suggested certain matters and issues worth addressed at these PA enhancement opportunities. For instance, regarding when a PA Enhancement session should take place, Mo'onia-29 suggested that such session should take place either at the beginning of the school year or at the end. These sessions could provide opportunities for teachers to be instructed, reminded, shared to about, and challenged in areas related to their PA as teachers. Also, the participants acknowledged the need for similar PA development opportunities to be made available for head(s) of departments and for the school management team according to Mo'onia-28. In that way she believed staff at all these key leadership levels of a school would therefore be well informed and encouraged about certain attitudinal qualities they should have as professional adornments to strengthen their leadership capacities which may in turn help as they lead their schools. Some of the participants also suggested that through PA enhancement opportunities, they should not only target at enhancing teachers through some new learnings but any relevant PA issues of concern should also be matters to address. For instance, Mo'onia-36 raised a leadership issue which she often found herself to feel uncomfortable with when serving under one of her former school principals. For her, it was an issue when one of her school principals

was not proactive enough in reminding, and correcting teachers about certain rightful behaviours. Such issue could be a matter to be addressed during PA development sessions for the management team of her school.

The second commonly suggested aspect that might help in enhancing teachers' PA was about certain qualities believed fitting to be developed in teachers' lives. As represented by Mo'onia-45, the participants (30%) agreed that teachers must have Christ in their lives and be God fearing. Only in that way, teachers would bear Christ-like qualities whom participants like Mo'onia-45, and Mo'onia-46 have strongly advocated.

Summary

This chapter addressed the fourth and the fifth research sub-questions. These research sub-questions focussed on FMTs' valued professional attitudes (vPA), how they were formed and made strong, and the FMTs' perceptions of what might be beneficial to enhancing the Tongan teachers' PA, hence their professionalism.

This study has revealed some of the vPA of the FMTs to be inter-related, yet somewhat uniquely specific for teachers (see Table 10). Their identified vPA were intricately linked to teachers' hearts. To become a teacher who is attitudinally professional, it is likely that one should possess at least a couple, or even a few strong vPA as witnessed in the FMT teachers of this study.

Further, this study has shown that vPA formation is context-related and only certain social contexts were reported effective in this formation process. Included in these contexts were the teachers' homes, schools they attended, village communities, churches, TIOE, and their workplaces. Certain individuals in these contexts were instrumental in the participants' vPA formation, of whom were their parents, family members, teacher colleagues, school leaders, and significant others in their respective communities. These significant others inspired teachers thus giving them sense of hope, life and wholeness. The participants' vPA were formed mainly during their work years and while they grew up at their respective homes.

This study has also revealed that the FMTs' valued PA seemed to exist in set(s). So, in terms of their strengthening, there was consistencies amongst the TFM

participants' data that as one PA was known to be strengthened, the others were also understood to be simultaneously enhanced. The simultaneity in their impacts as different PA of FMTs were strengthened may perhaps affirm the assumption made above that valued PA are presumably exist in sets and are assumed organised in some ways. The participants' valued PA formation were mainly associated with individuals who had inspired them in some ways, and the strength of their valued PA came not only from their formation sources, but they were also strengthened when they were further inspired across contexts. This chapter therefore argues teachers' vPA to have provided findings which support the FMTs' survey findings in relation to teachers' PA formation and PA strength. For instance, regarding PA formation, they are context-related, and specified contexts were revealed effective in the FMTs' vPA formation. The contexts where their vPA were formed were also the ones where the teachers found their vPA to have strengthened. Teachers were strengthened only when they were positively impacted, and their strengthening were associated with certain positive activities, related to certain values and beliefs, and these were all connected in some ways to the hearts of teachers.

This study has also revealed, to enhance teachers' PA, teachers need to have ongoing PA enhancement activities, and could be at least offered twice a year. The findings also disclosed that as an effective way towards enhancing school personnel's PA, the PA enhancement activities should be offered at all leadership levels in schools. Worthy to be addressed at these PA enhancement sessions are those issues of concern to individuals at these respective levels. Matters related to teachers' hearts should be part also of the overall goal for enhancing teachers' PA.

Chapter Nine: Discussion

9.1 Introduction

With increased interest in teachers' quality and professionalism internationally, teachers' professional attitudes have been recognised as an essential aspect of professionalism that needs addressing (Evans, 2008, 2011, 2014; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2013). The scarcity of relevant international literature to professional attitudes as aspects to teacher professionalism provides evidences not only of the need for theoretical syntheses and empirical research in the area, but also an indication of its recent emergence as a new field fertile for research. Although the interest in teachers' professional attitudes originated in western contexts, the issue is also recognised in smaller Pacific Island states like the Kingdom of Tonga, (Fua et al., 2007; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2013; Thaman, 1998) the context of this study. Some of these studies highlighted teachers' professional attitudes and commitment as key aspects to Tongan teachers' professionalism, but these have eroded (Fua et al., 2007; Matafahi & Fusitu'a, 2009). Therefore, it is critical that empirically informed ideas and strategies for reclaiming, enhancing and sustaining of Tongan teachers' eroding professional qualities are identified, the focus of this study. This study adopts an interpretive multiperspectives theoretical lens, underpinned by mixed methods research design complemented by a Kakala Mo'onia pedagogical positive deviance research model. These approaches encapsulated the participated FMTs' perspectives on their understanding of PA, their formation and strength. Key data collection sources included a pre-survey for collecting preliminary data which informed the design of the study's main survey, and *Talanoa Fungani Mo'onia*. The latter two were employed to answer the research questions of this study, which were as follows.

The main research question:

- How can positive teacher attitudes be developed and maintained through pre-service and in-service teacher education in Tonga?

The study also involved answering the following sub questions:

- What are the *Faiako Ma'a Tonga's* understanding of professional attitudes?
- What factors considered influential in the *Faiako Ma'a Tonga's* professional attitude formation?

- What factors have contributed to the *Faiako Ma'a Tonga's* professional attitude strength?
- What are the *Faiako Ma'a Tonga's* valued professional attitudes, how were they formed and made strong?
- What suggestions do *Faiako Ma'a Tonga* have about ways teachers' professional attitudes be enhanced?

To answer the above questions, a three-phase mixed methods research design was adopted that involved FMTs from both mission and state primary, middle, and secondary schools in Tonga. The first phase involved 26 FMT teachers from 10 schools completing four open-ended questions in a pre-survey. The second phase designed and administered a survey which involved 83 FMT teacher participants from 70 schools throughout Tongatapu and Vava'u. The survey included both quantitative and qualitative data collection sources. The third phase involved a *Talanoa Fungani Mo'onia* with 22 participants strategically selected from survey participants. Other sources of data, such as field notes and informal *Talanoa* were also collected.

This chapter synthesises the research findings reported in Chapters Five, Six, Seven, and Eight and relate the findings to extant research literature and indicate connections to the *Kupesi Lilo 'o e To'onga* (KLOT) model. This chapter also introduces the KLOT model, a theoretical model proposed as the lens most appropriate to understanding of the findings of this study. The next section answers research sub-question 1, What are the *Faiako Ma'a Tonga's* understanding of professional attitudes?

9.2. The findings discussed

9.2.1 What are the *Faiako Ma'a Tonga's* understanding of professional attitudes?

The results of this study show the FMTs have various understanding of PA which are summarised in Figure 44.

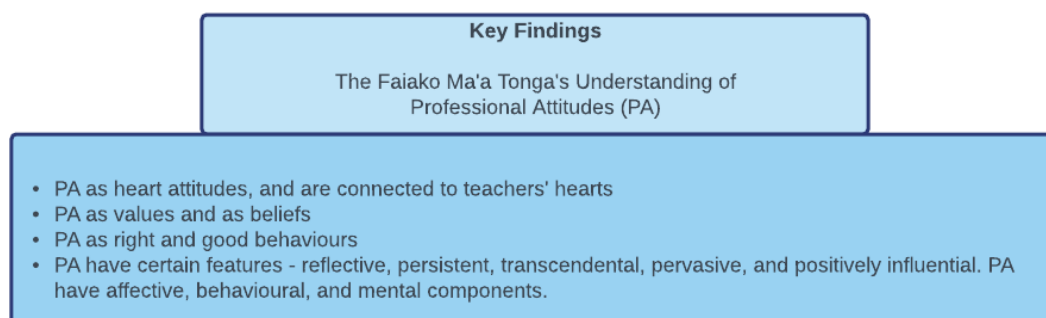


Figure 44: Key findings related to the FMTs' understanding of PA

Research shows that knowledge of teachers' attitudes is vital (Prince, 2002; Riaz, Habib, Riaz, Uzair-ul-Hassan 2015, Shah, 2002) because attitude is an inevitable aspect of teachers' personality. Further, teacher training programs are teacher-makers, so knowing teacher attitudes is undoubtedly essential (Riaz et al., 2015). Teachers' professional attitudes render service to multitudes of purposes such as polishing teachers' performance and improving students' achievement (Prince, 2002).

Professional attitudes as heart attitudes and are connected to teachers' hearts

The lack, if not complete absence, of empirically-informed literature about teachers' understanding of the very nature of PA, what PA really are, and their connections to teachers' hearts are bases for their being considered here as research gaps to which the findings of this study contribute. Thus, highlighting these findings uniqueness to this study.

Lending support from accounts of heart and soul (e.g. Churchward, 2015; Gould, 2006; Palmer, 2007), a person's 'heart' here does not refer to the physical heart, but to the 'spiritual heart', synonymous to what great philosophers such as Aristotle, Socrates, Plato, and many others define as "soul" (Ball, 2003; Gould, 2006; Hadot, 2002), and in Tongan called '*loto*' (Churchward, 2015, p. 302). This notion of heart is the spiritual dimension to a person's life, at which a person's mind, will, and emotions are seated, converged (Churchward, 2015; Palmer, 2007), and diverged. Capturing in part the Tongan understanding of the concept 'heart', Churchward's (2015) definition indicates how the concept '*loto*' heart in Tongan, is understood to be synonymous with others in the Tongan language, like "mind [or] heart (seat of affections, etc.); [or] desire [or] will [or] purpose [or] anger [or] ire." (Churchward, 2015, p. 302), which on one hand denotes complexity and the multi-layered understandings inherent in the concept, but on the other, pointing to the richness, and the commonness this concept might have for Tongans. Despite "*loto*" being considered an ostensibly abstract concept in some cultures, it

might not be for Tongans because *loto* is amongst the concepts Tongans are highly accustomed to in terms of its daily usage and as clearly recognised by Churchward to have “innumerable” (Churchward, 2015, p. 302) compound derivatives, of which he included over 130 derivative entries of *loto* in his Tongan-English Dictionary. So, it is highly likely that when the FMTs talked about PA as aspects of the heart and are connected to teachers' hearts, perhaps they are only drawing from treasuries of knowledge meaningfully held within them.

The participants' notions of PA as aspects related to teachers' hearts was evident both in the survey and the TFM findings. While some of these responses were explicit expressions made by the FMTs of PA as attitudes of the heart, others were indirect indications implying what they understood about PA were linked to the heart. For instance, regarding the former, both the survey and the TFM findings had incidences where PA were described as “reflection of a person's heart attitude”, “PA as heart attitude”, and “PA as contingent on teachers' right heart attitude”, among others. Despite no attempt by any of the teachers to elaborate on what a heart might have meant for them, it is reasonable to assume they might have had certain understanding of the heart concept, but did not report on it. So, it is evident that the FMTs have acknowledged certain understanding of PA as aspects related to teachers' hearts. Hence this study posits the heart as the central site to which PA are connected and is accordingly included in the KLOT model (see Sections 9.3.1 and 9.3.2).

Professional attitudes as values and as beliefs

This study has disclosed the participants to have understood PA in relation to values and beliefs in two ways. First, PA were described in terms of values and of beliefs, and second, PA were equated as values and as beliefs, which are two different subtle ways of understanding PA. The first way of understanding PA seems to imply that these three constructs (values, beliefs, and PA) as separate and different entities nevertheless connected and inter-related, a finding parallels to that of values, beliefs, and attitudes according to a body of literature (e.g., Bardi & Schwartz, 2003; Herrington, et al., 2016; Maio & Olson, 1998; Rokeach, 1968, 1973, 1979). According to Herrington et al. (2016) these constructs although intricately linked in certain instances, “they are distinct, neither interchangeable nor should be indistinguishably combined” (Herrington et al., 2016, p. 185). The second understanding implies inseparability amongst these three entities, which are understandings parallel to that of values, beliefs, and attitudes as described by Rokeach (1968), recognising values as the most important and central amongst this trio in determining varieties of personality aspects (Rokeach, 1968, 1973, 1979). Rokeach's account supports the finding of this study about values being a central construct in

determining the FMTs' PA. In addition, writers (like Bardi and Schwartz, 2003; Maio & Olson, 1998) also highlight both beliefs and values as key players in determining attitudes and behaviours, a notion parallels to that of PA as disclosed by this study.

Worth highlighting were further subtle variations noted from the findings regarding teachers' understanding of PA as values and as beliefs. For instance, from the articulations made by the FMTs about their understanding of PA as values and as beliefs, it was noted that there was more explicit articulations and emphases made as they related PA to values than to beliefs, which is a finding also unique to this study but parallel to what Rokeach (1968, 1973, 1979) has recognised and established about the more central stature and importance values have than beliefs and attitudes as discussed earlier. On the contrary, the participants' expressions of PA as beliefs, not only they were lesser instances of such explicit statements, were noted to be in diffused forms, a finding parallels to that of attitudes, as diffused beliefs (e.g., Ajzen, 1988; Fishbein & Ajzen, 1975). To further explain reasons about these findings, the KLOT model could suggest possible explanations.

Professional attitudes as good and right behaviours

A large body of research shows consensus both theoretically and empirically that attitudes are precursors to behaviours (e.g., Ajzen & Fishbein, 1977, 1980; Eagly, 1992; Elms, 1975; Wicker, 1960) such as teachers' behaviours. In this study, the FMTs have understood PA as embodiments of right and good behaviours. As evident in the FMTs' survey findings, the most common behavioural descriptions they shared included maintaining peaceful, harmonious relations, good behaviours in general, and teachers doing their best. Further, from an outcome perspective, the FMTs suggested the teachers' right and good behaviours to have enhanced students and school outcomes, which are findings parallel to that of attitudes according to Kalavite (2011) and Prince (2002), among others. Both Kalavite and Prince acknowledge teachers' attitudes to be linked to students' raised achievement, polished teacher behaviours (Prince, 2002), and an important aspect of teacher professionalism (Evans, 2008; Liu & Pearson, 1999; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2013; Thaman, 1998). Also, as Liu and Pearson (1999) note, when attitudes are positive, professionalism is enhanced but if negative they become challenges for teachers and others. Further supporting this understanding of PA by teachers were the teachers' *Talanoa Fungani Mo'onia* data which focused on teachers' good and right behaviours. It is speculated that the emphasis made by the FMTs about their PA as good and right behaviours are perhaps connected to teachers' respective beliefs and value systems, which some of the teachers have identified linked to the heart. Affirming this

explanation were relevant examples from both the survey and the TFM findings. Some of the behaviours considered as right behaviours by the FMTs were those reflective of biblical beliefs, alignment with Tongan cultural core values of humility, respect, loyalty, maintaining good relations, compliance with religious and educational values such as those embodied in school policies, the teachers' code of ethics and conduct (e.g., Public Service Code of Ethics and Conduct, 2010), certain church doctrines and biblical values. From closely examining what the FMTs had considered right and good behaviours, they are collectively forms of values and beliefs as discussed earlier.

PA as good and right behaviours were also understood by the FMTs as both personal and professional, however, as this study has revealed, these aspects are also connected to the spiritual and the social dimensions of teachers' lives. This notion in part aligns with studies where teachers' professional identities were regarded personal and professional (e.g., Ball, 1972; Cooper & Olson, 1996; Reynolds, 1996), inseparably connected, linked, and interacted (Day et al., 2006; Kelchtermans & Vandenberghe, 1994). However, it differs in its acknowledgement of the strong link PA have with the spiritual and the social life dimensions of teachers. In the teachers' professional identities literature, the concepts of professional identities and teachers identities were used interchangeably to refer to teachers' professional identities, a concept this study acknowledges different from teachers' PA. Teachers' PA, as understood in the context of this study, are elements amongst the fundamental interacting constituents that contribute to teachers' professional identities.

Professional attitudes have certain features

Unique to this study, the *Talanoa Fungani-Mo'onia* findings also revealed that the FMTs understood PA to have certain features, and these included PA having affective, intellectual, and behavioural components; PA as reflective, persistent, transcendental, and pervasive; and positively influential. The seeming absence of related findings in the reviewed literature is probably an indication of these findings as new contributions to knowledge, regarding PA, the understanding of teachers' PA, and to relevant literature.

Professional attitudes have affective, behavioural, and intellectual components.

In this study, the majority of the FMTs have considered their PA to have involved action, thinking, and emotional expressions, suggesting the likelihood that PA to have also understood by the FMTs to have affective, behavioural and conative elements (Maio & Haddock, 2009; 2011; 2015; 2018; Eagly & Chaiken, 1993), which are also the fundamental componential

elements for attitudes, values, and beliefs (Rokeach, 1968; 1973). However, the FMTs' rating reasons for their agreement put stronger emphases on the behavioural aspects of PA whilst only few agreement reasons articulated all three. Given the connections between teachers' PA and their hearts, as participants have earlier established, it is therefore likely that for teachers prioritising peacefulness, harmony, and collaboration regarding formation of their PA, is perhaps indications of these highly necessary conditions to FMTs due to their possible positive impacts they may have on teachers' hearts.

From a Tongan Christian worldview everything pertaining to life is connected to a person's heart (the spiritual dimension, where a person's spirit is seated), a dimension known by Tongans to operate successfully only in right living according to certain moral standards, peace and joy (Romans 14:17). Therefore, teachers have showed in this study that only by attaining such peaceful heart and life conditions, they would be able to function as full-fledged professionals. Another possible explanation why the FMTs emphasised collegiality, harmony and peaceful relations could be from the commonly instigated perspective of Tongans being a collective society, in which what would benefit the collective is often prioritised over individual benefits (Kalavite, 2010; Paea, 2016; Vaioleti, 2011). Perhaps, another way towards attaining inner peace, joy, and integrity for individuals concern.

Wider society cultural values are often known to have strong influences on individuals (Bonvillain, 2013; Kalavite, 2010) but in the case of FMTs, this does not seem so for them to some extent. One of the reasons as indicated by the study participants that while the FMTs hold with strong regards respect and willingness to comply with cultural values, they are also reserved to a certain extent in considering what their other social institutions such as family, churches, educational institutions they are part of might consider as value. Hence, based on their judgement of what most appropriate for situations, they will act accordingly, a performance largely context appropriate. Here, teachers employed high level judgements about what is required of them in any given situation. These instances are evidences to the active involvement of teachers' will when it comes to their choices and decisions regarding their PA, behaviours, and practices.

PA are reflective, persistent, transcendental, pervasive; and positively influential

This study has also revealed the FMTs to have understood PA to be reflective, persistent, transcendental, pervasive, and positively influential. As further disclosed by the *Talanoa Fungani Mo'onia* findings PA are reflective, meaning PA tend to behave like natural 'mirror

images or realistic, appropriate representation of oneself' (Soanes & Hawker, 2013, p. 861). This means PA appear to be honest and true reflections of who teachers are, in particular, a true reflection of what are deep within teachers, their hearts, or to borrow Palmer's (2007) term, the 'inner landscape' of teachers' lives. It is possible that the reflective nature of PA is a reason why attitudes, hence PA, are key entities in determining teachers' personal and professional identities (e.g., Ball, 1972; Cooper & Olson, 1996; Reynolds, 1996).

Persistence was another feature of PA described by the study participants, a quality connoting the naturally repetitive nature of PA in the holder's life, hence PA of strength (Petty & Krosnick, 1995). So, being naturally repetitive means that PA have the tendencies to be repeatedly shown up with ease when and where appropriate, regardless of time and contexts. The repetitive nature of these good qualities therefore seems to transcend physical barriers. The persistent nature of PA was further evident in the FMTs' descriptions of their understanding of PA, where in many cases they referred to PA as a way of life, a finding parallels to works on attitude stability of teachers once formed (e.g., Hogben & Lawson, 1984).

The FMTs also gave descriptions of PA denoting an understanding of PA to be transcendental in nature, a finding which parallels that of values (Schwartz & Bilsky, 1987). They acknowledge values as transcending specific situations, 'trans-situational goals', and 'inter-generationally transmitted' (Schwartz, 1994, p. 21), in other words values are transcendental in nature similar to PA as disclosed by the findings of this study. PA being regarded transcendental means they are not context and time specific.

PA as being pervasive was another feature described by the *Talanoa Fungani-Mo'onia* participants. Pervasive here means the 'inescapable presence reality' of PA throughout a person's being and existence. This interpretation stemmed from descriptions made by the *Talanoa Fungani-Mo'onia* participants where they described teachers possessing of PA to be something that prevented teachers from pretence, and convincing teachers once they do not live and act out as their PA might naturally incline them to do. From these notions it seems that once certain PA are established and become part of a teacher's life, they also become pervasive in their lives. Therefore, the holder would know deep within one's being when one is coming short of one's professional standards, values, beliefs, and PA. Similarly, they would also know when one should do things a certain way but choose to act otherwise.

PA were also described to be positively influential for the teachers themselves, others around them, their work, the various contexts they are part of among other things. To this end, PA is

therefore suggested as a type of positive attitude, or in other words, they are attitudes positively valenced (Maio & Haddock, 2009; 2015; 2018; Eagly & Chaiken, 1993) towards teacher professionalism. Therefore, PA are attitudes positive in nature regarding teachers' professionalism, hence being associated with positive energy and strength. Based on the various features of PA elicited from the participants, this study therefore suggests strong possibilities for attitudes, values, and beliefs to share features common to those of PA.

Overall, this study therefore shows PA to be understood by the FMTs in different ways, which includes an understanding of PA as heart attitudes, and life entities strongly linked to a person's heart, the spiritual dimension of a person's life; PA as values and as beliefs; PA as right and good behaviours, and PA having certain characteristic features – such as being reflective, persistent, transcendental, pervasive, positively influential, and PA have affective, mental, and behavioural componential elements. These understandings of PA also led to speculations about the strong possibilities of PA as spiritual and divine life entities. In part, they are spiritual because of their linked to a person's heart (Soanes & Hawker, 2013), and divine due to their uniquely known excellent features, but also how they are formed and strengthened. These aspects could all speak about PA and their centrality in the existence of a person as a spiritual being (Genesis 2: 7; Gould, 2006), an idea also proposed by the KLOT model (see Section 9.3.1). Having considered the FMTs' understanding of PA, the next section will discuss findings related to research sub-question 2 together with relevant aspects from research sub-question 4.

9.2.2 What factors considered influential in the *Faiako Ma'a Tonga's* professional attitude formation, and how were the *Faiako Ma'a Tonga's* valued professional attitudes formed?

As the findings revealed, the FMTs affirmed three sets of factors to have influenced teachers' PA formation, and they are as outlined in Figure 45 below.

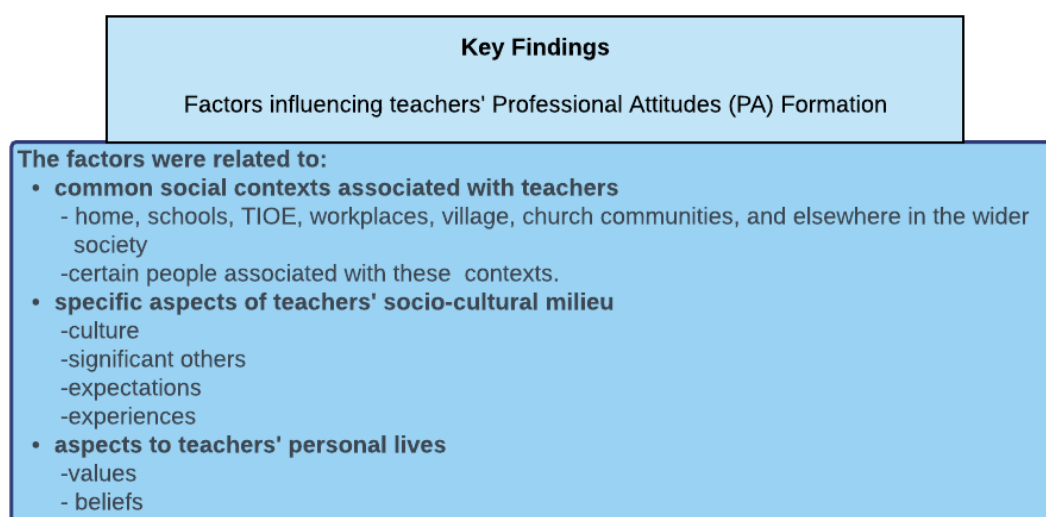


Figure 45: Key findings of factors influencing the FMTs' professional attitudes formation

Three key groups of factors have framed and influenced PA formation of teachers: the social contexts teachers are commonly associated with over time; factors specific to teachers' socio-cultural milieu; and teacher values and beliefs (see Figure 45 above). Influential in teachers' PA formation were certain social contexts such as teachers' homes, schools, churches, village communities, teacher education institution (TIOE), and teacher workplaces were the key contexts associated with the valued teachers' PA formation, which both the survey and the *Talanoa Fungani Mo'onia* findings confirmed. Some of these findings parallel what Allport (1954b) and Riaz et al. (2015) note about attitudes. According to Allport (1954b) attitudes are acquired from talking to family and friends who are people we will find at the home, school, village community, churches, and the workplace contexts of teachers. The environment, religion, family background, socio-economic status, peers, formal and informal educational environment were also noted influential on attitudes (Riaz et al., 2015). In Bronfenbrenner's General Ecological Model (1979; 1994), he proposes the family context or the microsystem of a developing person as the most influential in one's development, a proposition consistent with the findings of this study. Training of teachers according to Shah (2003) promotes teachers' efficiency and a means by which teachers' PA are formed, the latter is something affirmed by this study. Further, this study specifies teachers' training courses, their lecturers, and trainees' relationships with significant others were all influential in the FMTs' PA formation.

This study shows that a peaceful, harmonious, and loving home environment is fundamental to the development of certain PA of teachers. In part this finding aligns with a Tongan Christian

worldview where good deeds sowed in peace produces a harvest of righteousness (James 3: 18). In other words, teachers' PA, which could be likened to good deeds here, have to be sowed in peace if we would like to see harvest of goodness. So, attaining inner peace and harmony within teachers and at all levels of a teacher's sphere of existence is key in ensuring the successful establishment and development of PA qualities. As discussed earlier in Chapter 6, it is possible that the needed peace, harmony, and the loving preconditions for successful formation of PA, are presumably what needed by a teacher's heart, the life-giving ground for good seeds like the PA qualities of teachers. For without which the heart may be crippled as it tries to support the development and life of anything being planted into it.

Further supporting this finding is the work by writers like Bender (2010), Kavaliku (1977) and Thaman (1987). Bender (2010) suggests for Tongans, *fatongia* fulfilling one's responsibilities and *fetokoni'aki* collaboration and sharing of resources within Tongan communities both "derive their cultural significance from the central value of *'ofa*, emphasising love, concern, and generosity." (Bender, 2010, p. 59). The centrality of *'ofa* to Tongan's ways of life such as the FMTs is echoed by many others (e.g., Kalavite, 2010; Kavaliku, 1977; Paea, 2015; Thaman, 1987; Vaioleti, 2011). For instance, in the articulation of *'ofa*, Kavaliku defines *'ofa* as the "treasure of Tonga" (Kavaliku, 1977, p. 47), and he argues that *'ofa* is the philosophy behind Tongan way of life..." and he continues on to say "we could not comprehend or understand other Tongan values such as *faka'apa'apa* respect unless we understand *'ofa*" (Kavaliku, 1977, p. 67). So love is indeed the essence of Tongan ways of life, including teachers' PA formation.

In addition, the findings also suggested the strongest impacts and damages to teachers' PA could also come from their home environment. This finding and the previous one therefore suggest the significance and criticality of family units and their members in nurturing, reinforcing, practising, and perpetuating life qualities informing future teachers' and Tonga's future citizens' professional attitudes. So strong, harmonious, graciously loving, and less disrupted family units is a key message for Tongan households if we are to reclaim teachers' PA. The centrality of strong family units to developing teachers' PA is further delineated by the KLOT model (see Figures 48, 49, 50).

Also found influential by the FMTs in their PA formation were communities commonly associated with teachers such as their churches, schools, and village communities. These findings elicit the significance of teachers' social contexts for them as teachers, hence its alignment with Bronfenbrenner's General Ecological Model ideas where contextual impacts of

any system whether directly or indirectly would still impact the developing person. Reciprocal influences were also evident and anticipated by teachers regarding formation of their PA. Some of the participants also pointed out the reciprocal positive impacts their lives have had on their communities, findings consistent with Bronfenbrenner (1979) and Lewin's (1935) notion of reciprocity, an encompassing social phenomenon which is actively at work in basically all social relational aspects of an individual's life.

Complying with social norms of communities to which teachers were part was something many of the FMTs' found effective in influencing their PA formation, a finding which parallels Triandis' (1971) work from a social influence perspective. Triandis (1971) acknowledges the formation of attitudes due to social norms, and further recognises how norms also guide the formation of group and intergroup behavioural attitudes. While Triandis (1971) did not elaborate why social norms might have been influential in attitude formation, this study offered reasons why the FMTs considered conforming to norms were effective in enhancing PA formation.

Apart from the FMTs' affiliated communities being influential on teachers' conduct and PA development, findings also revealed TIOE as another context effective in PA formation, in terms of lecturers, courses they took at the Institute, and their relationships with important others. Teacher mentors whom some of the participants had worked alongside during their first year in the field were noted as most influential for these teachers. Further, the teachers focussed more on TIOE lecturers' behaviours and their impacts on their PA formation, while little was mentioned about the lecturers' preparedness pedagogically and professionally. This finding is consistent with a finding from Matafahi and Fusitu'a's (2009) study where the participants did not indicate any concern with the lecturers' pedagogical and content knowledge capabilities, rather their concern was more to do with the lecturer's moral and behavioural demeanours.

Also affirmed by the findings was that the length of the Diploma programme undertaken by study participants is a contributing factor to the FMTs' effective PA formation. The FMTs mentioning the brevity of time at the TIOE could be an indication of their concern about some of the TIOE programmes where teachers could gain qualifications in one year or two years only, but not as the normal programme where teachers complete a Diploma qualification in three years. The FMTs' findings seem to indicate that for PA to be formed and manifested, time is needed, and therefore, the intensive short-term teacher training programme offered for a year or two years may not be as effective as the longer-term Diploma programmes in terms

of the development of certain PA for teachers. Thus, PA formation takes time, which might mean quick fixes may not work. So, the development of lasting qualities requires time, and for them to be stabilised and thrive, loving care is needed.

TIOE courses were considered by the FMTs as helpful in informing their PA formation, because these courses have provided them with many benefits such as: enhanced knowledge and skills, improved PA, professional development opportunities especially for in-service teachers, reassurance of working goals, and better equipped to teach. Also, the lecturers being good role models both behaviourally and attitudinally had positively impacted their PA development. While it's necessary to acknowledge the TIOE courses for their positive impacts in effecting certain positive qualities in FMTs, the positive role modelling capabilities by lecturers taking these courses add weight to the effectiveness of these courses in promoting PA development of teacher trainees. This finding adds to bodies of literature who have acknowledged the criticality of role modelling to personal growth and development (Dalton, 1989; Erikson, 1985; Hall, 1976; Schein, 1978; Speizer, 1981), goal achievements (Lockwood & Kunda, 1997), career success (Girona, 2002; McQuillan, 2002; Ross, 2002), and professional development (Douvan, 1976; Gibson, 2004) of concerned personnel such as teacher participants of this study.

The FMTs' relationships with important others at TIOE was shown to have been impressive in effecting certain PA formation. The significance of relational ties amongst social beings such as human beings cannot be overstated. This notion is widely acknowledged in both Western and non-Western literature(e.g., Bronfenbrenner, 1979; Cote & Leclere, 00; Fua et al., 2007; Kalavite, 2010; Ketu'u, 2014; Matafahi & Fusitu'a, 2009; Paea, 2015; Vaiioleti, 2011).

The survey findings also showed professional development activities and teachers' collegial relationships to be effective components in enhancing teachers' professionalism, which aligns with other research on the various teacher benefits if teachers regularly engage in professional development activities (e.g., Bolam, 1986; Varma & Smith, 1991; Graft, 1996; 2000; Dean, 1996). Lacking professional development opportunities in some schools was considered beyond teachers' control, hence teachers regarded the rare professional development activities as sadly missed learning opportunities and ineffective in their PA development. So, ensuring professional development activities for teachers are provided regularly in an ongoing manner is a critical aspect to enhancing teachers' PA.

The FMTs also gave reasons why collegial relations were regarded as more instrumental in teachers' PA formation, because collegial relations often helped them in their PA formation, if their school failed to provide professional development opportunities for teachers. Also, when PD opportunities were lacking, the FMTs' teacher colleagues offered them encouragements of various kinds such as ideas on how to execute certain teaching related activities; advice; and becoming confidants for FMTs regarding their personal and confidential issues. While some teachers felt collegiality was helpful and supported by many studies (Kelchtermans, 2006; Johnson, 2003; Triandis, 2018), others thought otherwise. To befriend colleagues who will build teachers up was amongst words of advice well sounded out.

About half of the survey participants suggested that societal culture was considered an effective dimension in the formation of the valued teachers' PA. Culture is acknowledged a multifaceted, multidimensional complex concept (Bonvillain, 2013; Kalavite, 2010; Kluckhohn & Murray, 1965), this study therefore, chose to focus on what teachers might be most familiar with regarding culture, their societal culture. This was an interesting finding because culture is often thought of as a key influencer in lots of social phenomena (Kalavite, 2011; Kluckhohn & Murray, 1965; Paea, 2015; Vaioleti, 2011), but with the FMTs' PA formation, culture played a role but not as strong as initially anticipated. Culture was understood to link to certain societal, cultural values such as the Tongan core values of respect, humility, reciprocity, and loyalty; keeping Sunday holy; attending church services on Sundays; wearing *ta'ovala* waist wrap and respectful traditional attire when appropriate, and respecting parents were all considered vital societal culture to live by and guide teachers as to how they should live life. Some disagreed because they believed their values, beliefs, and Christian beliefs, in particular, were key factors in determining how they live as teachers. These disagreement reasons seemed to indicate these FMTs' specific consideration of their Christian beliefs and values as not only key in influencing their PA, but for them, their Christian beliefs were something other from their notion of culture. These findings seem to further indicate how teachers' will and choices are active parts of their daily operation. So, PA formation could therefore be argued to have ultimately involved active participation of teachers' will and choices.

Within the FMTs' socio-cultural milieu, what is known and understood to exist both physically and perceptually includes the FMTs' complex web of relations and part of which are what termed by Haloran (1967) as important other(s) or significant other(s). This concept refers to a person, or group of people whom the FMTs' may consider or look upon as uniquely inspirational role models, or specifically significant for reasons linked directly or indirectly to

teachers and their notions of professionalism. These key writers in the socio-psychological field (Allport, 1954, 1970; Haloran, 1967) among others have long recognised important others as sources of information and their influential role in a person's attitude formation, which are aspects parallel to this study's findings of significant others being affirmed instrumental in teachers' PA formation. Despite the longstanding appearance of this concept "significant others" in the literature (Cooley, 1912; Sullivan, 1953; Manis, 1955; Rosenberg, 1965; Denzin, 1966; Rosenberg, 1973; Bronfenbrenner, 1979; 1994), it is evident there is very limited literature on why significant others are important. Put simply, having considered the accounts about significant others as given in the above references and others, there was no account as to why only certain individuals or group of individuals appeared to be uniquely influential, inspiring and motivating in those philosophers' accounts. Teacher participants of this study affirmed significant others to have made certain behavioural, professional, and attitudinal impacts on their lives as this study has disclosed. The KLOT model could offer an explanation of why significant others, although such explanation is not within the scope of this study.

I also investigated important others' social status, and important others as peers with negative influences, and how effective these might be on the formation of the FMTs' PA. The findings have indicated 42.1% of the FMTs agreed that the status of important others influenced them and their PA formation. The hierarchical social structural nature of the Tongan society is widely recognised and respected by the FMTs and found effective in some teachers' PA formation. Also, respecting others for who they are if of certain status, for some of the FMTs, it was a form of cultivating healthy relations. The FMTs who disagreed had thinking aligned with notions that everyone is of equal value regardless of their status. Goal-oriented teachers were also unaffected by important others' status. Status therefore has potential to impact teachers' PA formation.

The literature (e.g., Allport, 1970; Triandis, 1971) has acknowledged traumatic experiences with attitude objects as one way certain attitudes would be formed and developed, which parallels the findings about PA. For example, while over half of the FMTs agreed their peers' negative influences to have impacted them negatively as teachers, their rating rationales (83%) showed an interesting difference, where these many responses talked about their peers' negative influences as positively impacting them as teachers. So, something unique about the FMTs was unveiled here. The FMTs seemed to be a group of very optimistic and resilient teachers who also seemed to have repeatedly put under conscious positive scrutiny the negative encounters they have had from peers. Reasons like peers are important, negative experiences

made teachers stronger, taught them patience and forgiveness, make teachers bolder to deal with challenges without turning their back on colleagues, improved professionalism, and being sources of growth were some of the reasons for the FMTs' optimism. Teacher resilience according to Tait (2008), "is activated and nurtured in times of stress" (Tait, 2008, p. 58), which could have been true for some of the FMTs, however, direct indications of such instances were not clearly evident in their data.

Research shows (Eagly & Chaiken, 1993; Muzar Sherif, 1953 cited in Eagly & Chaiken, 1993; Deutsch & Gerard, 1955) that normative influences are effective in attitude formation such as conforming to others' expectations. This study showed expectations were influential in the FMTs' PA formation. Societal, community cultural, and familial norms were forms of norms the FMTs reported to have influenced their PA development. An important point perhaps worth mentioning here, in the case of the FMTs, culture may not be as 'almighty' as others (e.g. Toetu'u-Tamihere, 2014) may have considered. Culture may not be so for the FMTs' PA formation because for certain teacher PA to be formed is often a decision matter directly related to their conscious willpower, an area suggested for further research.

Further affirmed by this study compliance with important others' and educational stakeholders' expectations were factors effective in the FMTs' PA formation. Teachers believe as professionals they are to live and execute their responsibilities in ways to meet stakeholders' expectations. The key stakeholders whose expectations worth living up to were mainly students, and their respective parents. To ensure collaboration, teachers would have to conform to expectations, and a failure to meet school stakeholders' expectations was indicative of unprofessionalism according to FMTs. Some teachers' hesitance to comply with important others' expectations were due to fear they might be inconsistent in their decisions and actions leading to bias, favouritism, working to impress others, and taking sides with people whom they relate to and know.

Lastly, the findings of this study also showed teacher values and beliefs to have been central factors in influencing teachers' PA formation. The values commonly mentioned by the FMTs were mainly of the terminal types, relating to teachers' personal and social (Rokeach, 1973) according to Rokeach's value system. These findings have contributed and informed one of the key arguments of the KLOT model. Given the various factors identified by the FMTs' to have contributed to the formation of teachers' PA, the next section discusses the factors the FMTs'

found effective in strengthening their professional attitudinal qualities, answering research sub-question 3 and related part of research sub-question 4.

9.2.3 What factors have contributed to the *Faiako Ma'a Tonga's* professional attitude strength, and how were the *Faiako Ma'a Tonga's* valued professional attitudes strengthened?

This study has revealed certain factors to have been influential in strengthening the valued teachers' PA. In examining these factors, the findings suggest they have helped strengthen the FMTs' selves: spiritual and personal, social, and professional (See Figure 46). Strengthening the valued teachers' PA spiritually and personally were factors related to teachers' spiritual wellness, enthusiasm, and certain teacher experiences.

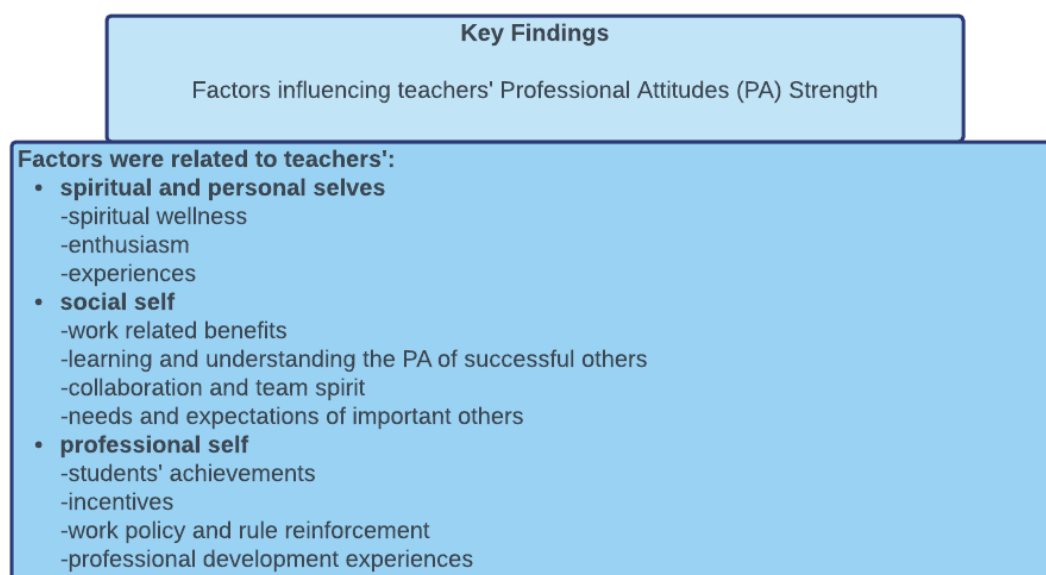


Figure 46: Key findings of factors influencing teachers' PA strength

Importantly, amongst the five survey items asked of the FMTs about their spiritual wellness, one had 100% agreement, the FMTs agreed Godly wisdom is what they would like to guide them as teachers. This interpretation is supported by Tongans and Tongan literature (Fakatava, 2011; Queen Halaevalu Mata'aho, 2011; Thaman, 1998) as they explicitly acknowledged how the Tongans' strong Christian heritage has become a vital part of Tongan culture, and that God and Tonga are the essences of Tongans' identity. In other words, Christian and Tongan values and beliefs have been intricately integrated in ways perceived inseparable entities to Tongans' way of life and being Tongan. This integration is likened by Samate (2007) to that of a Tongan

fine mat. This finding signifies the importance of Tongan teachers' spirituality, their knowledge and understanding of Godly wisdom, and what they might mean for teachers in strengthening their positive attitudinal qualities, an area suggested for further research.

Other aspects to teachers' wellness affirmed to have enhanced the FMTs' PA were teachers' 'extra mile' efforts, and their unconditional love for colleagues and students, which are practices commonly observed amongst typical valued teachers of Tonga. So, teachers' spiritual or holistic wellness is key in strengthening the FMTs' valued PA, and initiatives of any kind to help strengthen teachers' PA may therefore focus on enhancing the holistic wellness of teachers encompassing their spiritual, mental, emotional, physical, and social status, in addition to teachers' professional soundness.

While the attitude strength literature (Converse, 1995; Fazio, 1995; Petty & Krosnick, 1995; Glasman & Albarracin, 2006) agrees on features of strong attitudes, their applications to the teaching contexts and specifically for better understanding of the teachers' PA and professionalism is rare if not non-existent. Therefore, the key findings (refer Figure 46) regarding factors effective in strengthening the FMTs' PA makes a contribution to the field. To gain further insight into what the FMTs might have considered effective in enhancing and developing the PA of teachers, they were invited for suggestion(s) on the matter during their *Talanoa Fungani Mo'onia* and the discussion of these findings is briefly presented next.

9.2.4 What suggestions do *Faiako Ma'a Tonga* have about ways teachers' professional attitudes be enhanced?

As this study has disclosed, the most popular amongst teachers' suggestions was to ensure PA enhancement activities are put in place for teachers (see Figure 47), a notion which aligns with Evans' (2008; 2011) new professionalism as professional development initiatives. According to Evans (2011), a person is professionally developed attitudinally when improvements or positive change(s) are made perceptually, evaluatively, and motivationally. Although Evans' attitudinal dimensions were not within the scope of this study, this study however addresses PA strength, and PA formation as PA dimensions to be considered for teacher PA enhancement.

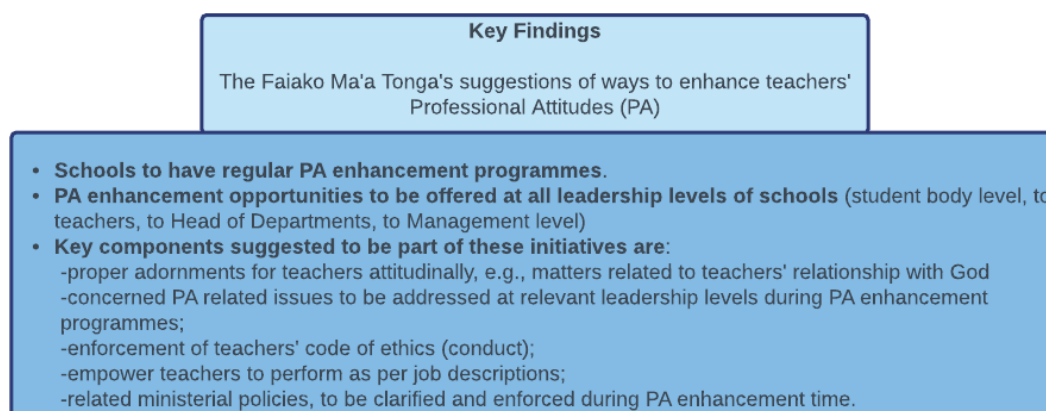


Figure 47: Key finds of FMTs' suggestions of ways to enhance teachers' PA

Other forms of in-school professional development activities could cater for other professional development needs of teachers and students when appropriate. The participants also suggested frequency for teachers' PA enhancement opportunities, once or twice a year, one at the beginning and one during the year. Such PA enhancement opportunities would allow for timely reminding to teachers of what is necessary in their PA learning and development before the school year starts and during the year. Although some of the FMTs suggested the professional development frequency, it is school leaders who would have the best knowledge of the most appropriate number of PA enhancement activities for their respective schools.

Amongst the key aspects mentioned by the FMTs as crucial to address during these sessions included ensuring that teachers are made aware of their need to have a personal relationship with God. A view where these FMTs believe that it is only through a Christ-centred life, teachers could access Godly life qualities such as true love, joy, peace, patience, kindness, goodness, and self-control (Galatians 5: 22, 23), which are much needed teacher life qualities. Closely aligning with this notion is the FMTs' acknowledged understanding of their PA to be connected to their hearts as discussed earlier, hence the interpretation of PA as spiritual (Soanes & Hawker, 2013). Given these understandings of PA by the FMTs, this study therefore argues teachers' PA as a central element to teachers' spirituality, a life dimension with both an internal and external-realm components. Internal spiritual realm here refers to the heart/soul and spirit of a person which from a Tongan Christian worldview is taken to be the site created for God's residence in humans. The external spiritual realm encompasses the natural (physical), supernatural and the heavenly realms where spiritual beings such as human lives. Spiritual

beings like humans have privileges to be connected to the Supernatural through their beliefs or what known as *tui* faith (Hebrew 11: 1, 2), according to a Tongan Christian worldview.

Given the above sections have answered the effectively collapsed five into four research sub-questions, I will now move on to suggesting a model, *Kupesi Lilo-'o e-To'onga*, that is derived from an overall *tui* theoretical and conceptual constructions of some of the key answers discussed in this chapter. The delineation made by this model as introduced in this study is intended to unify the key concepts, findings and the answers to research sub-questions discussed above.

9.3 Kupesi Lilo-'o e-To'onga (KLOT) model

This study investigated valued teachers' (FMTs) perceptions of the notions of professional attitudes (PA), valued professional attitudes (vPA), professional attitudes formation, professional attitudes strength, and how teachers' PA could be enhanced with an intention to help inform professional enhancement activities for Tongan teachers, in particular, those employed by the Tongan Government education sector. An investigation of this nature deals with complex, but inter-related concepts. An appropriate framework can be helpful in providing an overarching lens which could also help link if not unify the various perspectives of the study on the nature of the valued teachers' PA. To that end, this study introduces and employs a model, *Kupesi lilo 'o e To'onga* (KLOT), as its perspective for better understanding the nature of the valued teachers' PA. KLOT has drawn support from various disciplines to help link together some of the key concepts of the study, and integrate findings with theory and the existing literature resulting in a representative model (see Figures 48, 49, and 51).

'*Kupesi Lilo 'o e To'onga*' (KLOT) is literally translated as the invisible or the hidden pattern or blueprint of attitudes, hence PA. From this point on, the model will be referred to as KLOT (for *Kupesi Lilo 'o e To'onga*) model.

This section argues for the relevance of KLOT theorising as perspectives of the study about attitude, hence PA, and the nature of the valued teachers' PA. The presentation of this model is in three sections. The first section introduces the KLOT model and its assumptions, the second examines the assumptions underpinning the model. The final section presents an overview of the key concepts of the study in the light of the KLOT model, and finishes with a summary of the model.

9.3.1 The KLOT model and its assumptions

At its initial introduction here of the KLOT model, it establishes three key propositions, and several assumptions including the following:

Table 11: Key assumptions of the KLOT model

Assumptions	Description
1	The human heart is proposed as the central site where attitudes, values and beliefs are intricately and subtly organised, converged and diverged (see Figures 48, and 49).
2	Having identified the human heart as the central convergence and divergence site for a person's values, beliefs, and attitudes, the KLOT model further proposes that values, beliefs, and attitudes follow atomic paradigm dynamics, where these entities follow proton, neutron, and electron patterns respectively (see Figure 51). KLOT therefore provides an alternative, complementary lens for further understanding and exploring professional attitudes.
3	KLOT also proposes a complete person to encompass one's spirit, soul, and body, where spirit and soul combined is what regarded as the spiritual 'heart' or the inner spiritual dimension to a person's life. The body of a person consists of the physical body and the social dimension in its entirety to a person's life both physically and perceptually, pointing to an encompassing spiritual body. All these dimensions are of equal value when it comes to considering holistic and wholeness to an individual's wellbeing (see Figure 48).

The KLOT model further recognises the following ideas as subordinate to the key propositions stated above, hence six are mentioned. First, attitudes and PA as social forms of energy, they are sourced and developed in the socio-cultural milieu of a person's life field, both socially and perceptually, and despite where they are formed, they are fundamentally connected to a person's heart. Second, strength and nature of attitudes and PA are largely determined by what within the heart of a person, such as a person's values, and beliefs systems. Third, it is a person's attitude and PA which determine a person's social mode, and what is key to a person's social affinity are his/her sense of stability, satisfaction, and happiness. Fourth, a person's beliefs, values, attitudes, and PA although distinguishable entities are inseparably linked to a person's identity. Fifth, professional attitudes are those attitudes more strongly aligned with one's values and beliefs system regarding their professionalism and understanding them as professionals. The development of such attitudes (professional attitudes) is argued to require

the conscious, active, and continuous involvement of one's will until certain strength is attained hence their becoming natural of a person's life. Last and not the least, professional attitudes that are developed in close alignment with one's moral values, belief, and willpower result in a type of teacher professionalism known in this model as 'classical professionalism'. Classical Professionalism is a type where matters of the heart are recognised as critical in the development of professionals holistically: intellectually, emotionally, behaviourally, spiritually, physically, socially, and attitudinally. For more of these subordinate assumptions refer to Appendix Q.

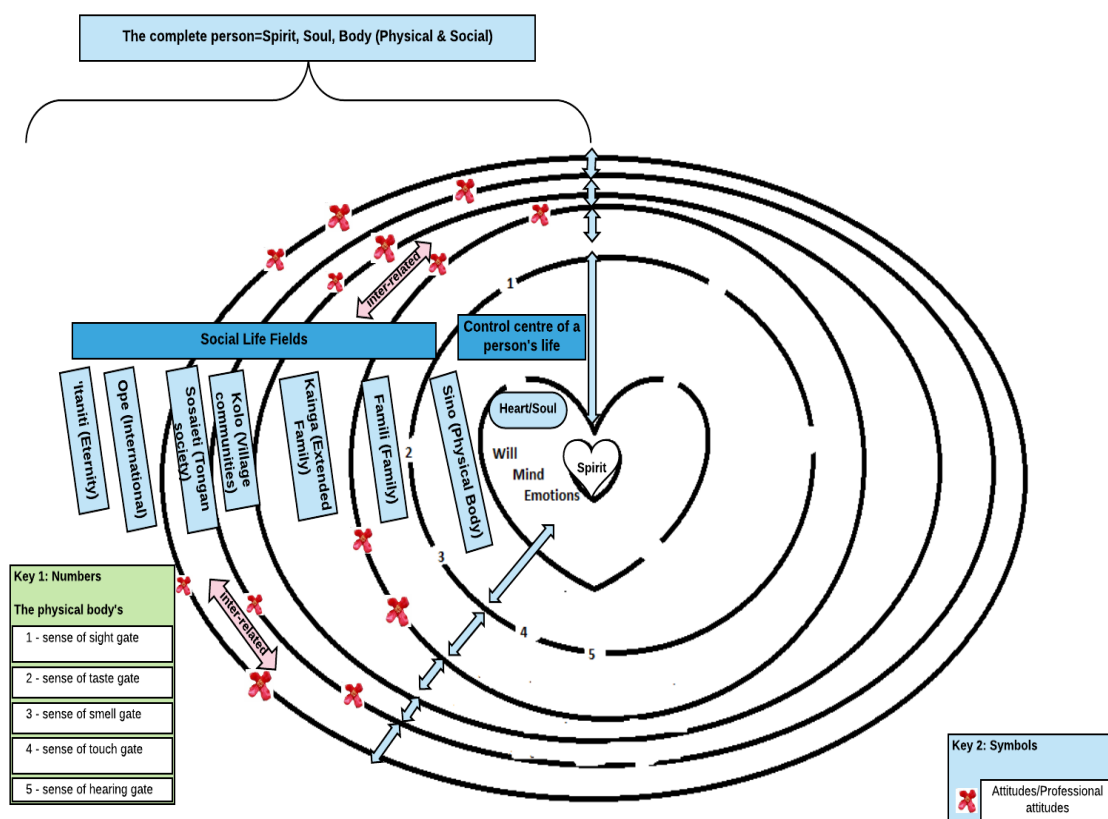


Figure 48: Part 1, Diagrammatic illustration of the KLOT Model

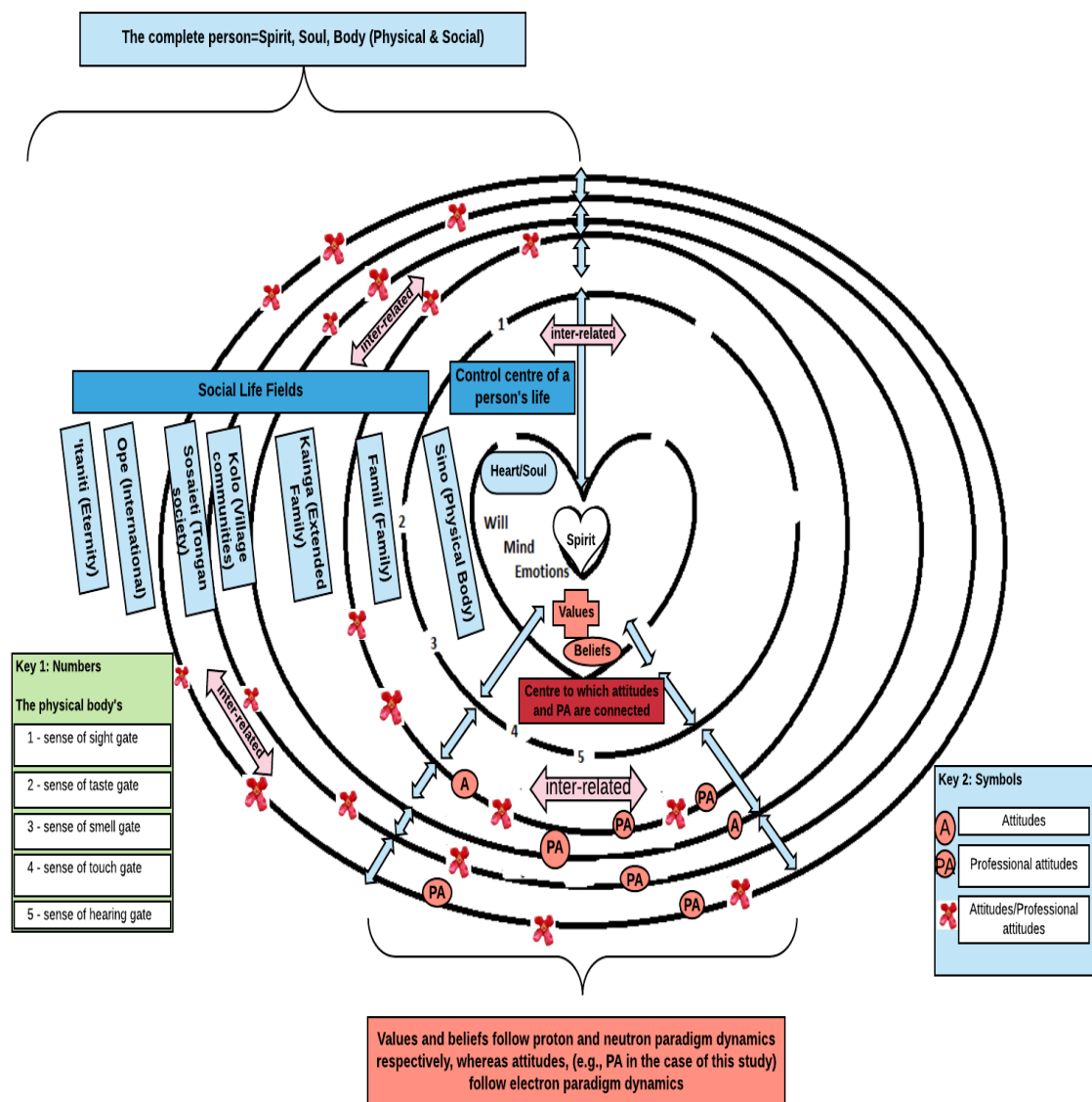


Figure 49: Part 2, Diagrammatic illustration of the KLOT Model

9.3.2 Genesis of the KLOT model

Given the explicit accounts by the FMTs' about how their PA are connected to their hearts, and the various ways they understood PA, these findings raised my curiosity and kept me wondering for some time about possibilities and whether at all these concepts and constructs could be related, such as teachers' hearts, values, beliefs, attitudes, PA, good behaviours, PA

formation, and PA strength. Further, I wondered whether the very features the teachers described of their PA would at least hint at connections of some kind amongst these constructs and a knowledge about how these connections would be critically useful for further understanding of the study's findings. However, the spark moment came when I came across Parker's (2007) articulation of what a 'heart' is and its link to the inner landscape of teachers' lives. That articulation was instantly linked to two things: first, to Rokeach's (1968) query whether it is possible for a person's belief and value systems, which attitudes are part of, to be organised around a central point of some kind similar to that of an atomic nucleus, and second, to the FMTs' data. It was at that crossroads of these ideas, sparked the notion of the likelihood that a person's heart could be the possible central nuclear-like juncture that Rokeach once assumed values, beliefs, and attitudes could be somewhat centrally organised around, converged and diverged at, there the genesis of KLOT. The breakthrough in my thinking from an honest personal evaluation, it was by 'grace of the greater things' if I am to borrow Palmer's (2007) expression. Meaning, piecing together of this model was something beyond my human capability, "*ko e kelesi pē*", I believe it to be something greater than me, here referred to as 'Grace'. Heart according to its old definition (Parker, 2007) is the site within human beings where the mind, emotions, and will of an individual converged, or what referred to by great ancient philosophers such as Aristotle, Socrates, Plato, and many others as soul (Ball, 2003; Gould, 2006; Hadot, 2002), so heart and soul are used in the context of this model synonymous, hence their use interchangeably. The KLOT model and its assumptions are further discussed next.

9.3.3 The KLOT model, its key theoretical assumptions and underpinnings unpacked

9.3.3.1 The human heart (soul)

To do justice to this model and this study, further elaboration on what a human heart is as understood from the context of this model is now discussed. Fair to say, that apart from a person's physical heart, one also has a soul or what is referred to here as the heart (spiritual heart, see Figure 50), and the latter is what of interest in this model. Since soul exists and is part of a live human being, it would be right to say that the human conception of human soul could be as old as the human race itself, despite it being one of those aspects of human life that man has not scientifically proven (Gould, 2006); let alone being frowned upon by many as illusionary, irrelevant, and a irreality. Since it is a reality and a known dimension to a person's

life, of which millions of Christians, other religious groups and individuals from different walks of life including great philosophers, scientists, lay individuals and some atheists believed to exist (Gould, 2006). Any negation of its existence would do nothing to cease its existence, nor diminish its power, or even change its nature as human realities. Nor does its invisibility to human eyes mean non-existence or just any religious doctrine as asserted by many. KLOT agrees with Gould and many philosophers, and Christian writers (e.g., Oyakhilome, 2020; Prince, 2018) as they asserted, that the human soul is real and “The belief in its [soul] existence is universal.” (Gould, 2006, p. XV1). The model’s delineation of how attitudes are formed is discussed next.

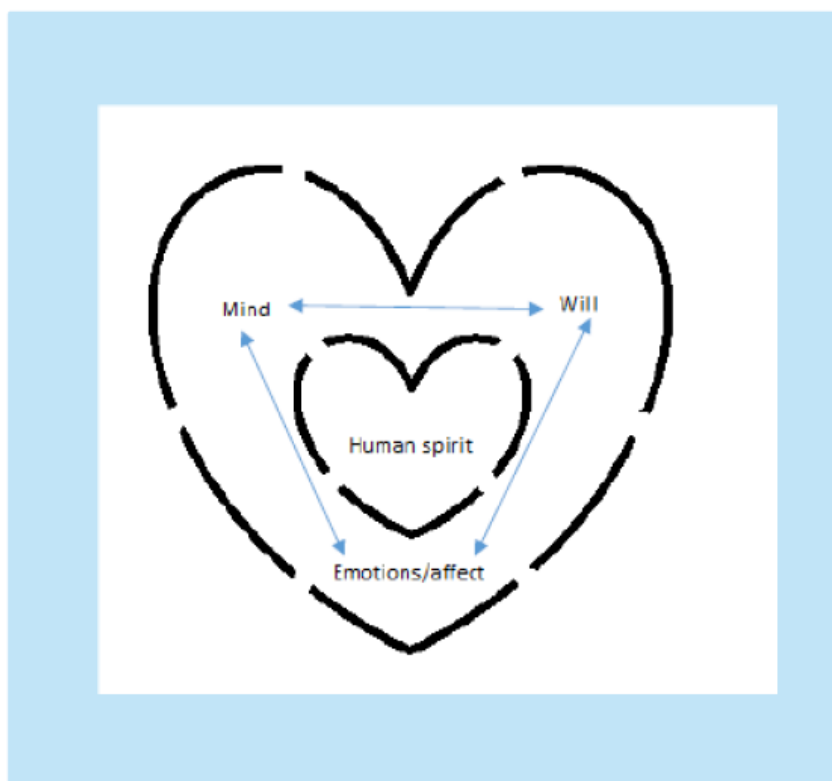


Figure 50: Illustrative diagram, the basic dimensions of a person's heart

9.3.4 The KLOT model and attitude formation

Having identified the heart as the locality where values, attitudes, and beliefs could be subtly seated and converged, this model, therefore, theorises attitude, and PA nature in general to follow an atomic electron paradigm dynamic. For further details about these aspects refer to Appendix P.

Further, drawing on Rokeach's (1968, 1973, 1979) works, the KLOT model assumes a person's values and beliefs to be more central than attitudes regarding how they are organised in a

personality and belief system. From that regard, values and beliefs are therefore viewed in this model as occupying the more central location within this atomic model, the heart, the nucleus of this atomic model (see Figures 48, 49 & 51)

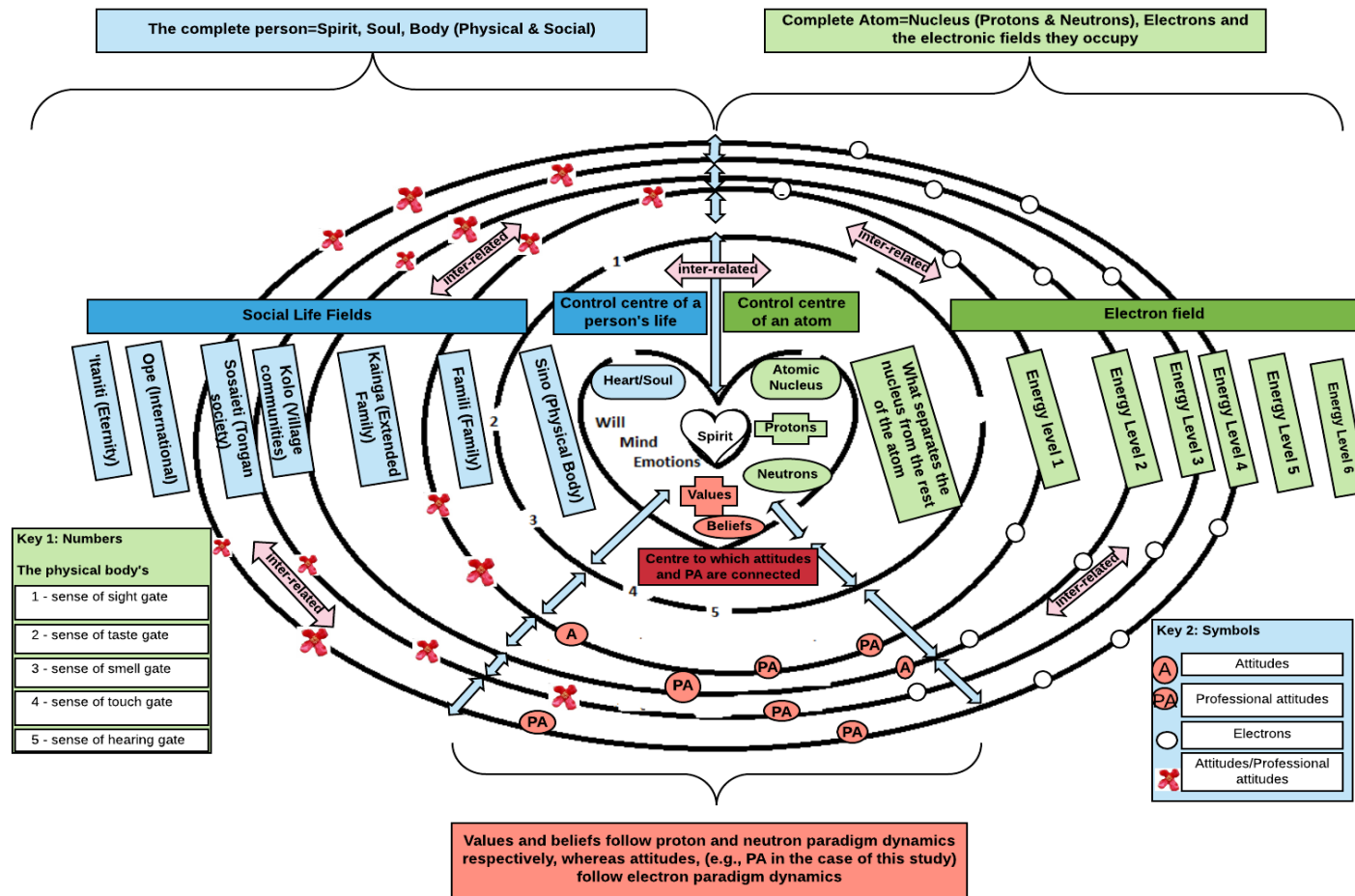


Figure 51: General diagrammatic illustration of the KLOT model

To assume a person's values, beliefs, and attitudes (which in this model taken as all parts of a person's belief system) as organised in a manner similar to atomic structure, was a spin at a tangent from a notion indirectly assumed by Rokeach (1968) in his seminal work on 'Beliefs, Values, and Attitudes', where after acknowledging his assumptions about beliefs, he then stated:

These assumptions are not unlike the assumptions made by the atomic physicist who conceives of a central nucleus within the atom wherein the particles within the nucleus are held together in a stable structure and contain vast amounts of potential energy. Under some circumstances, for example, through processes of fission or fusion, the potential energy contained within the nucleus will be released, thus changing the structure of the nucleus and, thereby, the structure of the whole atom. Is it possible, in roughly an analogous fashion to conceive of belief systems as having "nuclear" beliefs? (p.3)

Although Rokeach's final statement questioned the possibility of having nuclear beliefs in one's belief system, still it contributed to the origination of an atomic structural '*kupesi*' pattern as a possible blueprint for the organisation of values, beliefs, and attitudes as proposed by KLOT. The KLOT therefore tentatively assumes values and beliefs to follow a proton and neutron dynamics paradigm respectively.

Values being assumed to follow a proton dynamics rests on assumptions based on personal interpretations of some of FMTs' findings and the definitions of value by literature. For instance, lending support from three of the most widely used definitions for values such as Rokeach's (1973, p. 18) definition, proposes "values are enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state existence". Schwartz and Bilsky's (1987. P. 878) conceptual definition of values acknowledges five features that recurred in the relevant literature. They defined values as "(a) ...concepts of beliefs, (b) pertain to desirable end state or behaviours, (c) transcend specific situations, (d) guide selection or evaluation of behaviour and events and are ordered by relative importance.", and Schwartz indicates that values are "desirable trans-institutional goals, varying in importance, that serve as guiding principles in the life of a person or other social entity" (Schwartz, 1994, p. 21). Building from these views, research has found values as amongst the most important predictors of behaviours and attitudes (Bardi &

Schwartz, 2003; Maio & Olson, 1998) however, sensitive to contextual influences (e.g., Maio & Olson, 1998).

From these descriptions of values, three features as ascribed of values could resemble protons at the atomic structural level. First, an understanding of values as standards of desirability and to transcend specific situations or what Williams (1968, p. 284) described as “standards of desirability that are more independent of specific situations” could imply some ideas about the parallels between values and protons. For example, from Williams description, two key features ascribed of values: they are standards of desirability and are independent of specific situations. From an atomic structural perspective, the protons are the more independent of the three basic sub-atomic particles (protons, neutrons, and electrons) constituting the atom. Further, ‘standard of desirability’ if looked at in atomic terms, it may refer to an atom’s standard of stability which is something ultimately determined by protons. Although both protons and neutrons collectively determine the identity and nature of the atom, it is the protons that are more influential and independent of the two. Strong influences of protons are evident when the number of electrons is determined by the number of protons to achieve charge neutrality, a more stable stage for the atom. Furthermore, the expression made about values as “standards of desirability” by Williams (1968) also seems to imply values as standards of aspirations, denoting attractive or positive tendencies of some kind. To translate this sense of positiveness in values into atomic particle charge terms, values would be positively charged, similar to atomic protons.

Second, regarding attitudes, both beliefs and values are instrumental in predicting the nature of attitudes. However, most influential in a belief system as suggested by Rokeach (1979) is a person’s values. Just as protons are independent of its context of existence, although sensitive to contextual influences, so are values (Schwartz & Bilsky, 1978; Williams, 1968).

Lastly, from a functional perspective, values guide selection or evaluation of behaviours and events; or as expressed by researchers such as Bardi and Schwartz (2003), and Maio and Olson (1998), values as most important predictors of behaviours and attitudes. In a similar vein, Schwartz describes values to “...serve as guiding principles in the life of a person or other social entity.” Similarly, from

both atomic structural and functional perspectives, protons are the key determining factor of electron number, let alone the nature and reactivity of the atom where electrons are the key players. These established parallels between values and atomic protons therefore rendered support of the KLOT model's assumption of values to follow atomic proton dynamic patterns.

Having related values with protons and attitudes with electrons, beliefs could, therefore, be assumed to resemble neutrons in nature. For instance, some researchers on attitude, beliefs, and values seem to have consensus, that in a person's value system, there are more attitudes a person has than their beliefs and values, and there are always more set of beliefs than there are values (Rokeach, 1968, 1973, Eagly & Chaiken, 1993). Translating this into an atomic structural paradigm, electrons although, initially, would be the same in number as protons in its neutral stage, in their ionic or bonding form, the number of electrons would relatively increase depending on the reactions the atom would involve in. Further, the neutrons within an atom could either equal that of protons or at times greater than the number of protons but not as many as the electrons the atom would have. So, from this perspective, values, beliefs, and attitudes parallel protons, neutrons, and electrons respectively. Last but not the least, some researchers (Krech & Crutchfield, 1948) suggested beliefs to be neutral, although this stance they had about beliefs was not seen in later editions of their work (e.g., Krech, Crutchfield, & Ballachney, 1962), as noted by Rokeach (1968). Recorded by Rokeach (1968), the possible reason why considering beliefs as a neutral personal construct ceased to re-appear in Krech and Crutchfield's further work (e.g., Krech et al., 1962) could be because at the time, some of the writers and researchers in the field of attitudes and beliefs had moved to agree that both attitudes and beliefs have cognitive and affective dimensions. However, in the 1940s where Krech and Crutchfield's (1948) work was published, the attitude was then known to have only an affective dimension, and beliefs to have only cognitive dimension. With beliefs having cognitive dimension only, accounts for why beliefs were regarded as generally neutral. But when beliefs were later ascribed with both cognitive and affective dimensions, it was then understood that beliefs if enjoy universal consensus, they would be seemingly neutral but if that same belief is in controversy, the affective component will be activated, and this could speak of "pro" and "cons" about this

belief. Translating these characteristics of beliefs to atomic neutron nature, these fit well with neutrons. Neutrons although considered neutral in its net overall particle charge, this net charge results from combinations of up (positive) and down (negative) quarks, the constituting indivisible made up particles of atomic neutrons. Having discussed how attitudes, values and beliefs seem to follow subatomic particles paradigms of protons, neutrons, and electrons, I will next unfold how attitude strength could be described by the KLOT model.

9.3.5 The KLOT model and attitude strength

From atomic theory, there are basic ways to determining the strength of an atom. It could be determined by what type of atom it is. Here, atomic strength is considered in terms of atomic reactivity, an atomic nature primarily determined by the nuclear content of the atom, a strength determiner within the nucleus of the atom. This strength measure from within could be visibly evident in terms of atom reactivity which is something believed to happen at electron level outside the atomic nucleus. Valence electrons determine atomic reactivity, hence strength. Similarly, from a KLOT model perspective, attitude strength could therefore be suggested determined by the set of values, and beliefs one has within one's heart. The stronger the values and beliefs individuals hold, the stronger the attitudes they form.

Further, as noted from this study strong PA were those very enduring (stable), such as the ones formed at participants' innermost social contexts (e.g., homes), and those repeatedly emphasised (strengthened) across teachers' social contexts (see Section 8.3). Similarly, the electrons occupying the innermost or lowest energy level of an atom tend to be the most stable. Many of these most stable electrons occupy the 's' sub-orbitals which are repeatedly present at all electron orbitals (energy level) of an atom.

9.3.6 The KLOT model and classical professionalism

If attitudes are entities of the heart, then PA and professionalism could also be argued matters related to the heart. Classical professionalism is used in this model to refer to professionalism in its purest form, which I believe is argued the kind of professionalism the Tongan teachers had reported about in this study. Classical professionalism in the context of this study is suggested align in part with Hargreaves' (2000) reference to pre-professionalism. Here, teachers understood

professionalism as not an induced form of professionalism as prescribed by reform policies, market ideologies, or any globalised political agenda, but rather professionalism is as how best teachers understood them as teachers, the very purpose of what they do, and how best they think they might go about fulfilling their responsibilities (Paea, 2015). I think finding this point as the most appropriate professionalism grounding describing the FMTs' PA is perhaps the best starting point to start from as I try to understand the Tongan teachers' professionalism, in particular, their PA, how they are perceived and understood, their formation and strength. Understanding professionalism and PA of Tongan teachers from their perspective at this dimension not only could inform Tongan teachers current understanding of professionalism but that would also provide the basis upon which to chart future PA development programmes for teachers.

9.3.7 Some implications of the KLOT model

Given the above introduction to the KLOT model, the following ideas are given as examples of what the model, its theoretical and conceptual underpinnings, assumptions, and articulations may implicate regarding teachers' PA. The order in which these ideas are explicated has no significant bearing on what these ideas are.

- a) PA are linked to teachers' values and beliefs which are aspects pertain to the heart of teachers. So, any PA enhancement programme for teachers should therefore:
 - prioritize teacher participants' attainment of a state of inner peace or having a heart filled with peace, something reported by the participants of this study essential precursor in their PA learning (see Section 3.3.1). From a Tongan Christian Worldview, this inner peace would come from teachers allowing their hearts to be reconciled and empowered by God, the One for whom the human heart was created as indicated by the KLOT model (see Section 9.3.3.1).
 - have contents which are authentic, and relevant to teachers' lives, and their work. The content of the PA enhancement sessions when given to teachers they should be delivered in ways where they will touch and empower the hearts of teachers (see Section 8.3). Teacher empowerment could be in terms of their psychological, will, emotions, values, and beliefs regarding their work and ways of being as teachers (see Section 8.3).

- b) Most stable and enduring PA are those formed at homes and in family circles, the innermost social hub to a person's life. According to the KLOT model this is where the most enduring and stable PA of teachers could be formed (see Section 9.3.5). The stability of these PA will be further enhanced as they are repeatedly enforced at other social hubs outside the family. So, reinforcement and strengthening of valued PA for teachers should be done at all key social hubs for teachers.
- c) As a teacher grows older and has spent much of their time in a day inhabiting other social hubs like schools they attend, teaching institution, and workplaces, it is anticipated that a higher number of PA will also be acquired in these social hubs. However, these may not be as stable as those formed at their homes (see Sections 6.1.1 & 8.2). This notion also supports a Tongan Christian worldview where disciplining a child in the way one should go is admonished as something good to do, because as the child grows old, he will not depart from what he was taught at childhood. Meaning, that disciplining and shaping a child's character or attitude is something to do at young age, done at home, and as one grows old, he may acquire new ones, but they may not last, like those ones which he had acquired earlier in life, at home.
- d) A teacher being a spiritual being having an encompassing body constituting of a spirit, soul, and body-physical and social (see Section 9.3.1), it means that the 'others' a teacher would interact with are all part of the teacher, like a teacher's students, colleagues, family and *kāinga* members, everyone in the community, and in the society to mention only but some. This notion is well linked to what the FMTs reported to have experienced and described in this study as 'distributed joy, happiness, and so forth' (see Section 7.2.1). Meaning, as explicated by the FMTs when their students succeeded, they also felt as successful teachers. When students and parents were happy teachers reported to feel happy as well. According to the KLOT model, this is so, because a teacher is not just the teacher, the physical human being witnessed each day working at schools. The teacher is in fact, a spiritual being and as such one has the spiritual (heart and spirit), physical (the physical body), and social dimensions to one's being. So, a teacher is complete with everyone else who exists in one's physical, social, perceptual, and spiritual realms of existence including God, all being inclusive. To leave God out of one's life would mean an incomplete being. Likewise, when God is there but others are excluded of

one's life, that person is still incomplete. This explanation gives the basis as to why the KLOT model has advocated for an inclusive society-wide approach to teachers' PA enhancement by Tonga MET.

9.3.8 Why KLOT?

The KLOT model emphasises the human heart or soul as the central converging and diverging zone for values, beliefs, and attitudes, which is a departure from the commonly held notion for values and beliefs to be aspects of a person's mind. Although heart and mind are often used interchangeably in many languages and culture such as the Tongan, however, in the KLOT model, the mind is one of the three peripheral dimensions of a heart, but not identically synonymous to a person's heart. Having argued the heart as the central site where a person's mind, will, and affect are seated, hence their convergence zone, it follows that the interactions and the inter-connectedness amongst a person's values, beliefs, and attitudes are proposed to follow an atomic dynamics paradigm, hence these entities' close resemblance of protons, neutrons, and electrons respectively in structure and nature.

Another fundamental assumptions established by this model included its postulation that a complete and holistic person encompasses one's spirit, soul and body, where the spirit and soul are a person's spiritual dimension, and the body encompasses the physical, and the social dimensions and these dimensions are equal in value, therefore they must be given relatively similar and balanced treatments as we seek to enhance and promote a person's totality, and wholeness, which are the essence of the formation and strengthening of teachers' PA as in the case of this study.

This model establishes that since attitudes are directly connected to a person's heart, so as professional attitudes, and valued PA. Professional attitudes as understood by Tongan teachers in this study seem to align with a kind of professionalism mode referred to in this study as classical professionalism. It is this kind of professionalism that the participants of this study had shared about, anticipating that their shared experiences and perceptions of PA-related knowledge, their understanding of PA, how they were formed and made strong based on their own experiences, and insights could inform PA enhancement activities for the teachers of Tonga, in particular, the Government Education system to start with. Having

considered the study's findings and its culmination in the proposition of the KLOT model, the next section gives a brief summary of the chapter

Summary

Overall, this chapter discusses major findings of the research. The discussion was divided into three sections where the first introduces the chapter and reinstates the research question and sub-questions. The second section discusses each research sub-questions through generated themes. It examines the FMTs' understanding of PA, how they were formed and made strong. The third section establishes and introduces the KLOT Model which is argued to have appropriately unified the key concepts and ideas of this study. The next chapter concludes this thesis and highlight the key contributions of this thesis to existing fields of knowledge relevant to the foci of this study.

Chapter 10: Conclusion

This thesis has argued that an understanding of and about PA is key to informing PA enhancement initiatives for Tongan Government school sector, given the recent concerns voiced from the educational leaders of Tonga and the wider public about the noted erosion of teacher professionalism, commitment, and professional attitudinal qualities. This study therefore investigated Tonga's valued teachers' PA, their understanding of PA, factors influencing PA formation and strength, how the FMTs' valued professional attitudes (vPA) were formed and strengthened, and their suggestion of ways that might consider helpful in enhancing teachers' PA. Investigation of these aspects about FMTs' PA was with an intention to help address the professionalism and PA erosion of Tongan teachers in particular those who serve under the Tongan Government Education sector.

This chapter consists of five sections. The first section responds to the key research question of the study, followed by the contributions this research makes to the study of teachers' positive attitudes. The third section addresses the implications for educational and policy leaders, TIOE, communities commonly associated with teachers, school leaders, teachers, and for further research. This chapter closes with a final concluding remark.

10.1 Concluding insights about how teachers' positive attitudes be developed and strengthened

This section summarises and presents the main research findings in relation to the key research question:

How can positive teacher attitudes be developed and maintained through pre-service and in-service teacher education in Tonga?

To answer the main research question, I will respond not in the order of the sub-research questions this study has asked, rather I will draw together relevant strands from different research questions explored with the participants of this study in ways that will help answer the main research question. First, a brief emphasis highlighting teachers' main response suggesting professional attitudes enhancement opportunities for teachers as the key strategy for enhancing teachers'

PA. Second, a PA enhancement model informed by this study will be delineated, which in a nutshell converges the key findings of this study towards informing ideas for further development, maintenance, and strengthening of teachers' PA, those who serve under the state school system of Tonga. Finally, this section relates the key conclusions from the key findings of the study regarding the main research question.

As it has been clearly revealed by the *Talanoa Fungani Mo'onia* findings of this study, the FMTs suggested PA enhancement activities for teachers as the strategy that would be effective in enhancing teachers' PA. This suggestion supports the survey findings where most of the participants agreed professional development opportunities to have been very influential in their PA formation, and with enhancing effects in strengthening their PA. For this study, professional development refers to any activities whether formal, non-formal, or informal done with purpose to enhance and develop teachers professionally—behaviourally, attitudinally, or intellectually—according to Evans (2011; 2014). So, it could be argued that the PA enhancement activities suggested by the participants of this study is a type of professional development for teachers but with a specific focus to enhance teachers' PA. To attain enhancement of teachers' PA through this way is in part what Evans (2008; 2011) refers to as new professionalism. This enhanced professionalism for some teachers would be new heights to reach, however, for the FMTs it's their supposed way of life, and so referred to in this study as classical professionalism.

Given the most popular suggestion the participants made of suggesting PA enhancement activities as an effective pathway towards enhancing teachers' PA, this study therefore introduces a PA enhancement model, *Fale Ako 'o e Mo'onia* (see Figure 52) as an empirically-informed model by the findings of this study.

10.1.1 Fale Ako 'o e Mo'onia PA Enhancement Model

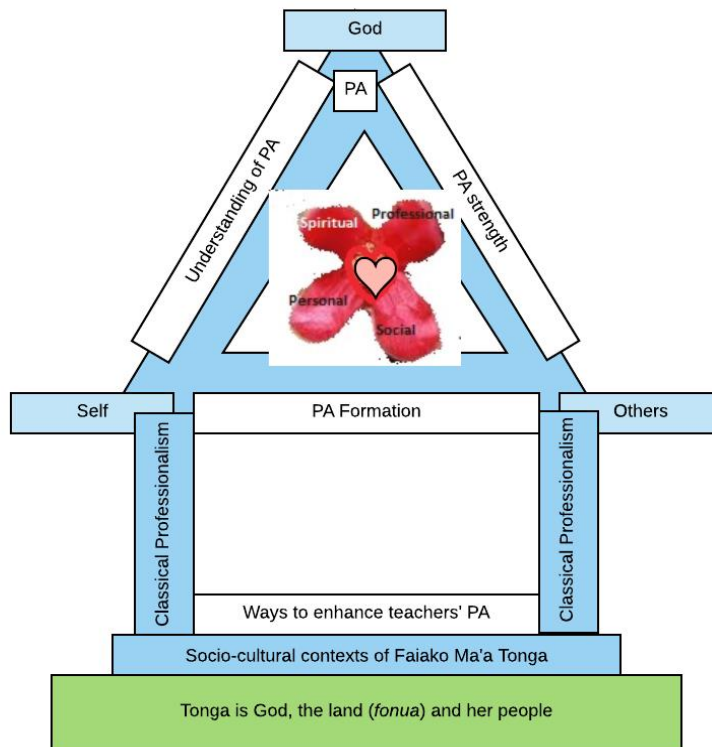


Figure 52: A general diagrammatic representation of Fale Ako 'o e Mo'onia PA Enhancement model

Fale Ako 'o e Mo'onia (FAM) is English translated as House of learning about *Mo'onia*. *Mo'onia* in this context could metaphorically refer to teachers' PA; *Faiako Ma'a Tonga*; any great, heroic, or praiseworthy character or quality attentionworthy; and above all, God. So, this model in its name speaks of a seemingly specified yet extended and far reaching context of learning where teachers being and focus would be wholly about matters of *Mo'onia* for their edification and enhancement to become *Mo'onia*, the very purpose of this model.

The *Fale Ako 'o e Mo'onia* is specific because the frame of this house of learning are specific as informed by the key findings of this study, which means that like any house, further extensions could always be made when it suits to do so. These extensions could be additional empirical, theoretical, or relevant knowledge, skills, ideas, and practices to PA enhancement and learning of teachers. As seen in Figure 52, the four key areas of this study framed the house of learning about *Mo'onia*. *Fale Ako 'o e Mo'onia* is also extended and far reaching in its possible context of

utilisation because understanding of PA, PA formation, and PA strengthening are processes spirit-deep into teachers' being and far reaching to include wide range of possible contexts of any perceived social relations one could ever consider having with someone or something, both physically and perceptually, like the supernatural, the Christian God, as acknowledged by the FMT participants of the study.

Very interestingly, the *Fale Ako 'o e Mo'onia* aligns with the Tonga Ministry of Education and Training's professional development framework of *Langa Fale Ako* (MEWAC, 2010; Johansson-Fua, 2008, see Appendix B for further details). This is to say, that *Fale Ako 'o e Mo'onia* could therefore be considered as a timely and appropriate extension to the Ministry of Education's *Langa Fale Ako* Framework, since both frameworks are portrayed in house forms. Further, the close alignments between these two frameworks could allow for borrowing, building, utilising, aligning, and cross fertilising some of the commonly held philosophical underpinnings to these frameworks. Some of the key aspects to this house of learning or the *Fale Ako 'o e Mo'onia* PA enhancement model are further delineated.

Ko e fakava'e mo e toka fonua 'o e fale, the lower and foundation part

The model recognises the FMTs' suggestions of ways to help enhance teachers' PA as part of the foundational decisions of this model. This model agrees with the Tonga Ministry of Education and Training *Langa Fale Ako* Framework, that "at the foundation of the professional development of the Tongan teacher is all that is core to being Tongan" (MEWAC, 2010 p. 8). Therefore, teachers' learning about PA and how to become attitudinally professional and a *Faiako Ma'a Tonga* have to be firmly rooted in what makes them Tongan, such as their values, beliefs, practices, and identity. Although this study has highlighted in the KLOT model and elsewhere, the centrality of the FMTs' values and beliefs in their PA formation, the *Fale Ako 'o e Mo'onia* assures that any work related to the aspects of teachers' values, beliefs, behaviours, and practices are to be rooted in what makes them Tonga and Tongan.

Ko e pou, the posts

The posts of the *Fale Ako 'o e Mo'onia* are firmly grounded on the foundation connecting the upper part of the house to its foundation, the *fonua* land, people, and God. "The posts are connected to the land, so they are connected to core Tongan philosophies, values, and beliefs" (MEWAC, 2010, p. 8), and they uphold teachers'

way of being, values, beliefs, and identity. The *Fale Ako 'o e Mo'onia* acknowledges teachers' classical professionalism as the posts that have held and supported the FMTs' Mo'onia identity as teachers and as Tongan individuals.

Ko e fata mo e konga ki 'olunga 'o e fale, the upper part

Forming the upper part of the *Fale Ako 'o e Mo'onia* are all about PA, framed by the three key areas of knowledge based on this study, the understanding of PA, PA formation, and PA strength. This model acknowledges how these three key aspects to the study are connected and inter-related, not only because they are all aspects of learning about teachers' PA, *Mo'onia*, but as it has also revealed by the study, these aspects centre around teachers' selves: the spiritual, personal, professional, and social; hence, the inclusiveness of others, and God forming the triad cornerstones marking the pillars within which FMTs would have to function, and operate daily and professionally.

Within the upper part of this house is its *fata* which literally means carrier or reservoir, denoting the wealth reservoir section of a Tongan house. In a similar manner, *Fale Ako 'o e Mo'onia* model thus illustrates what it has revealed by this study that wealth of a teacher such as one's values and beliefs which guide and determine their PA and who they are as teachers are reserved in one's heart, a notion also highlighted by the KLOT model. In addition, *Fale Ako 'o e Mo'onia* signifies teachers' PA (represented by the *Mo'onia* flower) being intricately connected to the heart. In other words, the essence of being *Mo'onia* is ultimately matters of the heart, where one's will, emotions, and mind are seated; where one's values, beliefs, and PA are subtly converged and diverged as the KLOT has highlighted. It is highly likely that it is from the heart, the wealth reservoir of FMTs, that they would have continuously drawn from its overflowing treasures in times of encountered adversities. Without surprise, it is anticipated that the treasures of the heart would be reflective of who these teachers are (Mathew 12:34, 35), whether they be optimists, peace lovers, or negativity deflectors, among others.

Fale Ako 'o e Mo'onia also signifies the place the Christian God takes in a Tongan-Christian worldview, where God is regarded first and last, beginning and end, highest and most exalted, a notion discussed in Chapter 3, and evident elsewhere in this thesis. Therefore, in the context of *Fale Ako 'o e Mo'onia*, the Christian God is

also symbolising the *fakatefisi* ridge flashing of the house. A *fakatefisi* is the top finished touch of a Tongan house. It holds and connects roof parts and the house, the ultimate protective finish of the house, including its *fata* wealth reservoir. From a Tongan-Christian perspective, God is not only the ultimate holder, model, and giver of all knowledge about *Mo'onia* befitting teachers but He is the ultimate protector of these knowledge and all pertains to this house of learning about *Mo'onia*. This notion reinstate a point *Fale Ako 'o e Mo'onia* illustrates, that for FMTs, their understanding of PA, their PA formation, and PA strengthening, God, self, and others are inseparable, hence the articulation proposed in the KLOT model of a person as a spiritual being, thus encompassing a spirit, soul, and body; where the body is the physical and the social dimensions in its entirety to a person's life and existence.

This *Fale Ako 'o e Mo'onia* has intended roofing and wall materials for covering and they are the ideas implicated by the key findings of this study for teachers' PA enhancement purposes. The roofing notions uses here align with the Tonga MET *Langa Fale Ako* Framework, where layers for roofing are the various layers of professional development activities for teachers (MEWAC, 2010; Johansson-Fua, 2008). So, based on this approach, the next three sections will therefore relate overviews of possible implications for teachers' PA enhancement, as suggestions, from the main findings of this study, and the implications regarding teachers' understanding of PA are presented next.

10.1.2 Understanding of PA, their PA enhancement implications for teachers.

The implications of the FMTs' understanding of PA for teachers' PA enhancement purposes are suggested in Figure 53 below.

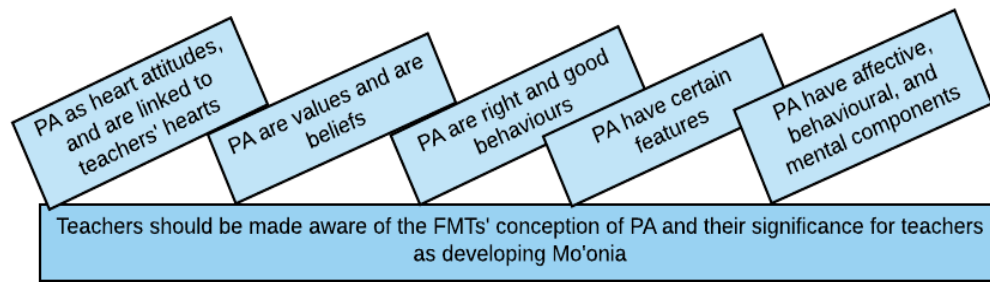


Figure 53: Key implications of the FMTs' understanding of PA for PA enhancement activities

In drawing conclusions from the FMTs' understanding of PA, it is here suggested for teachers' PA to be developed and enhanced teachers must be made aware of the understanding of PA as shared by the FMTs, and their significance for teachers. Therefore, teachers need to be made aware of PA and teacher professionalism as aspects linked to the hearts, hence their ability to shape and impact the heart attitudes of teachers towards their work, behaviour, beliefs, and values. So, necessary aspects to teachers' hearts must be therefore something important to address through various PA enhancement opportunities for teachers. Further, relevant heart-related matters such as Godly wisdom, its nature, and how teachers may acquire them should be key aspects to some of the PA enhancement activities for teachers.

Through teachers' PA enhancement activities, teachers should also be made aware that PA are values and beliefs, meaning that teachers should be very proactively selective in the kinds of values and beliefs to hold strongly to because interactively these could become the foundational anchorage elements for teachers' lives, professionalism, and attitudes. Values and beliefs can be very influential, as revealed by the participants of this study, thereby very effective in informing teachers' PA and identities. So, a good starting point could be revisiting and reviewing current and valid ministerial official documents related to teachers (e.g., MEWAC, 2010; Ministry of Education and Training, 2013b; Tonga Institute of Education, 2015), their articulated values, beliefs, attitudes, and their implications to ensure their translatability into SMART (specific, measurable, achievable, relevant, and target-specific) performance indicators at relevant levels of the Tongan education system is suggested. Values and beliefs to be advocated for

teachers are those based on Tongan philosophies and being (MEWAC, 2010), including those where God would be given His rightful place as God and inheritance of Tongans, and the commonly held socio-, cultural, spiritual, and professional values and beliefs which would work for the general good of the Tongan society (King Tupou V1, 2019).

Through teachers' PA enhancement activities, teachers need to be made aware of how valued teachers have also understood PA as good and right behaviours. Accordingly, the Ministry of Education and Training should be one voice in consistently imparting to and in encouraging of teachers to do what are morally good and right as individuals and as teachers. This notion brings in the idea of standards and code of ethics for teachers. So, efforts to emphasise and encourage teachers to comply and uphold these standards are areas worth investing in for teachers.

Teachers need to understand the uniquely divine features of PA and the implications for developing Mo'onia teachers. For instance, PA as reflective, implies that teachers' PA will surely reflect through them as teachers. Keeping an updated record of teachers' PA enhancement progress profile is recommended. Such profiles could be utilised to benefit the ministry and TIOE in various ways such as their potential to be used as reference documents for considerations of teachers for selection, remuneration, rewards, transfer, and promotion purposes.

Teachers could also be made aware that PA are not just behavioural in nature, but they are also entities related to their emotions and their intellectual capabilities. Therefore, for teachers to be attitudinally professional, they need to be professional behaviourally, emotionally, and intellectually. To address these in PA enhancement activities, it is suggested that teachers should be also introduced into areas such as being intellectually, behaviourally, and emotionally intelligent as teachers. Although not within the scope of this study, they could be possible areas for further research and future investment for teachers.

Regarding the factors affirmed by the FMTs as effectively influential in their PA formation, they have PA enhancement implications for teachers and are as suggested below (see Figure 54).

10.1.3 Factors influencing teachers' PA formation and their PA enhancement implications

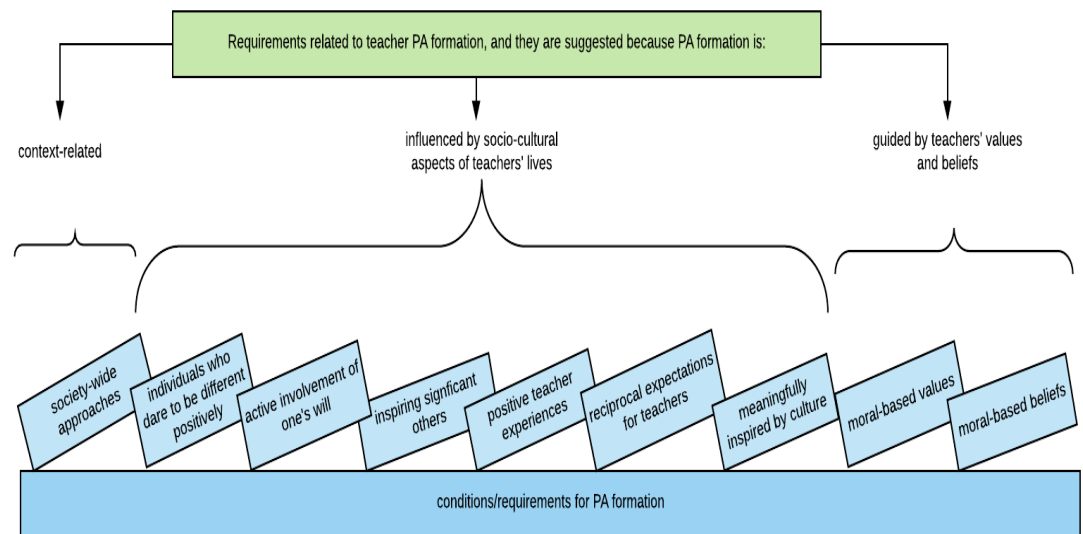


Figure 54: Factors influencing teachers' PA formation, their implications for teachers' PA enhancement activities

To further develop teachers' PA, this study suggests the following requirements would be vital in effecting the development of certain PA for teachers. However, as noted, these requirements are not specific, but rather broad-scoped, simply a reflection of the very nature of PA development processes informed by this study. As this study has confirmed that PA development processes of teachers are context-related, and requires time. Therefore, a society-wide approach is most appropriate in ensuring effectiveness of PA nurturing and cultivation for teachers, including pre-service, in-service, and the teachers to be who are raised within the Tongan society. Developing teachers' and their good attitudinal qualities need the whole Tongan society, from teachers' families, educational institutions, the village, church communities, and the wider socio-cultural institutions within the Tongan society. The effectiveness of these socio-cultural contexts in teachers' PA formation processes aligns with Bronfenbrenner's (1979, 1994) articulation of the effectiveness of socio-cultural contexts in effecting certain changes in developing individuals within society. The notion of teachers' PA development processes requiring a society-wide approach also aligns the KLOT model in its articulation of

a complete person to be tripartite: spirit, soul, and body—physical and social—hence the inclusiveness of all individuals, objects, ideas, thoughts, and others a teacher could and may interact with (Hermans & Giesler, 2011), physically and perceptually (Bronfenbrenner, 1979). Therefore, any intention to focus developing of teachers' PA qualities at particular educational institution such as TIOE will be effort sure to fail. A society-wide approach is therefore suggested most appropriate regarding the development of teachers' PA.

As this study has also found, teachers' PA development are influenced by factors related to teachers' socio-cultural contexts. For teachers' PA development to be effective in these contexts, certain conditions and requirements are needed. Nevertheless, these requirements need consistent advocacy for in these contexts. For instance, teachers need role models who would dare to be different positively for the sake of others, such as teachers and the future of Tonga. This call is key because PA of teachers as revealed by this study are not formed after ordinary Tongans, rather it is modelled after individuals and people who have been uniquely different morally and attitudinally. The literature is also explicit on the positive impacts role model figures have on nurturing and developing good and positive qualities on others (Gibson, 2004; Lumpkin, 2008; Maylor, 2009).

Also, the findings suggest PA formation has to do with an active involvement of teachers' will. In other words, PA formation is often a conscious decision and choices teachers make, based on teachers' values and beliefs. So, in developing of teachers' PA, they need to be aware of their need to be so developed and they must be willing to be part of such PA development (Evans, 2008). These teacher choices involve teachers' will and are personal decisions, therefore, they must be willing to be attitudinally professional to start with. This idea was recognised by Evans' (2008) as she suggests that for teachers to be developed attitudinally, teachers must be first convinced of their need to be so developed. Therefore, teachers' will is important in their attitudinal development as teachers, and they must be aware of their need for such development and willing to be so developed.

Significant others were key players in effecting certain PA in teachers, and simultaneously the FMTs were looked upon as significant others by their students, their students' parents, other colleagues, and their communities. In this way, this

study implicates the need to advocate for teachers' proactivity in self-developing themselves to become those positive influential others the educational stakeholders may need to help with the PA development of Tonga's future. The future of Tonga may include teachers' current students who may be at any level of formal, non-formal, or informal education in Tonga. It could include others in the wider Tongan society; perhaps a good starting point as we consider raising significant others to assist in developing PA of Tonga's future.

In addition, for teachers PA to be developed, teachers' need positive experiences. It is highly likely that those teachers who have had more positive than negative experiences had developed positive attitudes towards work and their responsibilities as teachers. However, as it is also true of this study, that many of the FMTs' who have had negative experiences, have tended to view negative experiences positively. Although it was not within the context of this study to investigate further into the bases of such acts and behaviours by FMTs, it was evident from their data that their values and beliefs systems were at work in such circumstances, resulting in their resilience and sense of optimism. Therefore, adorning teachers from within with the right set of values and beliefs could be very instrumental in developing their strong sense of optimism and resilience. Hence, their capacity to become overcomers which is a precursory condition for successful PA development and strengthening.

Reciprocal expectations of significant others on teachers and teachers on significant others, and teachers' socio-cultural norms are important influences on the development of teachers' PA. Therefore, this study suggests the need for these reciprocal expectations at various stages of teachers' lives to be clearly identified, made known to teachers, discussed for clarifications, and consistently enforced to be upheld by teachers and relevant others in teachers' families, villages, and the Tongan society. These expectations could be embodied in various forms such as shared norms, values, and beliefs, certain rules, work ethics and standards. Examples of these attitudinal values could be those discussed in Chapter Three, and those vPA qualities identified to have contributed to their professional make up of FMTs.

The teachers of this study considered Tongan culture as something they found effective in the formation of certain PA. However, teachers seemed to have not

followed these cultural norms lightly and blindly. The FMTs proactively decided which practices worth following or otherwise depending on circumstances and what would promote the general good of their students and others. So, advocating for cultural norms that would enhance PA development for teachers is crucial and possible examples of these norms are those discussed in Chapter 3 and those related to teachers' vPA in Chapter 8.

Last but not the least, the findings have also suggested that teachers' attitude formation are effectively influenced by their beliefs and values. In other words, the FMTs' PA are largely value and belief driven. So, for teacher PA to be developed, there is a need for a nation-wide move to re-evaluate and reassess the existing values and beliefs systems deeply embedded in the various contexts teachers are brought up in. While considering such task could be daunting, a family-based approach is suggested. In addition, the larger social networks that directly responsible for most Tongan families, such as churches, schools, village communities and others could be encouraged and dialogued with to mobilise networks in agreeable ways to ensure effective execution of such advocations. A possible alternative could be a move by the Government Education system to consider investing in existing and new community-value-based education towards educating the wider community about important values, behaviours, and practices that would result in enhancing Tongans' PA. Moreover, the values professed at various educational institutions important for developing teachers, need to be revisited and re-assessed in terms of their ability to rightly reflect and demonstrate the key and important values for education, Tongan families, individuals, and the society at large. Also, it may be helpful to consider how effective these values and beliefs may have been in their translatability to practice by teachers and students. So, moral values and moral based beliefs should be key considerations and bases for developing teachers' PA and their strengthening. The next section will discuss briefly, possible implications for PA enhancement of teachers, in particular, their PA strengthening. The implications of the findings for PA enhancement of teachers are as suggested in Figure 55 below.

10.1.4 Factors influencing teachers' PA strength and the PA enhancement implications

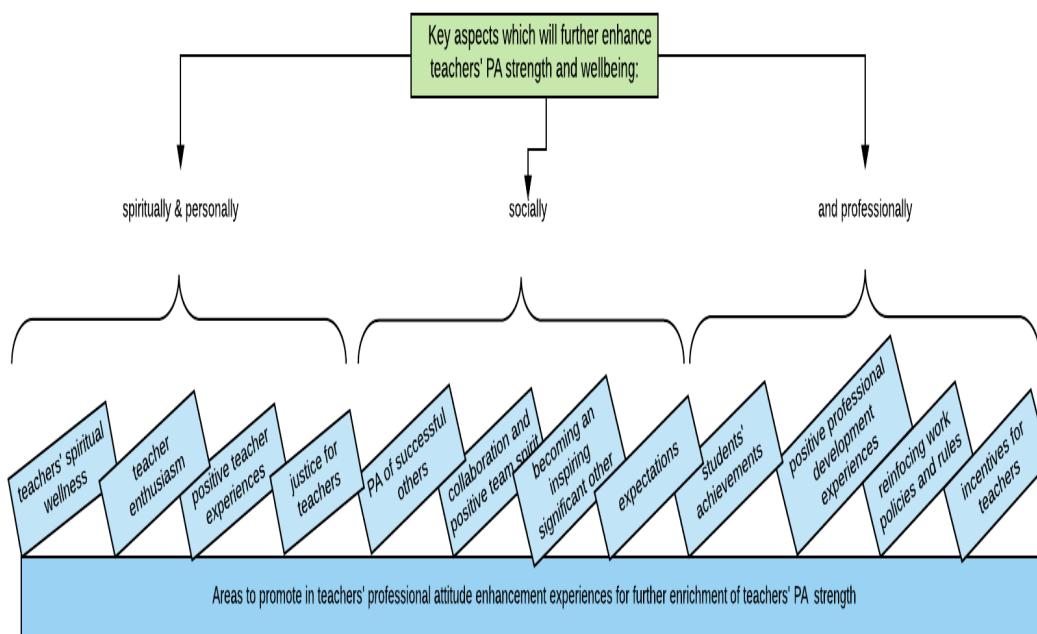


Figure 55: Factors influencing teachers' PA strength, their implications for teachers' PA enhancement activities

Figure 55 suggests certain areas for PA enhancements of teachers, and they could be used as guide or otherwise considered as key focus areas worth further explored and/or discussed during teachers' PA enhancement programmes. Also, perhaps necessary to consider looking at each of these focus areas through different lenses of interest. So, any specific suggestion made here is to be considered as possible alternatives.

As identified by this study, teachers' spiritual wellness is key in strengthening certain PA of teachers. Important aspects to teachers' spiritual wellness include Godly wisdom and the need for teachers to consider establishing and developing a personal relationship with God. Rediscovering these aspects from teachers' perspectives would be a great way forward towards better understanding of how teachers have and might utilise Godly wisdom to guide them as teachers.

Teacher enthusiasm was found by the FMTs as something worth encouraged in teachers. Enthusiasm was seen to be very empowering and has helped teachers to

stay empowered throughout the day and in their work. Teacher managers and teacher leaders need to ensure teachers have positive experiences. Positive experiences of teachers could range from teachers being treated fairly and justly at their workplaces, and being given their rightful entitlements. So, anything that would give teachers positive experiences should be something to be considered.

Also, another area that teachers should be exposed to and learned about are the PA of successful others. Understanding and learning about successful others regarding their PA was something agreed by the participants of this study to have helped strengthened certain aspects of their PA. The why and how successful others were unique and have become the teachers they should be could be areas for further research. The lessons learned from these successful others, such as those learned from the *Mo'onia* of this study, could be empowering lessons for teachers and to strengthening of their PA.

Collaboration amongst teachers and teachers having positive team spirit were aspects affirmed by the participants of this study to have helped in strengthening certain aspects of their PA. Therefore, it is implicated that teachers are to be consistently encouraged to collaborate and to nurture positive team spirit in any team, group, or personal activities. This would create positive working atmosphere and maintain inner peace for teachers and others, which are needed conditions for PA strengthening.

Teachers' PA are strengthened when inspired by significant others. Significant others not only were influential in teachers' PA formation but they were effective in strengthening certain PA of teachers. Developing of teachers and of Tongans to become significant others is an area suggested for further research.

The participants of this study also affirmed certain factors related to teachers' professional self. These included students' achievement, positive professional development experiences, re-enforcing school policies, and incentives for teachers. Through teachers' enhancement development activities, teachers should be encouraged in various ways that they may help improve students' achievement because positive student achievements strengthen teachers' PA. Professional development experiences for teachers should also be something planned in a way that teachers would have positive experiences while undertaking such. According

to some researchers (Bell, 1993; Bell & Gilbert, 1996; Tapa'atoutai, 2003), effective professional development experiences for teachers are those where teachers' needs are met, personally, socially, physically, and professionally and teachers feel empowered to grow as teachers. Punitive approaches do not work.

Teachers through PA enhancement opportunities need to be consistently reminded and encouraged to follow rules and comply with school policies. Exploring teachers' ways to effectively and positively encourage and empower teachers to comply with school rules and ministerial code of ethics would be helpful. Compliance with policies and school rules were considered by many of the FMTs to have helped with strengthening of their PA.

Last but not the least, teacher incentives and rewards were also effective in enhancing certain PA of teachers. So, providing teachers with incentives of some kind is suggested since it will strengthen teachers professionally, hence promoting teachers' classical professionalism.

10.2 Contribution to knowledge

This study's contribution to knowledge is multi pronged. At the proposal stage, my inclination to consider Vygotsky's socio-cultural theory (Vygotsky, 1986) and the Social Influence theory (Eagly & Chaiken, 1993) as the conceptual lenses for this study was a decision which required further discussion with my initial supervisory team due to their perceived insufficiencies as appropriate lenses for the analysis, and interpretation of the data this study would gather. As advised, a study-context (Tongan) attitude-related framework resulted: the *Mo'onia* Attitude Conceptual model (see Chapter Three). The model was an attempt to contextualise the understanding of attitudes from the literature into a Tongan frame and to weave into it relevant knowledges about attitudes from Tongan worldviews. The model also articulates its key concepts with due attention to the intentions and purposes of this study. The contribution made by this model is mainly but not limited to attitude theorising, where relevant and culture-appropriate metaphors are used. Thus, surfacing fundamental beliefs and understanding of attitudes and commonly held views amongst Tongans which might also perhaps exist amongst other Pacific communities.

The second contribution of this study happened shortly before I embarked on writing the methodology chapter. At this stage, I was conscious that the mixed methods design considered as guide for the design and the data gathering processes undertaken in the study was not the sole source, rather there were other key sources of methodological guidance that have enlightened both my theoretical and practical methodological understandings leading to the strategic thoughts, insights, plans, and practices I took throughout the design stage from the *teu* planning phase to the *tui* data collection and analysis stages. The two main methodological knowledge bases were Thaman's (2003) Kakala research model, and the strong convictions I had to follow a strength-based approach to research, which I later linked to Breggren and Wray's (2002) positive-deviants approach to research. So, to give due recognition of how these sources have contributed and were appropriated in this study came the *Kakala Mo'onia* Pedagogical Positive Deviance Research Model as introduced in the methodology chapter of this thesis. The *Kakala Mo'onia* Pedagogical Positive Deviance Research Model is a contribution this study has made to Pacific and Tongan research methodologies. Simply based on how it has been employed in this study, the *Kakala Mo'onia* Pedagogical Positive Deviance Research model could be used as a complementary methodological frame employed alongside other relevant research models, such as its use alongside the mixed methods design in this research. It could also be used as a research methodology on its own, specifically, in cases where the theoretical underpinnings to research are closely aligned with the duo sets of theoretical groundings as offered by the *Kakala Mo'onia*, its pedagogical and positive deviance underpinnings.

Another contribution this study has made was to Pacific and Tongan research methods by its introduction of the *Talanoa Fungani Mo'onia* research method. *Talanoa Fungani Mo'onia* research method was used in this study as a companion research method for the *Kakala Mo'onia* Model. Not only the *Talanoa Fungani Mo'onia* research method was the most appropriate variant of Talanoa according to Pacific and Tongan researchers (e.g., Paea, 2015; Vaioleti, 2003; 2006; 2011) for this study, but this method was also seen as the possible research method which could be used alongside studies where positive deviants are used as study participants. Its name has the advantage of clearly communicating already the

essences and the very purpose of the Talanoa, to *talanoa* about participants' uniqueness as successful deviants of the population studied, and why they were so.

Further, this study has also added to the area of theory regarding attitudes and PA in relevant fields as it introduces the *Kupesi Lilo 'o e Tonga* (KLOT) model, the Atomic Paradigm of Attitudes (Professional Attitudes) Model. The model presents the possible connections attitudes (and PA) have with a person's heart, and how the functionality, and the nature of these constructs: values, beliefs, and attitudes (PA) are here portrayed as separate entities, yet inter-related and inter-connected.

As a contribution this study has also introduced the Professional Attitude Enhancement Model, *Fale Ako 'o e Mo'onia*, for Tongan teachers. In part, the model is an informed construction based on what the *Talanoa Fungani Mo'onia* participants have popularly suggested that PA enhancement programme for teachers as the way to help enhance teachers' PA. The *Fale Ako 'o e Mo'onia* PA enhancement model highlights the essences of this study in a house form, which interestingly aligns with the Tonga Ministry of Education and Training Professional Development Framework of *Langa Fale Ako*. This allows *Fale Ako 'o e Mo'onia* PA Enhancement Model to be an additional contribution and extension to Tonga's *Langa Fale Ako* Framework in a number of ways. Simultaneously, the *Fale Ako 'o e Mo'onia* merges some of its philosophical underpinnings to those of the *Langa Fale Ako* Framework, suggesting their oneness in purpose to help enhance Tongan teachers to become the *Faiako Ma'a Tonga*, the Tongan teacher *Mo'onia*.

Last, but not least, this study has also made contribution to the Pacific, Tongan, and the international literature in the area of attitude and PA as key aspects to teachers' professionalism (Evans, 2008, 2011, 2014). This study has contributed to the professionalism and the PA literature by providing an empirically informed understanding of PA, PA formation, and strengthening.

10.3 Strengths and Limitations

The research design of this study, like most studies, has strengths and limitations. One main strength was the use of a multi-perspectives research design to inform the research and answer the complex research problem (Fraenkel et al., 2012) corresponding to the *Faiako Ma'a Tonga's* professional attitudes, formation and strength. So, blending of Western and Tongan concepts was a strength of the design.

A further strength was the use of a mixed methods design where two sets of data were produced in one study tool, the survey, to provide intra-methodological triangulation of the data provided by the participants. Such approach has been used successfully in other studies (Mwalongo, 2014) and others. This approach to data production was appropriate in this study because the focus of this study was more on attitudinal qualities and PA, so to ensure further explicit accounts, rating reasons were provided by the participants to elaborate and clarify their quantitative rating agreements to survey items. This approach was perceived highly appropriate, hence an added strength to the design of the study.

Also, an additional strength to this study, was the use of the pre-survey to provide baseline data for the development of the study's main survey. Given the scant literature directly related to the foci of this research, collecting baseline information via a pre-survey from the actual site of the study with participants similar to the intended participants of the actual study was a further advantage to the design of this study. The pre-survey ensured focussed, up-to-date, and relevant baseline information were collected, hence heightening the credibility of the information upon which the survey design was based.

Another strength of this study was its use of a context-relevant variant of *Talanoa*, *Talanoa Fungani Mo'onia* as one of its research methods. *Talanoa Fungani Mo'onia* was a research *Talanoa* tool with specific intentions and clear que guide for a researcher, me in this case. This *Talanoa* strategy speaks explicitly about its essences and purpose for employment as a data collection tool in this study. The coining of an appropriate study context-pertinent strategy for the kind of *Talanoa* as expected to take place ensured focussed and relevance of the data collected, thus added value to the design of the study.

Introducing the *Kupesi-lilo-'o e-To'onga* (KLOT) also added further strength by providing a theoretical frame to which the findings of this study could be further enlightened and meaningfully explained to certain extent. I believe the sense of inter-connectedness, inter-relatedness amongst the findings of this study may not have been better theoretically unified in a way other from the KLOT model introduced in this study.

The inclusion of the *Fale Ako 'o e Mo'onia* PA enhancement model for this study epitomises the attainment of what this research has ultimately intended to achieve, which is another added strength of this study. Not only that it has implications for PA enhancement of Tongan teachers, but it sits well with the MET *Langa Fale Ako* Professional Development Framework (MEWAC, 2010), hence its considered as a timely and relevant extension of *Langa Fale Ako* PD framework. Without these elements, this study may not have been as robust as it is.

Regarding limitations, this research was restricted to the context of Tonga, where data were collected from a sample of *Faiako Ma'a Tonga* secondary, middle, and primary school teachers. Therefore, the results may not be necessarily generalised to other settings. However, with the involvement of teacher participants from 70 schools (primary, middle, and secondary schools), from the two main island groups of Tonga, Tongatapu and Vava'u, both rural and urban areas, government and mission schools a rich description of the valued teachers' PA understanding, formation, and strength were obtained. The findings provided insights into the valued teachers' PA in Tonga, but were not generalised beyond this context. Interested teachers and researchers will be able to judge if the findings and conclusions are relevant and resonate with their country's practices.

Another possible limitation are my own prejudices from having been a teacher and school manager for years in Tonga. For instance, due to my professional background and familiarity with the research sites and participants, the data produced may have been influenced. My knowledge and experience might have influenced me towards taking certain things for granted or unintentionally making the participants self-conscious of specific issues (J. Mercer, 2007). As such, I ensured data gathering and their validation were done using a range of methods, thus enabling both within and between methods triangulations.

10.4 Implications of the study

10.4.1 Implications for the Tongan Government education authorities and policy makers

The findings of this study have implications indicating that in order for teachers' PA to be further developed and enhanced through pre-service and in-service teacher education in Tonga, certain policies are to be enacted, effected, and implemented at

appropriate levels of the education sector. The three key policy matters informed by this study are related to teacher professional development, teacher values and beliefs, and matters concerning teachers' hearts.

Central in what the participants of this study have suggested as effective avenue towards enhancing teachers' PA is through ongoing PD activities. Part of such development opportunities are for the enhancement of teachers' PA, and perhaps others like school and student leaders.

The reported lack of PD opportunities for teachers in school is a clear indication of how this important part of teachers' professional enhancement and learning are critically needed to be policy mandated to ensure their effective and ongoing execution for teachers. Professional development was one of the factors identified by participants as very effective in both the formation and strengthening of their PA. In other words, through teacher participation in PD activities, formation and enhancement of their PA could be effected simultaneously, like killing two birds with one stone. To ensure every teacher is further enriched and professionally developed during their years of service with the necessary professional helps they need, PD is therefore critical, and this cannot be over-emphasised. Perhaps also necessary, teachers need to know about the range of possible PD experiences available to them as teachers. For instance, the self-guided PD types which some of the FMTs commonly practised, the in-school, and the out-of-school PD types (Tapa'atoutai, 2003). The latter two need to be policy mandated so to ensure they are seriously considered, given budget allocations, prioritised to be something planned for and to be implemented at all levels of the government education sector. It is apparent, that without such policy mandate, the criticality of the need to have ongoing PD and PA enhancement activities for teachers and educational leaders' may not be fully recognised.

Further, the Tongan government initiative for registering of teachers in Tonga is a pro-PD and PA enhancement initiatives for teachers. Simply because for teachers to remain registered, certain number of PD hours must be met, and teachers' professional standards will provide the key standards for the PD training of teachers to enhance their professional practices, attitudes, and behaviours. These aspects are common in countries where teachers are registered as their recognition of being part

of the teaching profession like New Zealand and Australia. Teachers to undertake ongoing PD sessions of some kind will undoubtedly enhance themselves holistically thus revitalising their knowledge, skills, and understanding of concepts, ideas, pedagogies, and practices related to what they do as teachers.

This study also found PA to have been defined as values and as beliefs, linked to teachers' hearts, and critically influential in effecting the formation of certain PA of teachers. Due to teacher values and beliefs being central in teachers' PA formation and informing their professional attitudinal qualities, it is therefore suggested that these aspects need serious considerations, and their appropriation as policy matters is highly recommended. A move to review, re-define, re-articulate, re-enact, re-promote, and re-enforce values and beliefs most appropriate for teachers and teacher leaders are recommended to be prioritised in the Government education sector. Further, it is timely that the value statements clearly articulated in many of the official documents of the MET should be revisited and ensured practised at all levels relevant for their application in the education sector. To date, paying lip service to these values has not done much good at all. Therefore, it is suggested that a move to ensure these values are translatable into schools, teachers, and students' code of conduct and behaviours, and practices to ensure fruition are a must because without which, it is likely that over time, teachers' PA and professionalism erosion may still be witnessed.

Teachers' values and beliefs should no longer be underestimated or taken for granted, for they are heart treasures of teachers, and whatever these heart treasures are, they will shape teachers' PA and professionalism. Therefore, mandating specific directions as way forward towards redefining, re-enacting, and re-enforcing those fundamental values regarded critical professional adornments for teachers society-wide, is critical. Nevertheless, such action should be done with due awareness and considerations of possible ethical issues that might arise due to such mandates being made. Having learned from the successful education systems internationally, such as those of Japan (Lincicome, 1999), and some Scandinavian school systems where life values matter, key life values for Tongans should therefore be matters suggested to be explicitly articulated and integrated into school curricula; taught, role modelled and emphasised strongly to students especially in their early years of schooling.

In addition, a critical inseparable aspect to values and PA learning which must also be strongly emphasised is role modelling. Many teachers have learned certain professional attitudinal qualities simply by watching and observing role models of those qualities. So, PA in this regard critically need role models whose lives epitomise these attitudinal qualities daily and with appeals uniquely aesthetic in nature. So, to ensure fundamental essential values for teachers are taught, enforced, and practiced by teachers, policies of some kind are to be enacted and implemented at all relevant levels of the education sector. For instance, attitudinally professional teachers should be recognised and rewarded, and their success life stories to be shared for others to learn from. Also, the leadership program for secondary school principals (TSSLP) offered few years back should perhaps be revived for school principals and teachers at schools. The Ministry of Education needs to be also proactive in finding ways to effectively facilitate in-school appraisals for teachers and other educational personnels, which may be regarded complementary initiative alongside the government's current appraisal system. Last but not the least, the employment of gracious, empowering, and positive means of encouraging teachers to become the best they could be is one of the key messages learned from this study towards cultivating and nurturing inspiring role models who will continue to become living examples for the teachers and the future of Tonga.

The third aspects important to address at policy level and by educational authorities is of matters related to teachers' heart. As this study has found, that a teacher's heart is the central site to which teachers' PA, attitudes, values, and beliefs are connected and converged. Thus, it implies the significance the heart of a teacher has for the formation and strengthening of their PA, hence their professionalism. So, it is advisable that serious consideration as to how matters of the heart should best address is needed.

Although it was not within the scope of this study, to delve further into how this spiritual dimension of teachers' lives might be further developed, the findings of this study however indicated some possible ways. One of which is to ensure teachers have a personal relationship with God. Due to the interconnectedness of teacher selves: spiritual, personal, professional, and social as revealed by this study, it is therefore valid to say that attempts to address any of the factors related to a dimension of teacher selves, are attempts which will impact on teachers' hearts. A

teacher's heart as discussed earlier is a "wellspring of life" (Proverbs 4: 23), so its significance to a teacher's life, in terms of their PA formation and enhancement as in the case of this study cannot be over stated. While, this aspect to teacher heart development and their spirituality are assumed well look after in mission school systems in Tonga, it may not be so for most of the government schools.

The effort made by Dr Taufe'ulungaki while she was the Minister of Education for Tonga in ensuring government secondary school teachers are developed more holistically is here acknowledged, however, her vision in this regard is far from being accomplished. Possible ways forward should include but not limited to the following: school chaplaincy posts should be created with budget allocation to ensure that all the Government secondary and tertiary institutions have a school chaplain of some kind. The chaplain is to focus on the spiritual wellbeing of school leaders, staff, and students. In cases where finance might be an issue, alternative arrangements could be made if someone is willing to do this job for schools. This is not to say that chaplains are to demand from students and education officials conformation to specific religious beliefs or doctrines rather, they are to create opportunities where teachers and students could be further enlightened on Biblical values and practices to help their growth and development as well-rounded Tongan individuals.

Further, the religious instruction times in schools for students as commonly practised in most schools should be further encouraged, improved, made interesting and inspiring for teachers and students alike. Encouraging and availing such opportunities for teachers and students would make up for any similar missed opportunities teachers and students might have had due to broken family issues like in the case of Mo'onia-45 in this study. Issues of this kind could often led to family members missing out on fellowshiping closely with others who could provide them with the necessary support they might need like that of a local church community, or pastoral care given at home by parents and caregivers.

As this study has revealed, all (100%) of the FMTs agreed to have been guided and led in what they do as teachers by Godly wisdom. Some of these FMTs' professional successes were attributed to God, their desire to please God, and from the Godly wisdom they have. So, it is clear, that this is a key area where both

teachers and students are to be further taught and prepared. Regarding Godly wisdom; a good knowledge of what it is, how to appropriate it, its life benefits, and so forth; matters perhaps more commonly taught in mission schools but not in government schools as yet. Although education on these subjects are always considered crucial in the Tongan context, they are often left to be informally taught in families, at church, and even by teachers as part of their daily admonishing of their students. Given the 100% agreement by the FMTs about the importance to them of Godly wisdom as guide for what they do, it is therefore recommended that the subject of Godly wisdom and ensuring teachers, students, and educational stakeholders' spiritual wellness, a suggested society-wide approach, should be aspects to be addressed alongside matters related to teachers' heart and spirituality.

10.4.2 Implications for the Tonga Institute Of Education (TIOE)

The findings of this study have revealed TIOE to be a place where the FMTs found some of their PA to have formed but not strengthened for some unspecified reasons. This implies the need for TIOE not only to be aware of their empirically proven capability as a teacher training institute with impacts on her students' PA development over the years, but it should also take serious consideration of why none of the FMTs mentioned any of their experiences while at TIOE to have been effective in strengthening any of their identified valued PA.

This study has also found that the TIOE lecturers, courses the FMTs took and their relationships with important others at the institute were effective in their PA development while at TIOE. Accordingly, these findings suggested the need for TIOE leaders and staff to be aware of the effective contributions each of these aspects has made in developing positive attitudinal qualities for teacher participants and the need to see how each could be further developed to maximise their effectiveness in building positive attitudinal capabilities for current and future teacher trainees. Further, it is suggested that lecturers to staff the institute should be of high calibre regarding their content knowledge and pedagogical expertise and they should also be lecturers who are professionally and attitudinally proficient. Lecturers are to be role models attitude-wise, relate well with students, and be enthusiastic promoters of peaceful and harmonious relations amongst teacher

colleagues, students, and their community members at large. They should also be individuals who value others and their welfare relatively more than their personal agendas.

Further, as affirmed by this study, lecturers as role models are crucial in empowering pre-service and in-service teachers while at TIOE. As such, the Ministry and TIOE should consider investing in professionally developing in-service, pre-service teachers, and TIOE lecturers, to ensure they are strategically nurtured in ways to become excellent role models attitudinally, and professionally. Further, I am convinced that successful implementation of initiatives related to key policy matters at relevant levels of the government education sector, or even at TIOE would yield promising results in terms of teachers' holistic development.

10.4.3 Implications for local communities, churches, schools, village communities and special-interest community groups

This study found that both the formation and strengthening of teachers' PA are processes contexts related, and these contexts are those teachers have associated much of their time with, which included their homes with family members, villages, schools, the teacher training institutes, workplaces, churches, and other places. Further this study has also revealed certain people or significant others to have associated with these contexts played key roles in perpetuating the strengthening and formation of teachers' PA. Having revealed these, it is therefore important for family members, school teachers, community and church members to be made aware of their importance as influencers and key contributors to teachers' wellbeing, in particular, the development and enhancement of their positive attitudinal qualities as *Mo'onia* teachers. Therefore, they may also need to know that their act of kindness, care, helpfulness, and setting good examples for others in these contexts are their ways of contributing towards nurturing these valued attitudinal qualities in the lives of others in these communities. It is apparent that amongst the daily inspired watchers, and observers of these good role model teachers are the teacher candidates who are on the make to become Tonga's future *mo'onia*.

As also revealed by this study, key in developing and enhancing PA were those who dared to be different attitudinally. For example, some participants talked about how they observed their parents to have showed them unique life qualities such as

authentic love, patience, and determination. So, parents becoming daily living examples for their children at home is good-seeds sowing into the lives of these loved ones.

Further, as the findings of this study has also revealed that those who assumed teacher responsibilities for the FMTs were most influential, and effective in enhancing certain PA in the lives of the FMTs as they journeyed through life and later became teachers. So, PA seemed to have developed in the lives of the FMTs through observation and interacting with these important others of excellent attitudinal qualities. For instance, parents and their inspiring attitudinal qualities as reported by some of the FMTs were noted to be reinforced in them as they watched and interacted with their them, and further strengthened as these same qualities were emphasised at other social hubs of which they are part. So, this study therefore urges parents, teachers, church leaders, and members of various Tongan communities to be bold, dare to be different and be uniquely inspirational role models for their children, students, and others in their communities. In so doing, positive attitudinal seeds are sowed into the lives of their beholders. Nurturing of PA starts from valued seeds, yields from uniquely superior breed of attitudinally inspiring PA seed bearers, like the significant others with whom teachers have interacted.

10.4.4 Implications for school leaders

School leaders as revealed by this study not only were considered key people in influencing the PA development of teachers, but they were also effective agents in strengthening certain teacher PA. For these reasons, school leaders need to be aware of their significance as agents in developing and enhancing of teachers' PA. Those school leaders very influential were those who were uniquely consistent and highly inspiring in terms of certain professional qualities, values and beliefs of which they lived out in style. Included in the inspirational mode of living for influential leaders were their: consistencies in enforcing certain standards for teachers; being vigilant overseers of teachers and the daily operation of their schools; fairness as they treated teachers daily, and being living testimonies of their words. However, when leaders were mindful of their actions and lived up to what were considered morally right by teachers, these were equally critical in helping teachers developing these PA qualities in their lives. These findings seem to emphasise again that teachers' PA development and strengthening require school leaders with character. It is

therefore suggested that the Ministry should consider investing in school leaders and their development to become successful role models and significant others for teachers, a worthy course towards reclaiming teachers' PA.

10.4.5 Implications for school teachers

As this study has also revealed teachers themselves are key players in ensuring certain PA are developed and strengthened in them as professionals and as individuals. In this way, teachers could therefore be argued to have the ultimate responsibility for their attitudinal development as teachers. While this study has revealed PA formation and PA enhancement to be complex processes with multiple factors involved, the findings indicate that the bottom line to PA formation and PA strengthening seem to rest on teachers' themselves and their will. Further, looking at teacher selves in the light of the KLOT model could be a way forward in teachers' understanding of themselves as spiritual beings, so, to strengthen their PA, a holistic approach is required so to be strengthened spiritually, personally, socially, and professionally.

10.4.6 Implications for further research

This research has pointed to a number of areas where further research could be done to better inform the understanding of PA as a construct, and teachers' PA as an aspect to teachers' professionalism.

Firstly, given this is the first introduction of the KLOT model, the model and some of its conceptual and theoretical components like its key propositions, assumptions and articulations made by the the model are considered fertile grounds for further theorising and future research.

Secondly, it would be crucial to further investigate aspects to teachers' PA and professionalism using the same study context, but perhaps from the perspectives of teacher participants who may be regarded average and unprofessional in their attitudes. An investigation into teachers' PA from the perspectives of these teachers would provide a more complete picture of the puzzle regarding PA erosion that Tongan researchers (Fua et al., 2007; Matafahi & Fusitu'a, 2009) have identified.

Thirdly, a research into areas related to Godly wisdom is also recommended, since this is an area where all (100%) of the FMTs agreed as what they critically needed

to guide them as teachers. Such study may not only provide an indepth understanding of how teachers like the FMTs might have accessed and utilised Godly wisdom as guide in their teaching responsibilities, but it may also help inform knowledge gaps regarding understanding of Godly wisdom from teacher standpoints. Given this research suggestion may not be appropriate for schools and educational contexts with operational philosophies and curricula secular in nature, perhaps in such context Godly wisdom could be looked at in terms of professional wisdom or other kinds of wisdom relevant to teachers' work and professionalism.

Finally, a further research into areas related to teachers' values and beliefs is also needed. Due to the known criticality of these aspects in shaping and determining teachers' attitudes and PA, some studies are therefore needed to help identify and redefine the key values needed for teachers and the future citizens of Tonga to live by, and be enhanced in their lives as twenty first centry citizens of Tonga. Studies of this kind could be very beneficial in re-establishing values and relevant beliefs for current and future Tongan teachers and they may also inform policy directions regarding these matters.

10.5 Concluding remarks

This study is the first of its kind in Tonga to investigate the Tongan valued teachers' PA. My personal experiences as a teacher, school manager and teacher educator have collectively inspired me to do this research.

The findings of this study have revealed that PA formation and strengthening of teachers are about developing and strengthening of teacher selves: spiritual, personal, social, and professional; which are processes centrally linked to teachers' hearts, their spiritual dimension. Effecting the development and strengthening of positive attitudes in teachers have involved complex and inter-related set of factors, associated with certain specific contexts, and were strongly value and belief-bound. People associated with these processes were not the ordinary but rather the extraordinary, who were uniquely inspirational role model figures and selflessly dared to be virtuously different because of others; their God, their loved ones, or significant others in their lives.

Further, strengthening of teachers and their PA could only be achieved through all positive and gracious means, so PA nurturing is a process largely spiritual (since

PA are intricately linked to the heart, the spiritual dimension of teachers) and it is effective when done with genuine love, and grace. Thus, it can be concluded that PA formation and PA strengthening are processes associated with a much higher calling since the standards for their realisation are though subtle, superior than what are normal to teachers in the natural. For Tongan teachers it is clearly a call for a society-wide self-renewal in order for self-revitalisation to be realised. Dared to be different from a biblical sense means to set apart one's life, which is a call for holy living, a notion that sits well with the message of self-renewal, a process originates in and of the heart.

Ko e fungani kakala 'o e Faiako Ma'a Tonga'

Fu'ufu'unga koloa lelei mo mahu'inga', iloa ke fetāiki, taha mo Ma'ananga'

Sani mo fakalekesi 'i he lilo', 'o fakaola mei he loto', 'i natula'

*Loto, 'a e 'olita siofia ai ta'epulou 'a e Ta'engata' 'e ha'a mā'oni'oni 'i he
'Alo'ofa'*

Ko e Fungani Mo'onia Tāfataha', matavai 'o ha'a Mo'onia, Faiako Ma'a Tonga'

Translation: The fine touched qualities of *Faiako Ma'a Tonga*

Priceless treasures mediating self, others and *Ma'ananga*

Polished and refined in secret, reflectively manifested of the heart in nature

Heart the altar, pivotally unveils eternity through Grace to righteous of humanity

The All-Mo'onia, the ever-flowing spring for *Faiako Ma'a Tonga*.

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Appendices

Appendix A: Tonga National Codes of Arm



Appendix B: Langa Fale Ako Professional Development Framework

(by Johansson-Fua (2008). *Faiako ma'a Tonga*. Unpublished manuscript. Institute of Education, The University of the South Pacific, 'Atele, Tonga.)

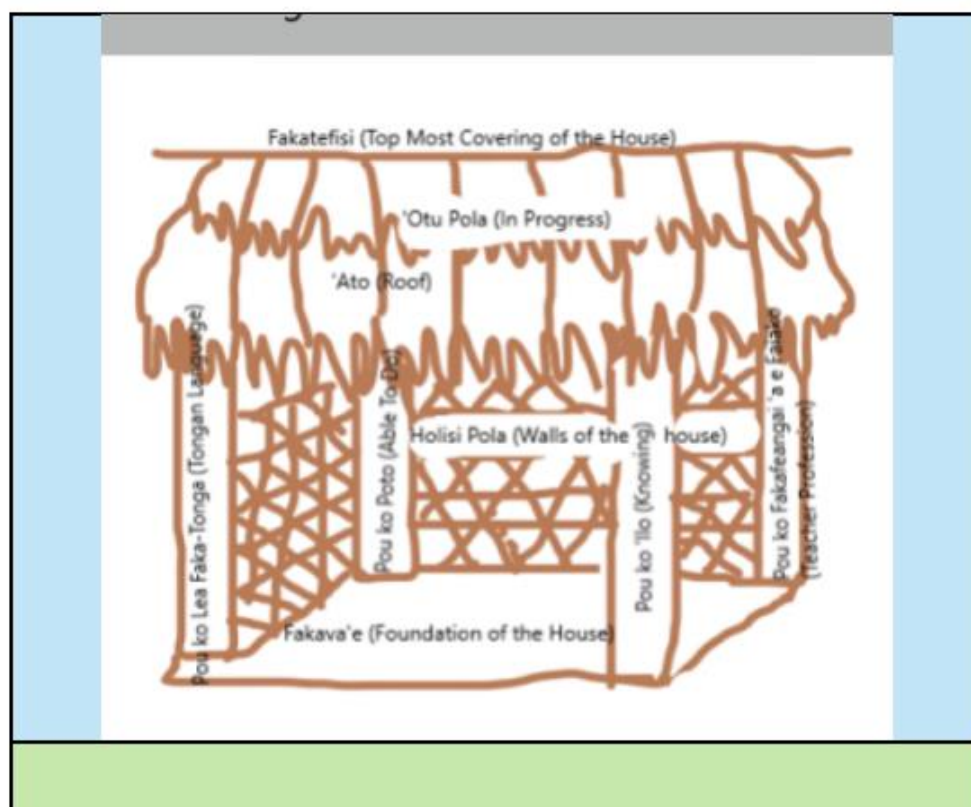


Figure 56: A simple diagrammatic illustration of the Langa Fale Ako Professional Development Framework

Tonga Professional Development Framework

(This document is part of an online article by Johansson-Fua (2008). *Faiako ma'a Tonga*. Unpublished manuscript. Institute of Education, The University of the South Pacific, 'Atele, Tonga.)

Based on the vision of the Ministry and the suggested vision for the Tonga teacher, the following draft framework for professional development is put forward for dialogue: Langa Fale Ako Framework – Building a House of Learning for Tonga Teachers.

The Langa Fale Ako framework is to serve two purposes:

1. To illustrate a developmental approach to teacher education with suggestion of key streams for professional development and the progression through the developmental phases of a teacher.
2. To illustrate the vision for Tonga teachers and the pathway to achieving this vision – as all too often visions are just that – perpetual wishful thinking statements.

Components of the Fale Ako:

1. **Fakava'e** (foundation of the house) – the foundation of a Tongan fale is soil with coconut palms on top of it and a mat over the coconut palms. The building of the fale on solid ground – without cement or timber – signifies a strong foundation on the land (kelekele 'o Tonga). At the foundation of the professional development of the Tonga teacher is all that is core to being Tongan – our beliefs (Tefito'i tui), our identity and what makes us Tonga. The land site where this Fale Ako will be constructed is the Tonga Institute of Education.

2. **Pou fale** (posts of the house) – there are four posts to the house and each post is grounded firmly on the foundation connecting the fale to the land – the fonua and the people. As each Pou is rooted to the land, each Pou is connected to core Tongan beliefs, values and philosophies. Each Pou represents a key stream in the development of teacher profession for Tonga. The following are the Pou:

Pou ko 'Lea Fakatonga' (Tongan Language) – Pivotal to articulating, teaching and researching about Tonga is the Tonga language. The Tongan language is equally vital for the cognitive development of students as well as the preservation and development of Tonga culture and epistemology. The Tonga teacher must master the Tongan language – spoken, written and well articulated.

Pou ko 'Ilo (Knowing) – teachers need to be equipped with the right and appropriate knowledge for teaching. Teachers are also encouraged to be creators/builders of knowledge as well as transmitters of knowledge. This knowledge is grounded on the foundation of the fale – the kelekele – which symbolises the core values of Tonga. Reflective of a changing society, the Tonga teacher is also expected to have sufficiently mastered Pacific and global knowledge systems as they pertain to their teaching subjects.

Pou ko 'Poto' (Able to do) – teachers need to be equipped with the right and appropriate pedagogy for teaching in Tonga. As teachers advance through the stages of professional development, their repertoire of teaching methodologies should also increase and refined.

Pou ko 'Fakafeangai 'a e Faiako' (Teacher Profession) – teachers need to be clear and committed to a set of philosophical beliefs about education and about being a teacher. In the Teacher professional stream, teachers will also learn leadership skills, resource management and convinced of the need for ethical behavior. This post is pivotal to the delivery of quality education and the commitment of a Tongan teacher. As such, this post is decorated with additional sinnet throughout the post to signify its importance to professional development. The sinnet is woven through to reflect the four core values of a Tongan teacher which are:

Loto 'Ofa (faitotonu, anga ma'a, talangofua, mo'ui faka'apa'apa, anga fakatokilalo, fa'a kataki, anga 'ofa, mamahi'I me'a)

Ngaue Mateaki (ma'u ngaue, tauhi taimi, loto fiengaue, fa'a ngaue, longo mo'ui, loto to'a, ngaue vave, mateuteu, ngaue tokamu'a, fakatokanga me'a, fakaongoongo, fa'a fekumi, ngaue fakalakalaka, fa'a fakakaukau, mohu founa, ngaue maaui mo ma'a, mamahi'I fatongia)

Ngaue fakataha (fie fanongo, fakafeohi, fevahevahe'aki, fietokoni, fekoekoe'i, uouongataha, fa'a akonaki)

Anga Fakamatapule (teunga fakamatapule, talitali kakai lelei, Talanoa lelei, Talanoa langa hake, poto he hua, tauhi vaha'a, toka'i)

3.Holisi Pola (walls for the house) – the walls are woven from coconut leaves and are tied to each Pou with coconut sinnet. Each pola is laid carefully overlapping the pola beneath it and that it also reinforces the coverage and the structure of the wall. Each pola is also arranged strategically and in a progressive phase. Each pola – being from the coconut tree, the life plant of Tonga – symbolises Tongan culture, history, politics, economy, past and contemporary issues and all things related to being and Tonga. The pola also signifies the connection between school and communities and the relationships that teachers and parents foster to support

schooling. As the weaving of the pola is also a communal work. Each teacher in his/her development learns to weave a pola and built one on top of another.

The building of the wall of the house, also signify a 'working' phase – or where the Potopoto 'a Niumui practices, reflect and improve on teaching skills to become a master teacher or **Poto'i Faiako**.

Pola ko 'Potopoto 'a Niumui' is the term given to young apprentices who are just beginning their learning. The first pola on the wall represents the teacher trainee and the first year teacher. They are still developing their knowledge, their pedagogical approaches and their profession as such they need the guidance, the mentoring of the Poto'i Faiako.

'Otu Pola – (In progress) between the Potopoto 'a Niumui and the Poto'i Faiako are several stages of professional development.

Pola ko 'Poto'i Faiako' is the term given to the master and specialist teacher. The teacher who has been in the system for a sufficient time to gain skills that knowledge that can be taught to others. This is the teacher who may already be at Head of Department level or seen as a specialist teacher in his/her field. The Poto'i Faiako is also a teacher who can provide leadership and mentor the Potopoto 'a Niumui as well as those who are still in progress towards the Poto'i faiako.

4.Kafa Lalava (coconut sinnet) – the kafa is used to tie or to lalava the pola to each pou and to connect to other pola. The Kafa is used for functionary purposes as through the building of the walls, as well as holding the house frame together. The lalava of the kafa can also be decorative and artistic. The kafa in this metaphor is to symbolise 'Sio atu' – which is to look forward, or to see beyond and to be visionary. As the motto for the TIOE it is appropriate that it is used to hold or to lalava the Fale Ako together. TIOE as the sole teacher education provider in Tonga – is the centre, the clue factor for teacher professional development in Tonga. By using 'sio atu' it also signifies a reflective practitioner, that the teacher is a researcher who seeks knowledge and is able to transmit knowledge through publication, reporting and teaching. As the teacher weaves the pola and lalava the kafa in the construction of the wall, the teacher gains knowledge of Tonga language, forms of knowledge, acquire pedagogical approaches and practice ethical leadership. In this

progression, the teacher moves from Potopoto 'a Niumui to Poto'i Faiako and finally to being the Faiako Ma'a Tonga. 'Ato Fale – (roof of the house) – represents the Faiako Ma'a Tonga.

The '*Ato* is also made from pola and is tied together using the kafa. The pola on the roof faces upwards to shield the house from rain, sun and natural disasters. It is as much about protection as it is about finishing a house that can be useful for living. Without a roof, the house cannot be used.

The *Fata* is a space for storage in the loft of the house. Storage space for Tongan fale is located up in an attic like space close to the roof. In a Tongan house the Fata is the storage for all the 'treasures' or valuables of the family – including mats, baskets, tools and all kinds of valuables. A Tongan house with such storage is always believed to be filled with many valuables and it is rarely without such valuables. In the same way, it is believed that the Faiako Ma'a Tonga symbolises a storage of knowledge, strategies and educational treasures. The 'treasures' of a Faiako Ma'a Tonga are collected through the experiences and the knowledge having built the house from the Potopoto 'a Niumui stage to the Poto'i Faiako stage and finally with the completion of the 'Ato. The 'Ato represents the vision of the Tonga Teacher and the final stage in the Tonga teacher development – that is to teach for Tonga and be the Teacher for Tonga. Hence, Faiako Ma'a Tonga is the vision becoming personified in the teacher, the community educator. At this level, the Faiako Ma'a Tonga, should be useful for all of Tonga, be able to research, teach, advice, write and be a living symbol of the vision. That the pola faces upwards, also suggests an outward look, to sio atu ma'a Tonga – to see beyond, find innovative ideas, create new strategies, use the best of all knowledge forms for Tonga.

Appendix C: Kakala Mo'onia Framework, a suggested Pedagogical Positive Deviance Research Model

Research methodology refers to 'the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes' (Crotty, 1998, p.3). To achieve the outcomes of this study, the research design is underpinned by two approaches: the *Kakala Mo'onia* and Mixed Method research approaches. For this study to adopt a dual methodological approach is fitting because their combination serves a complementary purpose; it allows drawing from both models' relevant features in aid of the study's conceptual, theoretical, and methodological aims. *Kakala Mo'onia* (KM) is a purpose-relevant and context-specific approach appropriate for this research. KM is suggested in this study as a Methodological Positive Deviance approach to research as earlier indicated. KM builds on two approaches to research: one is Thaman's (1993, 1997) Kakala pedagogical research model; the other is Berggren and Wray's (2002) Positive Deviance Research Approach.

Thaman's (1993, 1997) Kakala concept is a metaphor drawn from the Tongan fine arts of garland making with fragrant flowers. The concept of *kakala* from which Thaman draws her metaphor has various meanings as used in the Tongan context. To ease the discussion that follows and alleviate confusions, some clarifications are needed at this point. Kakala (i.e., with upper-case K) will be used in reference to Thaman's Kakala Model, whereas *kakala* (i.e., in lower case letters) will be used in reference to garlands of fragrant flowers, although it could also mean the fragrant flowers and plant parts used in various ways for different purposes by Tongans.

Thaman's (1993, 1997) Kakala pedagogical research model involves three stages derived from the main stages of the *kakala* production process, which are the *Toli*, *Tui*, and *Luva*. These stages closely resemble the Western methodological stages of data collection, data analysis/discussion, and the research findings and outcomes presented to its target audience respectively. Berggren and Wray's (2002) positive deviance approach focuses on the positive deviants (successful models) within a community of study. Successful models are those which provide participants the answers to issues faced by their respective communities. Given the close alignment

of this study in its theoretical and pedagogical underpinnings to Thaman's (1993, 1997) and Berggren and Wray's (2002) work, KM is therefore an attempt to bring together these approaches, drawing from their relevant conceptual, philosophical underpinnings and implications on research in ways to shed light on various aspects and dimensions of this research. This study's attempt to ally these approaches is seen an appropriate action to help align and unify some of the study's key aspects, such as its purpose, methodological design considerations and anticipated outcomes. To appreciate how the Kakala (Thaman, 1993, 1997) and the Positive Deviance (Berggren & Wray, 2002) approaches have informed and contributed to KM, each of these models is discussed further.

Kakala: A pedagogical research model

An overview

Thaman's (1993, 1997) Kakala model has three main stages, the *Toli*, *Tui*, and *Luva* stage. Within the metaphor, *Toli* refers to the picking of the fragrant flowers for garland production; hence its association with the data collection phase in Western-type research. *Tui* refers to the processing of flowers to produce the desired *kakala*. Processing of flowers involves various processes such as ranking (Vaioleti, 2011), classification, reshaping, folding, and patterning of flowers as desired by the garland makers before being strung, woven or plaited to make the garland. *Tui* therefore parallels the data analysis and discussion stages of Western research. The stage of *Luva* is the gifting or presenting of the garland to its intended recipient, hence its association with the sharing and presentation of research results and outcomes to intended audiences and recipients.

Over the years, the Kakala Framework has been modified and contributed to in various ways by interested individuals and groups of researchers. The additions by Taufe'ulungaki & Fua 2007 and Manu'atu 2001, and the blended employment of the Kakala framework by Vaioleti, 2011 are of particular interest because of their relevance and their provision of further conceptual and theoretical lenses for KFM and this research in general.

Taufe'ulungaki and Fua's (2007) modification to Kakala adds a '*Teu*' stage to precede Thaman's (1993, 1997) *Toli* stage. *Teu* in this context means preparation,

so *Teu* refers to all the necessary preparations a garland maker may consider worth completing prior to the garland production process. *Teu* involves preparing for the whole garland production process, that is right from the *Toli* stage through to the *Luva* stage.

Manu'atu's (2001) '*Malie*' and '*Mafana*' concepts are from a *faiva* Tongan dance/cultural performance context, and are added to Kakala as outcomes stages. *Malie* refers to the sense of pleasure, satisfaction, or admiration the onlookers have as they watch the performers in a *faiva*. A performer/dancer who is *malie* could be someone who is very tactful in harmonising their hands, feet, body, eyes and head movements to the words and rhythm of the dance melodies while aptly maintaining eye-contact with the honoured guest(s) of the occasion. Once someone's performance reaches the *malie* stage, the sense of '*mafana*' is there. *Mafana* is that inner warmth, joy, jubilant, and enthusiasm which in one way or another is physically expressed in various elaborate ways by both the dancers and the onlookers. For instance, a spectator who is *mafana* could be identified by his/her shedding of quiet tears, loudly calling out to performer(s) '*malie*', joining the dancing crowd, *fakapale* - giving money and other things such as mats, tapa, quilts, garlands or other treasured possessions on the dancers.

From a blended approach, Vaioleti (2001) in his PhD thesis proposed Talanoa as a very appropriate *vakaua* blend to the Kakala model as a knowledge construction process useful to the creation of unique *kakala* garlands as *koloa* treasured gifts. Vaioleti (2011) uses Talanoa throughout the Kakala research stages to attain his uniquely woven *kakala* and successfully presented *luva* at the end.

Kakala and Kakala Mo'onia (KM)

This section discusses the conceptual differences between *kakala* and KM to highlight their meanings, and the appropriateness of KM as a concept of choice for this study's re-casted framework. *Kakala* and KM as understood and used in the Tongan context is discussed next.

The concepts of *kakala* and KM, it is argued, are conceptually inseparable to a large extent, yet they do have fundamental differences. Understanding the subtleties of these fundamental differences is the beginning of a journey towards appreciating

KM as a concept and its associated conceptual and theoretical implications to research and to this study.

Apart from the apparent differences in their linguistic formational features, their more helpful distinction for our purpose here would be at a level of definitions and their implied meanings as used both in the Tongan context and the context of this study. *Kakala* as mentioned earlier refers to garlands of fragrant flowers or plant parts. Similarly, KM is also a garland type but specially made of flowers called *Mo'onia* and known as the 'royal flowers' of Tonga.

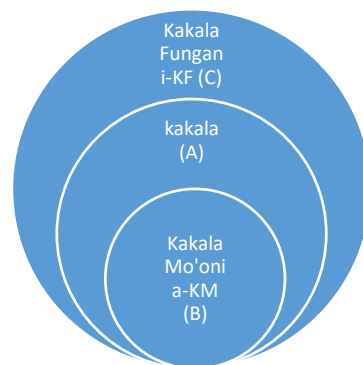


Figure 57: An illustration of the conceptual inter-relatedness amongst the concepts of *kakala*, *Kakala Mo'onia* (KM) and *Kakala Fungani* (KF)

Figure 56 provides a more precise illustration of the conceptual connectedness and links between *kakala* and KM, and what that implies if they are going to be used as *Kakala Fungani* (KF) ornamental garlands.

The seeming complexity of understanding the differences between *kakala* and KM lies within knowing how and when these concepts could or could not be used interchangeably; Figure 56 will help in this clarification. For instance, between the concept of *kakala* (i.e., A in Figure 56) and *Kakala Mo'onia* (i.e., B in Figure 56), *kakala* would be the more general concept of the two referring to almost any kind of *kakala*. KM, on the other hand, is a specific *kakala* type or, in other words, a sub-set *kakala* type. So, it is common for KM to be referred to as *kakala* but *kakala* cannot all be KM, which indicates the existence of specific qualifying criteria which must be met for certain *kakala* to become qualified as KM. From Figure 56, *kakala* and KM are sub-sets of *Kakala Fungani* (KF), which means *kakala* and KM despite their differences as mentioned earlier; in certain circumstances, both could be used and referred to as *Kakala Fungani* - ornamental or enhancement type garlands.

However, for Tongans, KM is the top-ranked garland brand to be considered for any enhancement or ornamental purposes.

Discussing the subtle differences in meaning of *kakala*, KM and their applications in the Tongan context is an attempt to shed light on where this study is coming from regarding its claim of alignment, connectedness, and inter-relatedness between KM and Kakala, which will be made clear as this chapter unfolds. Having highlighted the differences between *kakala* and KM, the discussion will now focus on KM.

Kakala Mo'onia

An overview

Producing a *Kakala of Mo'onia* (KoM) is acknowledged in this study as an intended outcome. That is to say, this study aims to weave a *kakala* made of *Mo'onia* as an enhancement *kakala* for the teachers of Tonga.

Despite the wide range of high ranking and elegant, fragrant flowers in Tonga to choose from for the production of this study's *kakala* for teachers of Tonga, I have chosen *Mo'onia*. Selecting *Mo'onia* as the flower of choice for the *kakala* to be woven in this study was a decision made at the initial conception stage of this study. It was the result of much thinking and discussions with working colleagues, supervisory panel, and in close consideration of the Tongan government schools' teacher working milieu, cultural contexts of Tonga, the purpose and anticipated outcome for this study. Furthermore, identifying *Mo'onia* as flowers of choice for the *kakala* for the teachers of Tonga as intended by this study came from a personal interpretation of the indicated professional needs for teachers in Tonga as acknowledged by Matafahi and Fusitu'a (2009), Taufe'ulungaki (2013), Thaman (1998), among others. The Tongan teachers indicated needs, metaphorically, are precisely a need for a KoM, an enhancement *kakala* (KF). Put simply, it is a need for enhanced professionalism, particularly in their professional attitudes. Given the Tongan teachers' need for a KoM, this study has therefore acknowledged weaving a KoM for the Tonga teachers as its key goal, which has in turn informed the adoption of KM as an appropriate concept to capture the methodological underpinnings and the positive approach considerations this study has made during this research.

Kakala Mo'onia and Positive Approach to Research

The choice of *Kakala Mo'onia* (KM) as a metaphor for use in this study to frame and capture the positive approach for this study in its design, data collection and data analysis phases is a very recent synthesis, despite its early acknowledgement as a relevant metaphor for the indicated needs of teachers of Tonga. KM's adoption as a possible conceptual and theoretical-methodological framework for this study was based around two main considerations: its relevance and applicability in the Tongan context (the context of this study) and its pertinence to study's purpose and overall intended outcome - to weave a KoM, an enhancement garland (i.e., a *Kakala Fungani*) for the teachers of Tonga. To create such a *kakala*, a positive approach was then examined (in 2014, the early stage of this study) and seemed to be the most reasonable option this research needs to take.

The Positive Deviance Approach

The 'Positive Deviance Approach', initially conceived by Wray (1972), was introduced by Wishik and Van der Vynckt in 1976 as a conceptual and methodological framework for use in a community health education context where successful families within a poor nutrition community were identified as 'positive deviants' (Berggren & Wray, 2002, p. 7). As the focus of these studies, 'positive deviants' were viewed as families who deviated from the norm of their community in an upward or positive direction; in other words, they were the 'successful models' (Berggren & Wray, 2002, p.7). Children of these families, despite the poor general nutrition of families in the community, were found to be in the upper quartile of weight-for-age and height-for-age. Mothers of these families were termed 'successful mothers' (Berggren & Wray, 2002, p. 7).

At the heart of this positive deviance approach is an acknowledgement that the answers to issues within communities are already present within those communities. So this framework proposes that changes come from within communities where positive deviants' common ideals are shared as a basis for skills, ideological and practice development (Kadetz, 2014; Marsh et al., 2004). Often, some of the skills and practices identified involve the 'respecting', 'valuing', and 'affirming' of participants, in essence, highlighting the positive characteristics that will achieve a positive outcome (Berggren & Wray, 2002, p. 8; Marsh et al., 2004; Toetu'u-

Tamihere, 2014). Similarly, this study intends to focus on the positive deviant group, *Faiako Ma'a Tonga*, within the broader Tongan government and mission schools teacher communities as a means of addressing and improving the overall quality of teaching in Tonga.

Positive Approach to Research and Berggren and Wray's (2002) Positive Deviance Approach

At the early conception of this research, my understanding of what a positive approach might be for this research entails a number of ideas. These included factors such as this study's intention to focus on the good/best/valued teachers of Tonga, which informed other participant-related factors. For instance, the knowledge I had about Tongan teachers and my experiences from having worked amongst and with many of them strengthened my intention to use a positive approach. For me and in the context of this study, a positive approach involves focussing on teachers with positive attitudinal and behavioural qualities, teachers regarded as good and valued teachers. I was confident with the intention to approach this study positively because of my knowledge that there are such teachers in the field from whom this study could seek support and participation. Further, the notion of a positive approach embraced the idea of how best these teachers could be sampled, so that their positive/professional attitudinal qualities, regarding how they were formed and made stable (i.e., persistent and strong) over time, could be shared meaningfully, the intended focus of the study. Moreover, from a data outcome-based comparative perspective, the positive approach logically would be the most efficient way forward, given the study's aims and what it intends to achieve. It was assumed that a study of participants with positive professional qualities only could contribute more positively towards the anticipated data, whereas a study of participants with either negative or standard qualities, or a study where participants are a mixture of teachers with a range of professional qualities would produce results reflecting negative qualities. Besides, the idea of a positive approach also fits well with the concept of *Faiako Ma'a Tonga* (FMT), which in general is a concept referring to the excellent and valued teachers of Tonga. The inclination for this study to use a positive approach to research was also part of its aims as this study aims to provide professional attitudinal enhancement ideas and strategies for

teachers, the notion of enhancement seems to resonate well with the notion of a positive approach.

Based on the above-stated ideas and rationales, the study was then designed using a positive approach; subsequently, the data was collected, analysed, and it was much later, in late 2016, I came across the Berggren and Wray's (2002) Positive Deviance Approach (PDA). This PDA right away captured my attention because of its theoretical and conceptual underpinnings relevant to much of the design considerations already applied to this study.

Kakala and Kakala Mo'onia

Reasons for considering Thaman's Kakala model included the pertinence of its conceptual ideas and their implications for research, which I found useful and meaningful. The Tongan fine art of *kakala* making from which Thaman's Kakala concept originates is something I resonate with because garland making is not only a personal hobby, its a cultural activity I have knowledge about. *Kakala* making of various kinds is something I grew up seeing done aesthetically well by my mother since childhood. My knowledge and skills in garland making has enabled me to make various kinds of garlands for others whom may not have had a chance to attempt making even the simple ones. On various occasions, I have had chances to apply my skills to make garlands from a range of artificial materials which have often received admiration and praise for their uniqueness, beauty, and versatility by family members and other recipients. Perhaps it suffices to say I have a reasonably good knowledge of *kakala* making, however, for someone to become skilled at it requires time and practice.

Furthermore, the Kakala research model constituted an underlying intrinsic research framework, from which I frequently drew guidance for this research either consciously or semi-consciously during the process. With this framework in mind, it has allowed me to envision this thesis' stages of *Luva*, *Malie*, and *Mafana*, which I have found very inspiring and encouraging. Lastly, *kakala*, *fungani*, and *mo'onia* are connected conceptually in their source context (i.e., all from the Tongan fine art of garland making), applications and implications despite their emergence at different stages of this study.

With these ideas, experiences and rationales, I started to find myself frequently reflecting and pondering on how best I could utilise the Kakala research framework, its associated modification and the PDA in a blended approach to bring about the enhancement *fungani mo'onia* this study aims to have. Around this time, the concept of *Kakala Fungani Mo'onia* (KFM) emerged as a plausible framework to work with. However, as I started developing the framework using the KFM concept, I came to realise the potential issues of clarity non-Tongan readers may encounter due to seemingly intense conceptual distinctions this thesis would have to make in order to bring KFM into perspective. Consequently, the only appropriate alternative left was the concept of *Kakala Mo'onia* (KM).

Although the idea of KM came through at almost the same time as KFM, it was not an option I adopted immediately due to various personal and cultural reasons, such as its robust association with top-ranked aristocrats and elites in the Tongan society. It was this sense of deep respect I had towards these esteemed elites, in addition to my understanding of myself as a *tu'a* commoner, which gave me a sense of reverence affecting my decision not to consider using KM. With the foreseen inconveniences KFM may effect in its conceptual clarity and on the thesis as a whole, KM was chosen instead.

Mo'onia and Kakala Mo'onia

What is mo'onia?

Worth recapping at this point are two of the meanings of *mo'onia*, which will be useful in the discussion here. For garland making, *Mo'onia* (*Garcinia gutifera*), also alternatively known as *Heilala*, is the royal flower of Tonga, the highest-ranked and best-regarded flowers among Tongan people. That is to say, the *Mo'onia* flowers would be the most suitable for use in garlands for the royalty, nobles, elites, honorary guests, and anyone of recognised status. Churchward (2015) defines *mo'onia* as 'real [or] true [or] ideal' (Churchward, 2015, p. 369), which refers to things or a person(s) as 'the real one', 'the best', 'the ideal', 'the one', or '*Mo'onia*' due to unique and recognised accomplishments, qualities, or strengths they have. It is from this context that in this study, the FMTs are and would be referred to as *Mo'onia*; indeed, in the eyes of most Tongans (if not all) the FMTs are *Mo'onia*.

FMT, in its original context (reference), is an encompassing term embodying the holistic (i.e., philosophical, cultural, social, physical, spiritual, and educational) ideals the Tonga Ministry of Education has envisioned teachers to work towards attaining, to become valued teachers in Tonga. Simply put, FMT is the concept embodying what it means to be a valued and professional teacher in Tonga, hence their consideration as participants for this study. Also, of interest to this study is to further explore these FMTs' valued professional attitudes, in particular how each of their identified valued attitudinal qualities was formed and strengthened. These aspects of the FMTs professional attitudinal qualities are assumed by this study to be amongst the central contributing factors as to who they are as good/valued/professional (i.e., Mo'onia) teachers.

Kakala Mo'onia, a suggested Pedagogical Positive Deviance Research Model

The above discussion is meant to highlight the links amongst some of the key concepts that have contributed towards this study's choice of KM as a conceptual framework to inform both the pedagogical and positive approach aspects as adopted by this research. Simply put, the *Kakala* concept of KM captures some of the pedagogical elements to this research and *Mo'onia* the positive approach elements to research. The notion of KM as a *fungani* enhancement garland is where KM is linked to both the study's aim and its intended outcomes. In a nutshell, KM is suggested as a valid and more encompassing research frame suitable for this study in comparison to a choice to use the Kakala framework alone, or the PDA alone, or even an attempt to draw from both frameworks to highlight the purpose and its intended outcomes, still none of the above choices would be able to capture fully these critical aspects of the study, which KM explicitly does.

KM, in its conceptual meaning, aligns with the key features of Breggren and Wray's (2002) PDA. For instance, the PDA focuses on the positive deviants or the successful models in a community of study and so does KM, that is, *Mo'onia*, the FMTs in this study context. The PDA states the answers to issues within a community of study, comes from within (i.e., with the successful models), and KM has indicated such assumptions as well. In this study, it intends to draw from the strong and unique valued PA of the FMTs to help inform professional attitudinal enhancement development strategies and programmes for Tongan teachers. In these

regards, KM resembles Berggren and Wray's positive deviance approach. However, KM offers more such as its explicit intrinsic pedagogical features to research which are partly informed by the Kakala Framework. (Say few other points here about the differences between PDA and FM)

Characteristic	Description	Positive Deviance Approach (PDA)	Kakala Mo'onia (KM)
Epistemology			E.g., Constructivism & Pragmatism
Theoretical Perspective			E.g., Interpretive
Purpose	Conceptual/methodological approach to research	√	√ Explicit and context specific
What acknowledged	Answers to issues within communities are already present within these communities	√	√
Participants	The positive deviants (those deviate in positive directions/the successful models)	√	√
Research process	Research Process identified	It informs the research process to a certain extent.	√ With proper emphasis on the successful model participants, their selection, treatment and acknowledgement.
Research method	Associated research methods identified	-	√
Research outcomes	Common ideals of positive deviants are acknowledged as the basis for skills, ideological and practice development	√	√

	Highlight positive characteristics that will achieve positive outcomes. Therefore, changes come from within	√	√
	Could draw from valid and relevant ideas and teacher practices outside the study context to support and enrich research outcomes	Depends on researchers and the nature of their studies	√

Kakala Mo'onia, Its Pedagogical Aspects to Research

Introduction

This section discusses the different stages to KM as a pedagogical approach to research. As acknowledged earlier, KM aligns with Thaman's (1993, 1997) Kakala Research Framework, and some of its associated modifications; however, KM in its associated stages attempts to highlight the uniqueness in the production process of KM hence their implications to research, particularly in the context of this study.

Mo'onia is amongst those native angiosperms known as *fakaili ngata'a*, or hard-to-grow. The hard-to-grow nature of *Mo'onia* associates with their being regarded as *kakala 'Eiki*, or chiefly flowers. As such, they seem to have special treatment preferences such as the fact that planting, handling and nurturing, precise conditions and skills are required. Giving these plants the right conditions and the precise care they need, will ensure that they thrive. The *Mo'onia* flowers are delicate, uniquely beautiful in colour (red-pink), with small brittle petals, and have a relatively distinct, moderately sweet scent. All these unique qualities combined for *Mo'onia* gives it its esteemed status hence their regard as royal, and the most noble flowers of Tonga.

Mo'onia plants are amongst the kind of trees which could be commonly found planted in the front yard of a family's home garden in Tonga. However, some families do grow them in their backyard, some could be seen grown in bush allotments, and they could be grown in school grounds, church grounds and historical sites. *Mo'onia* trees grown at historic sites, will often never have their flowers picked, unless desired by someone of high ranks such as the royalties and the nobles. Those *Mo'onia* plants planted in the front yards of homes, are often regarded as *'akau tu'umatafale*, plants occupying the faceward side of the house; hence such plants are regarded as taboo to certain extent because of their perceived connection to the lives as represented in the faces of those who either live there, or who may be absent but are linked to this household. As an *akau tu'umatafale*, only people from the household could pick the flowers and people of rank from this household's kainga such as their aunties and their children and anyone they may allow to. Picking flowers from *akau tu'umatafale* would have to be done with respect, conveying the pickers' respect for the occupants and those connected to that household. Respect in this context means having to pick only those flowers that

are ready to be picked and in sufficient quantity, also the flower pickers are to leave the tree without much harm, such as leaving intact few or no leaves and branches to be seen underneath the tree. It would be different of course if the flowers are picked from a tree on a bush allotment. In this case, if it is tall, and no one could climb it, the prepared picking stick will enable the pickers to pick small branches from which they could pick the flowers.

To produce a KM, it involves five stages, the *Teu*, *Toli*, *Tui*, *Sani*, and *Luva*. Each stage is discussed in turn next.

Teu

Teu is the preparation stage in *tui* KM garland making. At this stage, the KM makers get ready all they need for their KM making, including who the KM is for, the occasion, and for what purpose. The maker would also consider how best the garland could be prepared since there are various designs to be designed for the KM, such as those which may be referred to as the traditional, standard and the contemporary designs. The design for a KM garland would also depend on factors such as their availability (i.e., whether they are in season or not), and accessibility factors. The autumn and summer months, which span from around September to March, are the warmer months where the *Mo'onia* flowers are expected to be in full bloom. Some trees may have flowers out of season, but they may not bear as many flowers as they would do when they are in season. *Mo'onia* being delicate, special care must be given to these flowers when they are handled right from when they are picked, processed, and fingered throughout the KM production process. *Mo'onia*, due to their delicateness and being '*eiki*, or chiefly, are hand-picked from the trees. Hand-picking of flowers will not only ensure their petals are unharmed, but that will allow most of what is picked to be of use in the garland making. In cases where the *Mo'onia* plants are tall, other means would be considered such as other picking tools to reach high up flowers. So, the picking tools to prepare would depend in part on the height of the *Mo'onia* plant, where they are located and how the garland makers would like the flowers to be picked. Moreover, if the *Mo'onia* flowers need to be picked from trees at various locations, often the picking task could be divided amongst the garland makers or skilful flower pickers who may not be one of the actual KM makers. A KM could be made by an individual or by a group depending

on factors such as time and design. *Mo'onia* flowers to retain their freshness, form, and beauty, after being carefully picked, they have to be carefully laid to rest in specially made beds. These prepared resting places for *Mo'onia* could either be cool holders made out of hollowed banana stem parts, or they could be readily prepared leaves of specific types. The *Mo'onia* flowers will be rested in these holders until the KM is ready to be made, and at any stage, during the KM production process the KM makers would like to rest themselves, the partially-made KM and the rest of the *Mo'onia* flowers are to be placed in their holders. The makers will continue like that until the garland is complete. Once complete, the KM would have to rest in a holder and in which they will be carried in, to the site of the occasion and opened when it is time to present the KM to the recipient. All of these aspects must be considered in the preparation stage.

What is highlighted in the *Teu* stage to a KM resembles various aspects of research and in particular, this research. For instance, for research, preparation is very vital, and almost everything necessary for successful achievement of the aims of the study would be part of the preparation stage, which was the case when preparing this study. The various factors considered by the garland makers were similar to the factors I considered in this research. These factors included the research's aim(s), anticipated outcomes, time factor, availability of resources, the most appropriate tools for collecting the study data, and who the research is for were considered. Similar for garland makers, Western-type research could be done by individuals or by groups depending on factors such as the nature of the study (i.e., a large-scale or small-scale), time, design, and others. Just as it is crucial in KM for the garland makers to prepare the resting/bedding apparatus for *Mo'onia*, as in research, it is essential for the researchers to be prepared with their data holders such as their field notebooks, their audio recorders, laptops or whatever devices they need to keep in their data until they are ready to be processed.

Having mentioned the *Mo'onia* plants as *akau tu'umatafale*, this highlights an aspect to this study where the *Mo'onia* plants speak of the participants of this study, who were seen as *akau tu'umatafale*, meaning they are people of special worth and of great value to their respective households, families, kainga, communities, and the society at large. These participants represent the faces, voices and lives of those who have specially cared for them over the years and have brought them up to

regard it as a tree of special respect and admiration because of who they are and this is a product of meaningful collective work and effort by many people for numerous generations. As mentioned earlier, picking flowers from these *akau tu'umatafale* requires certain respect, which parallels my approach with participants during data collection; they were approached with care and a deep sense of humility and respect. Some examples of this were making evident sincere acknowledgment of who they are, what they are known to do and have done for their schools and Tonga. From a Tongan cultural sense of respect, providing a little present of some kind is appropriate, this was also something I considered during the preparation phase of this study, although these presents only materialise while in Tonga. These small presents and thank-you notes to participants were a humble token of the sincere appreciation and respect for who they are, for their time and contribution to this study. As mentioned earlier, to pick flowers from *akau tu'umatafale*, it is only for certain people. For this study, the study participants are not only the *akau tu'umatafale* at their respective homes but also at their schools, and everywhere they may go. As the researcher, I felt greatly privileged to be allowed by the participants themselves and their school principals to pick flowers (i.e., collect data) from these *akau tu'umatafale* of families, of schools and their respective communities. Their knowledge and stories, therefore, are a treasure because not everyone could have the chance to access this knowledge vested in these *akau tu'umatafale*. Only privileged researchers would have such a chance to share with and draw from the unprecedented wealth of knowledge of these *Mo'onia*, and I was one of those fortunate individuals.

Once what is needed to consider and prepare for at the preparation is done, the researcher(s) is ready for the next stage which is the *Toli* stage.

Toli

Toli refers to the picking of the *Mo'onia* flowers. At the *Toli* stage, the garland maker should be ready by now with her tools for picking *Mo'onia*. What is essential at this stage though, is ensuring the tools are used correctly and precisely to pick the flowers but simultaneously avoid harming them. Given their delicateness, let alone if they are out of season, every single *Mo'onia* flower would therefore count. Interesting to note, that in picking *Mo'onia* flowers for KM, almost every floret will

be taken by the flower picker. This reflects the value Tongans place on *Mo'onia*. Often, none would be wasted because somehow, all would be a natural treasure somewhere, whether in the KM garland, or as natural perfumes in the garland makers houses or elsewhere. The timing of picking *Mo'onia* flowers is an important factor at this stage as the timing for picking the *Mo'onia* flowers could depend on factors such as the readiness of tools, access, availability of means to get to flower picking sites, weather and other relevant conditions. Since the *Mo'onia* plants are rare by comparison to many of the other garland making angiosperms, to make a KM, if the garland makers do not have a tree of their own, they would, therefore, have to ask others who have *Mo'onia* trees to provide flowers. As mentioned earlier, if the *Mo'onia* plant is located somewhere far from the house of the flower pickers, how best to get to these trees would be something to consider. Similar to many other *kakala* making flowers, they are best to pick when the weather permits and when these flowers are at their best with regards to freshness and appearance; for most flowers it will be in the morning. However, for *Mo'onia*, since these flowers are conspicuous and are often attached to the body of the tree, a certain amount of light is required, so the *Mo'onia* pickers are able to recognise the florets available for picking. So they are best to pick somewhere around mid-morning or mid to late afternoon. Picking them in the afternoon to late afternoon is preferred by some because at this time it is much cooler and therefore better conditions for sustaining the freshness of the *Mo'onia* flowers.

The *Toli* phase in KM parallels the data collection phase in research. Factors identified as crucial in the *Toli* of *Mo'onia* for KM are also factors important in Western research and the data collection phase in particular. For instance, in this research, because of my knowledge of the value and importance of the participants in this study and what they will contribute to the data collection process. All of the data collected from each of them was valueable to me and therefore I had no intention to waste any. At the data gathering stage of this research, all those factors mentioned for the *Toli* phase for KM were relevant considerations, such as access to schools and participants, travel to data collection sites, financial considerations and other related factors. During the data collection, the best times for getting to schools is often not early in the morning when schools are having assemblies and formal gatherings, not during lunch when teachers and managers were having their

time to themselves and lunch and of course not after school because everyone else would be out of school. So the best timing was in mid-morning after school assemblies and school formal morning gatherings and mid-afternoon before the school closes for the day.

For this stage, just as it is vital for the *Mo'onia* flowers to be picked and rested in their prepared cooling bed, it was important how I carefully saved and recorded the note-worthy field data from what took place each day. Audio recordings ensured the information was saved and stored effectively. Once the data collection is completed, the researcher is in a position to bring together all that has been picked and get ready for the next phase, the *Tui* phase.

Tui

Tui is a concept referring to when the *Mo'onia* flowers are classified and processed to make the KM. The classification of the *Mo'onia* flowers varies, but it could be done according to florets with their petals fully open, partially open, or not opened at all. Classification could also be made according to colour, and whether the *Mo'onia* florets are intact or harmed. Classification categories are made as deemed appropriate by the KM maker. These classifications ease and hasten the garland makers' work. Subsequently, the garland makers would creatively pattern and string the flowers according to the design they planned for during the *Teu* stage.

Similarly in research, the *Tui* phase resembles the data analysis phase and discussion of the research, where the collected data is classified as considered most appropriate by the researcher. Once the KM is made, the KM needs *sani*, or final touching. The *Sani* phase is presented next.

Sani

Sani refers to adding final touches to the KM. *Sani* is a process often associated with *kakala*; artefacts such as Tongan *koloa*, material wealth (such as mats, tapa, etc), various artwork of some kind which are intended to be used in a form of *fungani*, or to be worn in public like a KM or displayed publicly. Final touching is meant to give the KM that elegant appearance it should have, thus make it fit for its intended purpose. For a KM, *Sani* involves ensuring proportionality in various aspects to the KM depending on the design. Some KM would have laced loops of

stringed *Mo'onia* as decorative elements to the actual KM body, so these laced loops often need correct proportionality to be worn by the wearer. To achieve proportionality, the KM should have an odd-numbered loop, and slight adjustment of these decorative loops may help at times. *Sani* also involves final cutting of any untied loose ends from the KM. With designs where the *Mo'onia* flowers are stringed onto coconut midribs, and creatively shaped, *Sani* involves checking these creative shapes made of *Mo'onia* to ensure they look perfectly well as they intended to be. At this stage, the garland makers if necessary make any additional decorative fringes of a kind, and this is when they will do all these final touches. In a final touching for KM it would need light application of Tongan oil, and in some cases, it could be a mixture of oil and seawater or water. Tongan oil are of different kinds depending on the fragrant plant parts they are made out of in addition to its coconut or candle nut oil base. These final touches allow the KM to be at its best, prolonging the freshness of the *Mo'onia* flowers, and make it appear elegant on the wearer.

The stage of *Sani* parallels elements of final touching to research reports. Final touching to research could involve activities such as final proofreading of the research report, final editing and double checking various aspects of the thesis. These final stage activities are to ensure final enhancements and that elegance is applied to the final general presentation of the research. The final stage to KM is the *Luva* stage.

Luva

Luva is the stage at which the KM are given to the intended bearer of the *kakala*. In the Tongan context, *luva* is associated with giving one's all. So as in the process of *luva* of a KM, the KM embodies the garland makers' 'all' in producing the garland; right from the *Teu* stage to the *Luva* stage, it involved the garland makers' 'all' regarding how their head, heart, hands, and feet had cooperatively functioned to complete the KM. At the *Luva* stage, this is where both the garland makers and the wearer would feel most honoured, and *mafana*.

In research, the *Luva* process speaks of the stage where the completed research results are given or shared with its intended audience. For many researchers, this would be one of the most rewarding stages in the research process, because findings

are shared with the intended audience and the public learning these sets of new knowledge are able to take steps forward.

Characteristics	Description	Kakala	Kakala Fungani
Purpose	Pedagogical Research Model	√	√
	Positive Deviance Approach		√
Participants			Positive Deviants
Research Process	Identified	√	√ With particular attention to the positive deviants, their selection, treatment and acknowledgement
Research Method	Any specific companion research method		TFM
Outcomes			Underpinnings of positive deviants are the basis for skills, ideological, and practice development.
			Highlights positive characteristics that will achieve positive outcomes

Appendix D: Presurvey and the invitation letter to participants

Introduction

Dear Colleagues,

My name is Sela. Tapa'atoutai-Teisina, a current PhD student at the University of Waikato, New Zealand. I am researching into Faiako Ma'a Tonga's professional attitudes, particularly on how they were formed and made enduring. I would like to ask for your kind assistance by answering the questions below, as your ideas will be very helpful in the designing of a survey instrument for my data collection. Your help will be greatly appreciated and I would like to thank you in advance in anticipation of your contribution. Malo 'aupito! Sela Teisina

Questions (Please feel free to use the other side of this sheet if you need more space for answering the questions)

1. To you, what is **professional attitude**?
2. **How** have your professional attitudes being **formed**?
3. What **factors** have influenced the **formation** of your professional attitude?
4. How have your professional attitudes **been strengthened** or **made enduring**?

Appendix E: Talanoa Fungani Mo'onia (TFM) Protocol

Introduction

Hello and thank you very much for your willingness to involve in this study.

My name is Sela. Tapa'atoutai. Teisina. I am by profession a science and teacher educator. I have worked as a science educator for almost 29 years and for 14 of those 29 years I was a teacher educator here in Tonga. My passion and love for teaching and developing teachers with quality have made me seriously consider this decision to learn more about Tongan teachers' (Faiako Ma'a Tonga in particular) professional attitudes, especially in terms of how their quality professional attitudes were formed and strengthened.

(Name of talanoa participant), I believe that it will be very helpful what you will share with me today about your experiences and perceptions of your professional attitude, how they were formed and made strong. What I will gather from this will be very helpful in informing ways and ideas that could help in developing and building teachers with quality attitudes for Tonga.

Voice recording, note taking and confidentiality

- Ask talanoa participant if you can voice record the talanoa. Let him/her know that it is important to capture their words and ideas, and using the voice recorder will allow you to do this. Also ask if you can take note while conducting the talanoa, to keep track of the talanoa as it progresses. (If interviewee does not permit voice recording, take copious notes and immediately reconstruct the interview afterwards.)
- Inform talanoa participant that nothing they will say will ever be identified with them personally, and the information they will provide will be kept strictly confidential. Their involvement is voluntary. They have the full right to refuse to answer any of the questions and they can withdraw at any time, at any stage during the talanoa process.

Turn on the voice recorder and test it (this should be done prior to talanoa time)

Conception of professional attitude (Questions without number is possible probe)

A1. Please can you tell me about your understanding of the concept, professional attitude.

A2. For you, what are some of the unique professional attitudes that make you a Faiako Ma'a Tonga and stand out from your colleagues?

A3. From those qualities that you have talked about, what would be your three most important or valued professional attitudes?

A4. What is your understanding of Faiako Ma'a Tonga?

A. Professional attitude formation

B1. Please can you explain how each of those three unique professional attitudes were formed? (Let us start with)

How did it all started?

When and who did involve, what process that has been critical in forming that attitude?

B2. From what you have talked about, what are the similarities or differences if any in how each of those attitudes were formed?

B. Strengthening of professional attitudes

C1. Can you tell me your views (understanding) of how each of those attitudes were made strong?

C. Confirm Background Information

D1. Name of school: (answer it myself)

Name of talanoa participant: (answer it myself)

D. Closing Questions

E1. We are at the end of our talanoa now. Is there anything else that you would like to ask me or to say?

E2. If possible, I may be going back to people that I have talanoa with to ask them few more questions. Would you be willing to talk with me again, only for a shorter period of time?

Thank you very much for your time!

Appendix F: Talanoa Fungani Mo'onia Research Method

This study proposes Talanoa Fungani Mo'onia (TFM), a variant of Talanoa, as the research method most appropriate for the purposes of this study and the data intended to be collected in the fourth and final data generation phase. This phase intends to further explore the FMTs' understanding of PA, and their perceptions of how their valued PA were developed and nurtured, leading to their stability and persistence in their lives. This phase is also aiming to identify from the FMTs' perspectives how teachers' PA could be enhanced. All of the above are central aspects to the intended mandates set to be accomplished through TFM. Provided the proposition established earlier of Kakala Mo'onia (KM) as a suggested Positive Deviance methodological research approach fit to provide both the conceptual and theoretical underpinnings for what this research envisaged achieving, TFM is therefore argued a complementary research method appropriate to work within the KM approach. The KM approach to research acknowledges the positive intention this study takes towards identifying the valued teachers' (i.e., professional teachers/*mo'onia* - the positive deviants) *fungani* or unique valued PA qualities, which are the basis for their standing out from many of their teaching colleagues. KF also seeks to guide how the intended data will be collected, analysed, reported and disseminated to target audiences. Within the context of KF, TFM is suggested 'fit for purpose' and an applicable research method within the conceptual and theoretical parameters of KF.

TFM is a derivative of Talanoa (a meta-method), therefore its guiding principles are acknowledged as aligning with those of Talanoa (Coxon, 2008; Vaioleti, 2003; 2006; 2011; Prescott, 2008; Kalavite, 2010; Paea, 2015). Talanoa has been discussed in much detail in the literature (Paea 2015; Vaioleti, 2003, 2006, 2011), and therefore it is not my intention to provide an in-depth introduction to it here. However, to give a brief background to TFM, talanoa as a *founga toli* research method is discussed next.

Talanoa, a research method

Talanoa is a developing Pacific and Tongan research methodology (Paea, 2015; Vaioleti, 2011) and research method (Vaioleti, 2006, 2011; ____). Therefore, its brief discussion here will be in its context as a research method.

Talanoa is derived from two words 'tala' and 'noa'. Tala means 'to tell [or] relate [or] state [or] command' (Churchward, 2015, p.446), while Noa refers to 'any kind of [or] common [or] ordinary' (Churchward, 2015, p. 379). Talanoa, therefore could mean 'common ways of telling something', 'ordinary ways of relating something' or 'telling about things of any kind'. From these definitions, Talanoa implies flexibility in how something or anything could be told and in whatever ways are preferred. This definition explains what Talanoa really is in its simplest sense in the Tongan context. It is the daily, ordinary form of communication amongst people right from their birth until death.

From a research perspective, Talanoa is used metaphorically as a context-specific strategy for collecting research information. Talanoa is also understood to be a meaning making and knowledge construction process in various settings (Vaioleti, 2011). Knowledge construction through Talanoa could either be inter-personal, intra-personal or both. Inter-personally, knowledge construction happens amongst members of a Talanoa group, or between a research participant and the researcher. Intra-personally, this would refer to when the researcher consciously or unconsciously *talanoa-loto*, self-reflects or self-talks, about ideas, aspirations, plans, or issues encountered before and/or after research-related activities. Talanoa in this regard is holistic, inclusive and involves both unconscious and conscious meaningful knowledge co-construction and exchange. Within the use of Talanoa as a research tool, Talanoa could also be working simultaneously as a listening, communication, evaluating, meaning making, knowledge construction tool. Vaioleti (2011) acknowledges the applicability and the capability of Talanoa, as a knowledge construction tool, to work well alongside any of Bloom's taxonomical knowledge levels.

Talanoa as a research method is flexible and could take place without specific prescriptive procedures to follow. However, contextualising the process to suit the contextual milieu and the purpose(s) of a study is recommended (Vaioleti, 2011). Vaioleti further suggests that for talanoa to be successful, the researcher must be of the same culture with the researched and entrenched in the values, etiquettes, and protocols of that particular culture. This is very applicable in the Tongan context, a society predominantly monocultural within its populace (Tonga Department of Statistics, 2013?) indicating seemingly strong links of participants with cultural

values, beliefs and ideals. Failings on the part of the researcher to exhibit appropriate gestures of cultural values and anticipated protocols such as respect, love, care and humility as understood by the researched would be a grave mistake for a researcher if one anticipates reliable data (Vaioleti, 2011) and it is crucial to understand and adhere to these values in any research context.

Most Tongans are hierarchical in the way they think (Thaman, 2016; Vaioleti, 2011), which is often reflected in the way they perceive things, act, behave, and execute responsibilities in various social settings. As such, it is therefore advisable for researchers to give due acknowledgement of the participants according to their respective statuses (Vaioleti, 2011) by using the most status-appropriate language forms throughout the whole talanoa process. Being mindful of these aspects was a very important consideration for me as the researcher in this study since the participants were presumably the *mo'onia* and the most well respected teachers of participating schools. Therefore, appropriate acknowledgement and due respect as deserved was necessary to observe throughout the study. In addition, my own knowledge of cultural values and practices, having been steeped in many of these cultural ideals, was an asset in this study. So, it was in my best interest as a researcher to ensure the most context-appropriate protocols were followed so that reliable and valid data could be collected. Despite the flexible nature of the Talanoa approach as earlier acknowledged, Vaioleti (2011) argued for Talanoa to be effective, it has to be contextualised. It is upon this aspect, I adapted Talanoa as Talanoa Fungani Mo'onia (TFM), to suit the context of this study.

Talanoa Fungani Mo'onia (TFM)?

TFM as defined in the previous section was used in this study as the research method. Research method, and variably known as research procedure (Crotty, 1998) or strategy (Walliman, 2016), is regarded as the practical aspect of research, employed to collect and analyse the necessary information related to research questions or hypotheses (Crotty, 1998; Gray, 2014; Walliman, 2016). Components of a research method includes the what, how and why of certain carefully chosen steps are taken to gather and analyse research data (Walliman, 2016). These aspects to research method guide the discussion of TFM below.

What is Talanoa Fungani Mo'onia?

The conception of the Talanoa Fungani Mo'onia

The conception of the TFM method came about as a result of much thinking driven by my desire to have a reconciling approach which could meaningfully bring together what this research has gathered and accumulated over the years, and perhaps best convey the stories of the study. In the process, I pondered on various research-related concepts which I have read about and there were others which were familiar concepts such as *Mo'onia*, a concept used in my research proposal as a Developing Tongan Attitude Conceptual framework. Another concept was *Fungani*, which I have long considered after it emerged from the study data. *Fungani* was considered a plausible term perhaps to conceptually illustrate the notion of professionalism. The idea to combine *Fungani* and *Mo'onia* resulting in *Fungani Mo'onia* seemed to occur naturally simply because of the existence of such Tongan term(s). Furthermore, the related conceptions about *Fungani Mo'onia* I had at the time seemed match the PA focus of the study. It was much later, when my Chief Supervisor indicated that I could consider including relevant Tongan frameworks, that I decided to also adapt Thaman's (2008?) Kakala Research Framework as *Kakala Fungani*, a Positive Deviance Research Approach for the study. It was around these instances that the idea of *Talanoa Fungani Mo'onia* as a research method was confirmed for these reasons. *Talanoa Fungani Mo'onia* was considered a very appropriate method to work within the Kakala Fungani Approach not only because of its relevance to the very purpose of the data collection phase four, where it will be employed, but its conceptual alignment with the *Kakala Fungani* framework and the overall intention of the study.

Talanoa Fungani Mo'onia, ko e founa toli: Talanoa Fungani Mo'onia, a research method

Acknowledging Talanoa Fungani Mo'onia (TFM) as '*ko e founa toli*', a 'method of picking', is recognising the association of TFM with the *Kakala Fungani* (KF) framework. From the context of the KF approach, *tolu* or the *kakala* picking stage is associated with the data gathering stage. So, *Talanoa Fungani Mo'onia, ko e founa toli* is an alternative way of acknowledging TFM as a research method within the context of KF, one of the methodological approaches in this study.

Conceptually, TFM is made up of three inter-related concepts, *Talanoa*, *Fungani* and *Mo'onia*. The concept *Talanoa* is from Tongan communication, *Fungani* and *Mo'onia* are both from the Tongan fine arts of *Kakala* garland making. Since these concepts have been discussed in much detail elsewhere in this thesis, I will not attempt to repeat them here, however, due emphasis will be made where appropriate. TFM is used in this study's context as a verbal phrase, where *Talanoa* is a verb, and *Fungani* and *Mo'onia* adverbs. It is acknowledged that these three concepts exist in more than one part of speech in their Tongan grammatical structures, hence the variations in their meanings (refer to Chapter 3). To understand what the concept of TFM and its associated concepts may convey relating to meaning, it is necessary to briefly outline the variations in these concepts' part of speeches.

Although *Talanoa* as a concept is used in TFM as a verb, TFM as a phrase is a noun. This variation makes sense because TFM is here used as a research method, and therefore a noun. *Fungani*, as used in the context of TFM is an adverb, however *Fungani* could also be a noun, verb, and an adjective depending on its context of use. In its noun form, perhaps its most common grammatical form, *Fungani* refers to what Tongan women top a *kakala* garland with. Often, it is the best *kakala* cluster of fragrant flowers that would be reserved for *fungani*. As described earlier, *fungani* is also used in a general way when referring to things that Tongans would use to top anything, from food to *koloa* Tongan material artefacts/wealths (such as mats, tapa, artworks of different kinds, etc), to flower bouquet, dancing costumes, Tongan body cleaning and smoothening agents, and basically almost everything. Central to the purposes of the Tongan art of making *fungani* is enhancement, to enhance beauty, value, attractiveness, elegance, quality, and whatever else it can be named. Tongans who are experts and skilled in arts and trades of various kinds have also the skills in making *fungani* creatively. Often, it is the *fungani* that produces the difference in appearance between two items made of exactly the same materials following the same procedure. With the *fungani*'s enhancement ability, *fungani* therefore has the potential to bring difference to quality, appearance, and value of artefacts or anything made by Tongans. *Fungani* would therefore influence the value and status of those artefacts, hence their increased appropriateness for use and presentation at functions and occasions graced by the presence of elites and those higher up in the Tongan social hierarchy. In *fungani* making, often the 'best'

(whatever that may mean in a particular field of art or discipline) would be reserved for the fungani and it is often the last addition, i.e., the final touches to augment beauty, elegance, and so forth of a piece of art, work, or even human-related qualities. Fungani is about empowering and improving value, quality, status and capability of anyone at any social level when necessary. Fungani, also acknowledges the presence of laloni, a foundation of some kind.

Fungani is simply what this study and TFM are in part about, it is an attempt to *tui*, weave and make, *fungani* for the teachers of Tonga. This attempt is a response to the collective voices of concerned educational leaders (such as Fua, et al., 2007; Matafahi & Fusitu'a, 2009; Taufe'ulungaki, 2012, 2013; Thaman, 1998) who have sounded out the need to enhance the teachers' *kakala* professionalism, and for me as the researcher, it is the means of developing a *kakala fungani* professionalism enhancement garland for them.

As mentioned earlier, the TFM research method works in conjunction with the KF research approach. In other words, TFM as a research method closely associates with KF and therefore is very appropriate to use within the context of KF. This is to say that the combined enhancing effects on this research's effort to achieve its overall objectives would be better when the KF approach is employed with an appropriate matching research method such as TFM.

The appearance of *Talanoa* in *Talanoa Fungani Mo'onia* is indicative of TFM as a derivative of *Talanoa*. *Fungani* and *Mo'onia* as used in TFM are not only adverbs describing what kind of the intentions of *Talanoa*, but they speak of the very purposes and functions of TFM. Put simply, TFM is a *Talanoa* strategy with intentions to find out the FMTs' notions of *Fungani* valued PA and *Mo'onia* which have contributed to the development, stability and strength of the participants' (FMTs) valued PA. This study assumes that it is the valued PA with strength (persistence and stability) of the FMTs which has contributed mainly to their professionalism and their recognition as valued teachers (FMT and *mo'onia*). It is therefore the FMTs' *fungani mo'onia* that the TFM research strategy sets out to investigate.

TFM in its application will attempt to elicit from the participants, the FMTs, their perceptions on three main questions related to their *Fungani* and that of others, which are:

- What are the Faiako Ma'a Tonga's understandings of professional attitudes?
- What are the Faiako Ma'a Tonga's valued professional attitudes, how were they formed and made strong?
- What suggestions do Faiako Ma'a Tonga have about ways of enhancing teachers' professional attitudes?

It is anticipated that through TFM the FMTs would share stories of their life realities which would create a sense of connection, *malie* (pleasantness) and *mafana* (warmth/elation) between the participants and the researcher. The researcher arriving at such a stage is often the affirmation that authentic TFM has taken place (Paea, 2015). To ensure this stage of authentic exchanges in TFM takes place so trustworthy and valid data is obtained, other measures should be in place. This study suggests a plan as guidelines of three phases for TFM.

Founga Talanoa Fungani Mo'onia: The How of Talanoa Founga Mo'onia

Devising an explicit plan and guidelines for conducting TFM is argued very appropriate to ensure a quality-controlled approach for a researcher using the TFM approach in research. Having guidelines of some kind forms an instrumental set of reminders about the necessary and appropriate steps to take before, during and after a TFM session. Having guidelines of some sort is better than having scanty notes on a piece of paper, let alone nothing at all, if it is the researcher's intention is to gather valid and reliable data. Since the structured outline plan suggested here is meant to be used only as guide, the guideline is therefore seen as not an issue with maintaining the flow, momentum, and *mafana* (warmth/elation) of TFM, which are aspects central to effective Talanoa and TFM (Kalavite, 2010; Vaioleti, 2011). It is advisable for the guidelines/protocols to be consulted only when necessary, otherwise full attention should be with the participant(s) and their shared *koloa* (treasure/wealth, e.g., story) throughout the process.

The construction of TFM guidelines and its implementation was largely influenced by a number of factors such as my knowledge of Talanoa as a form of Tongan

communication and a research tool, and my understanding gained from being steeped in Tongan cultural values, practices and ideals. In addition, other factors such as who I anticipate the participants to be, participants' possible expectations of me as a Tongan researcher also came into play. My knowledge and experiences with semi-structured interviews from former studies (i.e., Post Graduate Diploma & Masters dissertation researches) were also drawn on at this stage. Drawing from my knowledge and experiences of semi-structured interviews was appropriate because it is in certain respects parallel to Talanoa (Kalavite, 2010). Further, this approach allowed me to take advantage of the best from both the Tongan and Western methodological worldviews in order that valid, and reliable data was collected.

The details of how the TFM was conducted is given in later sections of this chapter, however, the main components will be briefly discussed here. TFM was written both in English and in Tongan (refer to Appendices ___ and ___). This was deemed appropriate in case any of the participants may request the TFM to be in English. Having the TFM guidelines in both Tongan and English was a step towards ensuring the researcher's readiness to ensure the data collected was trustworthy and to minimising any chance for the researcher to fall short of any required preparations in order for the valid and reliable data to be collected. Overlooking this aspect makes possible the collection of questionable data and allows for the development of a sense of unpreparedness, leading to low self confidence for the researcher if there would be a reasonable number of participants for whom TFM would not be conducted in Tongan as anticipated. TFM protocol was semi-structured in nature; questions were included as guide for the TFM. As earlier suggested by Vaioleti (2011), for Talanoa to be effective if needs contextualising to suit context; here TFM requires the same, even though it is flexible. For this study contextualising involves four stages, the: *Filifili* (preparation stage); *Fakakoloa* (actual talanoa stage), the *Fakama'opo'opo* (concluding stage) and the *Fakafa'ahinga* (data analysis) stage (see Table 1 below). Each phase is discussed in turn.

Table 1: Skeletal structure for the Talanoa Fungani Mo'onia (TFM) Guidelines

Stage	Sub-stage	Purpose(s)
1. <i>Filifili</i>		Preparation for TFM
Factors to consider		
• Participant(s)-related • Research resources-related • Context-related • Researcher-related		
2. <i>Fakakoloa</i>	a. Talanoa <i>Fakafe'iloaki</i>	Introduction
	b. Talanoa <i>Fungani</i> Talanoa <i>Mo'onia</i>	Actual TFM
	c. Talanoa <i>Ta Tuku</i>	Conclusion
3. <i>Fakama'opo'opo</i>		Self-debrief and thoughts
4. <i>Fakafa'ahinga</i>		Analysis

Having visual set of guidelines for TFM is helpful in ensuring good preparation takes place before each TFM session, sufficient time and space are allowed at the end of each for the researcher's final reflections, self-debriefing and any necessary actions to eventuate. Each of the stages is presented in turn below.

***Filifili*: Preparation Stage**

Filifili is a concept from the fine art of *Kakala* and *Fungani* making. *Filifili* refers to when the garland makers carefully select not only the proper tools for carefully picking the flowers for their *fungani*, but also what apparatus they would need to collect them onto and contain them in to ensure flowers remain intact, fresh, and sustain their scent, colour, and beauty until the *kakala* or *fungani* is ready to make. The above preparations are required for the *mo'onia* flowers also. *Mo'onia*, although considered the highest in status of all Tongan *kakala*, is perhaps the most delicate of all. Its scent, delicateness, beauty, colour, size, scarcity, and hard to *fakaili*, or 'treat with special care in order to keep alive' (Churchward, 2015, p. 49), could all be a combined package to its status. So in their handling, often *mo'onia* are handled with great care so that their small delicate petals are not ruined, as once they are ruined they are wasted. To pick, collect and preserve *mo'onia* until they

are used for *fungani* making, the pickers, who could be the *fungani* maker herself, needs to have certain knowledge and skill of proper flower maintenance, and all that needs done in the preparation stage. She needs to be *filifili*, selective of the tools to use, how best to pick and collect *mo'onia*, the right types of leaves for preserving the *mo'onia*, and how best they should be transported to where they will be used later in the *kakala* or *fungani* making. Being *filifili*, selective, is all part of the preparation, hence the selection of *Filifili* as concept for the preparation phase for TFM.

The *Filifili* preparation stage may include everything possible the TFM researcher could think of and consider necessary to get ready for any upcoming TFM session. To ensure the necessary considerations are taken into account before TFM, the researcher at this stage is to consider factors which are participant-related, research resources-related, context-related and researcher-related. Participant-related factors are presented next.

Participant-related factors

The participant-related factors being acknowledged first on the list is a gesture indicating the central position research participants should have as the researcher prepares for a TFM meeting. Giving priority to participants' welfare by the researcher includes being prepared to be the best they could be when hosting the participant for TFM, a step in advance to assuring data reliability and trustworthiness.

Participant-related factors could range from learning about who the participant is and any relevant background information, possible expectations the participant may have of the researcher, the participant's social status, possible question(s) the participant may ask, or participant-related documents for any possible issues worthy of discussion with the participant after the TFM, and anything else the research finds necessary to consider regarding the participant. In this research, the choice of the TFM site and the time was all left to the participants' choice. Time and TFM site are aspects which, if they have not been finalised straight away, they should be by the *Filifili* stage. In the context of Tonga, where data was collected for this study, knowing the status of the participant beforehand is crucial and should be ascertained during the preparation phase. A participant who is from a chiefly family would

mean the appropriate language forms for him/her must be prepared for and observed throughout (Vaioleti, 2011). The researcher having a good or reasonable knowledge of the participants is in a way a gesture by the researcher indicating their preparedness to ensure the participant and their shared *koloa* treasure (i.e., data) will be shared authentically and will be treated respectfully.

Research resources-related factors

Research resource-related factors worth considered by the researcher at the *Filifili* stage may include the researcher having to carefully look through the TFM guidelines to ensure everything written there has been well considered, getting all relevant electronic devices ready (i.e., ipods, cd player, laptop, telephone, etc), going through any notes relevant to the upcoming TFM session, noting any other pertinent points to raise with or discuss, if time allows. Considering the financial expenses is important, too, if the researcher would have to travel long distance for the TFM and if the researcher has no vehicle of his/her own, then transportation costing matters, and preparation should all be part of the *filifili* stage. *Filifili* implies being selective, however, the researcher's selectiveness should be within the scope of what would work best to provide him/her with the valid and trustworthy data they are after.

Context-related factors

Context-related factors here refers to the study's general context and the TFM meeting context. Factors of context may include things such as the cultural protocols most appropriate to observe, activities the researcher may consider need doing while at the TFM site, therefore the time factor for successfully completing all these while at the TFM site is necessary. Determining what manner of dress is most appropriate to wear, depending on the TFM context, is another valid point to consider. For instance, if the TFM is to be conducted at a school or public settings, definitely wearing a Tongan formal attire with a *ta'ovala* on is the most appropriate. However, if it is at the participants' home in the evening, and the participant is a close friend, clean casual wear with a *ta'ovala* on would still be very appropriate. If the TFM would be conducted elsewhere, such as at the participant's home, or outside one's office, carefully considering what may be appropriate for the researcher to bring to that setting to ensure the TFM is successfully conducted is

essential. For instance, if it is outside, perhaps considering bringing a small mat/cloth to sit on, having spare batteries for recording devices since electricity may not be accessible would be necessary. All these are important considerations in the *Filifili* stage of TFM.

Researcher-related factors

Researcher-related factors may include things such as the researcher's financial status relating to successfully completing the planned TFM, double checking TFM relevant resources and whether they are all packed and ready to go, such as the technical devices, spare batteries, spare pen and even having enough food if the TFM would require long distance travel for the researcher. The researcher should also be having some ideas of possible expectations the participants may have of him/her. For instance, if the researcher is a well known person and of status in the community, the researcher could expect that the participant may feel very humbled to TFM with him/her. In this situation, it would be helpful for the researcher to be aware of such possibilities and to be prepared with ideas of how best the participant could be helped to feel at ease with the researcher from the first time they meet and at the introduction sub-stage of their TFM. Often, it would be very helpful if the researcher would minimize this perceived difference in status by initiating talanoa using one's sense of humour, in a very respectful way. Choosing to wear seemingly simple but respectful attire which will not identify with the researcher's known status may also be something that would help. Further, at the introduction sub-stage of the TFM, the researcher should be clear about matters that would make the participant feel respected, such as the acknowledgement of him/her as the most important person in this TFM, because they are the owner of the great *koloa* that the researcher is trying to get from the TFM. Additionally, their reassurance about their rights and what their consent implies for them in this context would also be further steps toward the researched participant feeling comfortable with status and any sense of power difference.

As a Tongan female researcher, there is a possibility that the participant would anticipate respectful and honest manners from the researcher. To meet that expectation, the researcher is to be honest and respectful in every way possible. This could be in the way the researcher presents himself/herself such as the way

they sit, see, talk, respond to participants, and the language they use. As a female researcher, being over-dressed in terms of the style of clothing worn, hair do, type of earrings, shoes worn, color of lipstick used, could be very disturbing and distracting to the participant a great deal. Although these factors may seem trivial, they should be considered; the researcher being over-dressed could add to participant's feeling of inferiority, therefore making them less willing to share much of what they have to share, out of fear that it may not be valued because of the researcher's classy look. In this regard, appropriate respectful Tongan attire with sufficient ornamental accessories and facial cosmetics would be very appropriate.

It is also necessary that a day before the scheduled TFM, or whenever is most appropriate for the researcher, they make contact with the participant as a reminder of their scheduled TFM. Such an act would be very helpful in reminding the participants the TFM and it could indicate to participant the researcher's genuine care and respect for them as a participant. Deciding on the TFM site was a decision left for the participants. This decision acknowledges the understanding that the location the participant would find most comfortable would be the site most appropriate for the TFM to be held in.

Selecting the concept *Filifili* (which literally means 'selective'), for naming the preparation stage was done with the intention that it will convey the centrality of the need for the researcher to be selective as one considers all that is necessary in preparation for the TFM. The researcher's selectiveness should be within the scope of the TFM and study aims and the outcomes anticipated to be achieved by the end of the TFM. Having considered all that is necessary and acting on what's necessary in preparation, the researcher then is in a position to meet the participant for the TFM. This is a stage refer to here as the *Fakakoloa* stage, the actual TFM stage.

Fakakoloa: Actual TFM Stage

In the *Fakakoloa* stage, or the actual TFM phase, this is the main phase of TFM and the time the researcher has been prepared for. *Fakakoloa* literally means 'to enrich' (Churchward, 2015, p.55). *Fakakoloa* comes from the root word *koloa* referring to 'goods, wealth, riches [or] possessions [or] what one values' (Churchward, 2015, p.270). *Fakakoloa* would therefore mean enriching someone or something with one's goods, riches, wealth, possessions, or what one values. *Fakakoloa* is a concept

that could associate with a lot of other concepts, including Talanoa. So, *Talanoa Fakakoloa* simply refers to 'enriching *talanoa*'. In the context of TFM, it is the *talanoa* where enrichment of some kind is anticipated by both parties, the researched but particularly the researcher in the case of TFM. This is where questions and ideas the researcher has prepared will be responded to by the researched, enriching the data collected by the researcher, and perhaps the researched to some extent. The researched may feel a sense of *fakakoloa* through the knowledge exchanges taking place between the researched himself/herself and the researcher. The researched's retelling of their personal experiences in response to questions raised by the researcher could be another kind of *fakakoloa* to the researched from a different dimension. Since Fakakoloa speaks of what will happen in this stage, it has been selected as a name for TFM main stage.

The *Fakakoloa* phase is in three sub-stages, the *Talanoa fakafe'iloaki* introduction phase, the *Talanoa fungani*, *Talanoa mo'onia* phase and the *Talanoa ta tuku*. *Talanoa* is again used in naming these phases denoting the dynamism of *talanoa*. This stage and its sub-stages involve a dynamic two-way *talanoa*. It is not just for the researched to listen and respond to the researcher, but more of a natural free flowing two-way *talanoa* (TFM). The sub-stages are acknowledged not as distinct as they may seem, but rather they are used as indication of the key activities the researcher should see happen.

The *Fakakoloa* stage starts with the *talanoa fakafe'iloaki* introduction where the researcher seeks to establish that sense of connection between the researched and the researcher, which is identified by a unique sense of *mafana*, connection and warmth. Establishing this kind of connection is crucial because this sets the tone and flow for the rest of the TFM. To establish this sense of connection, often the researcher would have to initiate verbal exchanges of some kind. For verbal exchanges to be effective, Paea (2015) and Vaioleti (2011) suggest initiating the *talanoa* conversation around a subject of common interest to both parties. In this research, good common ground would definitely be a *talanoa* about school, work, any current news or event, or even a community-wide subject related to teachers' work. The researcher being able to identify possible points of common interest for *talanoa fakafe'iloaki* would be very helpful in establishing this connection with the participant rather hastily, as supported by Vaioleti (2011). This has been mentioned

earlier as part of points to consider by the researcher in the *Filifili* stage, and this is necessary to establish before a talanoa, ensuring TFM can continue. This sense of connection and mafana often associates with the readiness of the participant to provide and bring out authentically what they are willing to share in response to questions raised by the researcher.

In the context of Tonga, it would be very appropriate to have a prayer as part of the *Talanoa fakafe'iloaki* sub-stage to TFM. Having a lotu to start with is one way of acknowledging God, who most Tongans believe in, as the ultimate source of knowledge. Offering a prayer whether by the participant or the researcher, depending on how at ease a participant may feel to pray in this context, would have other impacts on the overall atmosphere of the TFM context. For instance, the researcher acknowledging they could start with a prayer could be one of the ways of signalling to the participant the researcher's awareness of the presence of God, and this gesture may bring further calming effects to the TFM scene, particularly for the participant, moreso than if the TFM continues without one at all. The prayer may also be translated by participants as being assured that what will happen during the TFM will all be well taken care of by the researcher. The prayer could also be another stage where both the researcher and the researched could come to feel more relaxed with each other before the TFM continues.

Necessary introductions such as the researched and the researcher's introductions, introducing the study and all the necessary ethical considerations should be addressed in the introduction phase. Requesting participants' consent to audio-tape recording any of the TFM, and getting the necessary recording devices in place are part of this phase. For this study, as an insider researcher and with an excellent understanding of what a FMT is intended to be, I considered it very appropriate to acknowledge the participant's participation in the survey, their consenting to be part of this TFM, and their uniqueness as a teacher which has made them the FMT, hence a TFM participant for this study. I acknowledge also my sincere appreciation of who they are and what they are doing in their school, communities, families, and wherever they are, indicating my understanding that they are great ambassadors of their families, communities, and Tonga at large.

Following the *Talanoa fakafe'iloaki* is the *Talanoa fungani*, *Talanoa mo'onia* (TFTM) sub-stage. This is where the participant and the researcher start articulating the questions the researcher has brought to the TFM. As mentioned earlier, to maintain the flow of the TFTM at this sub-stage, the researcher may use his/her guidelines (refer to section _____) as a guide only and could refer to it only where necessary, otherwise, full attention should be given to the shared talanoa during TFTM. Having the TFTM phase audio-recorded would be a great advantage to the researcher as they can devote his/her full attention to the ongoing exchanges taking place. Similarly, with any note taking, it should depend on how the researcher feels regarding aspects such as the flow and pace at which the TFTM goes. In this way, note taking could be done when the researcher finds it necessary to note points to further raise with the researched, important points worth clarifying later with what has been recorded. Notes taken could be valuable source of data for later cross-checking with the audio-recorded data. In this sub-stage, while allowing flexibility in the exchanging of ideas and information, it is equally essential for the researcher to be conscious when the talanoa is sidetracked and slightly straying from the subject. This is important to ensuring that the data collected within the limited time availed by the participant is both valid and sufficient data for the study.

The third-substage to the *Fakakoloa* stage is the *talanoa ta tuku* concluding phase. The *Ta tuku* sub-stage involves asking the participant for any further comments or ideas on anything they would still like to say. In the context of Tonga and TFM, it is appropriate for the researcher to once again express their heartfelt gratitude for the participant's willingness to participate in the study and acknowledge anything else the researcher may like to say such as words of blessings and well wishes. In this study, I also reassured the participants of their valued status of being a FMT, a mo'onia, hence their selection as participants in the study. Furthermore, very appropriate also as a Tongan researcher with research done in Tonga, is to show my appreciation with a little token of some sort such as a little card or beautifully decorated home-made card conveying the researcher's heartfelt appreciation of them generously fakakoloa our time during TFM.

Fakama'opo'opo Stage: Final Thoughts

The *fakama'opo'opo* phase happens after the *Fakakoloa* Stage. This is where the researcher sits down either immediately after the TFM session, if time and space allow, or sometime later that day at home or elsewhere very appropriate to reflect, looking through any notes taken and evaluate how things went in the TFM one has had during that day. Often this self-reflection and note taking could be a great opportunity for the researcher to identify what went well and what did not, so that those weaknesses could be effectively addressed for any future TFM session, if appropriate. This could be part of the field notes for the researcher which will be useful as reference points and could be used for cross-checking purposes later when the TFM transcripts will be translated and transcribed. Important points noted here to improve upon should be additional points for consideration during the *Filifili* stage for the the next TFM.

Appendix G: Survey

1

FAIAKO MA'A TONGA PROFESSIONAL ATTITUDES

Survey Questionnaire

I am interested in finding out your opinions about Faiako Ma'a Tonga professional attitude, how they were formed and strengthened for my PhD research. Thus, I would like to know what your views are.

1. Tick (✓) the response that best suits you

Q11		Q12			Q13				Q14		Q15					
Sex		Primary/Intermediate/Secondary			School where you work				Highest Qualification Obtained							
1	2	1	2	3	Government or Mission		Tongatapu or Vava'u		1	2	3	4	5	6		
Male	Female	Primary	Intermediate	Secondary	Government	Mission	Tongatapu	Vava'u	PhD	Master & Post Grad. certificate	Bachelor	Diploma	Certificate	High school certificate		

Rate the following statements related to your professional attitude by ticking (✓) the response that reflects your attitude. (Note: Tick only one response for each given statement). Then, for each response you have chosen give reason(s) why you think so.

		1	2	3	4	5	Write your reason(s) in the space given below
		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree	
A. Conception of Professional attitude (1-7)	1. Professional attitude is the appropriate way to behave in a professional context. A1						
	2. Professional attitude refers to performance accepted by the society. A2						
	3. Professional attitude involves actions, thinking and emotional expressions pertaining to professionals of a certain occupation. A3						
	4. Teachers' professional attitudes help optimise students' and schools' success. A4						
	5. Professional attitudes do not reflect my values. A5						
	6. Professional attitudes determine my professional orientations as a teacher. A6						
	7. Professional orientation as a teacher determine my A7						

2

			1	2	3	4	5	
			Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree	Write your reason(s) in the space given below
		professional attitude						
	8	I believe my personal values largely determine my professional attitudes.						
	B.8							
	9	Societal culture determines how I live.						
	B.9							
	10	Teachers living up to education stakeholders' and important others' expectations are not regarded professional.						
	B.10							
	11	Teachers at TIOE were the main influence on my development as a teacher while at the institute.						
	B.11							
	12	Emotionally shocking experiences have shaped the way I think and act as a teacher.						
	B.12							
	13	The community I grew up in and been part of have done more harm than good in the development of my professional attitudes.						
	B.13							
	14	My beliefs are pillars on which my professional attitudes were formed.						
	B.14							
	15	Professional development activities at my workplaces have been more influential in shaping my professional attitudes than my relationships with colleagues.						
	B.15							
	16	Future professional benefits tend to shape my thinking.						
	B.16							
	17	Someone's social importance determines how influential they are to me.						
	B.17							
	18	Personal values are ~ influenced by family, church, and other social institutional values.						
	B.18							
	19	Important others' expectations guide my behaviour.						
	B.19							
B. Professional Attitude Formation (8-29)								
	20	What I learnt from courses at TIOE impacted my professional attitude development.						
	B.20							
	21	My experiences help confirm what is beneficial and not						
	B.21							

3

			1	2	3	4	5	
			Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree	Write your reason(s) in the space given below
		beneficial for me.						
	22	My village, school and church communities influence my conduct.						
	B22							
	23	My home environment is where I learnt most of my attitudinal lessons.						
	B23							
	24	Biblical principles have not strongly influenced my beliefs.						
	B24							
	25	Adapting to a new working environment influences my professional attitude.						
	B25							
	26	My peers who had a negative influence on me are not important in my professional development.						
	B26							
	27	Relationships with important others at TIOE contributed most to my professional attitude.						
	B27							
	28	Negative experiences have a negative influence on my performance as a teacher.						
	B28							
	29	Conforming to my village, school and church communities' culture is something I do not value.						
	B29							
C.	30	As a teacher, achieving positive students' outcomes encourage me to persist doing things in certain ways.						
Professio nal attitude strength (30-49)	C30							
	31	My spiritual wellness is related to my consistency in loving students and colleagues unconditionally.						
	C31							
	32	I act in ways that will benefit others more than me.						
	C32							
	33	Negative experiences discourage me from acting consistently in certain professional ways.						
	C33							
	34	An understanding of effective and quality professional attitudes do not encourage good attitudinal practice.						
	C34							
	35	Incentives encourage consistent effort.						
	C35							
	36	My enthusiasm motivates me to act as expected as a teacher.						
	C36							

4

			1	2	3	4	5	
			Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree	Write your reason(s) in the space given below
	37	Policy and rule reinforcement at work does not help improve my professional attitude. C37						
	38	Being accountable to others in how I behave ensures that I behave in the right way. C38						
	39	Professional development encourages persistence with certain ways of thinking and behaving. C39						
	40	The way I conduct myself depends on important others' needs imposed on me. C40						
	41	I am influenced by what my students and colleagues appreciate. C41						
	42	Desiring to please God makes me go 'the extra mile' in my teaching responsibilities. C42						
	43	Actions and emotions are moderated by negative and positive experiences. C43						
	44	My optimism at times does not result in positive outcomes. C44						
	45	Negative team spirit discourages certain attitudes. C45						
	46	I do not find professional development useful. C46						
	47	Godly wisdom is what I would like to guide me in what I do as a teacher. C47						
	48	Godly wisdom does not matter in my life as a Faiako Ma'a Tonga. C48						
	49	Pedagogy and curriculum knowledge are just as important as Godly wisdom in my life as a Faiako Ma'a Tonga C49						
	50	I am always prepared for my classes. D50						

D.	50	I am always prepared for my classes. D50						
	51	I always attend the classes I have been allocated to teach. D51						
	52	My students' achievement does not always reflect my efforts. D52						
	53	My students treat me with great respect. D53						

5

			1	2	3	4	5	
			Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree	Write your reason(s) in the space given below
For selection of Talanoa participants (50-64)	54	I rate my participation in the school's extra curricula activities over a year, at 80% and above.						
	55	I attend all staff meetings.						
	56	I rarely have time to offer extra help for students.						
	57	I know that I am characterised as a willing, and good hearted supporter of school leaders.						
	58	I give extra classes to help students when they need it.						
	59	I depend a lot on biblical principles to guide me as a teacher.						
	60	I love to help others who are needy in my community.						
	61	I am well respected in my community.						
	62	I am characterised as an honest teacher/person.						
	63	I am a well behaved teacher.						
E. Faiako Ma'a Tonga (65-66)	64	One of my main goals as a teacher is to see my students succeed in life.						
	65	I understand what Faiako Ma'a Tonga mean						
	66	My understanding of the Faiako Ma'a Tonga concept has changed positively my thinking towards my professional attitudes as a teacher.						

67 67. My three most important professional attitudes are: (*Most important at 1.*)

1.

2.

3.

68 68. Any additional comments about your professional attitude.

.....

.....

.....

Thank you very much for your time and willingness to participate in the survey.

Appendix H: Letter to Chief Executive Office (CEO) of the Tonga Ministry of Education and Training

Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
University of Waikato,
Private Bag 3105,
Hamilton,
New Zealand.

31st of March, 2015

Chief Executive Officer,
Tonga Ministry of Education & Training,
Nuku'alofa,
Tongatapu,
TONGA.

Dear Madam,

Re: Seeking Your Permission to Approach School Principals, and Teachers to Take Part in My Study.

Indeed it is with pleasure that I write this letter seeking your permission to approach the principals and teachers from sampled Government secondary (3) and primary schools (44) throughout Tongatapu and Vava'u to take part in my study (Sample schools are listed on the attached sheet). I am researching into the attitudes of Tongan teachers.

At present I am studying at the University of Waikato towards a Doctor of Philosophy degree. For your information, I anticipate that principals and sampled teachers participation in this study will provide them with an opportunity to reflect on and share with me their ideas on their professional attitudes, how they were formed and strengthened. Their participation will involve survey participants' completing a questionnaire, which will take 30-40 minutes of their time to complete. From this survey, a maximum of two (2) talanoa participants will be chosen from each secondary school and one (1) from each primary school, and they will be interviewed for an hour at a convenient time which does not disrupt the school program. The talanoa will be audio recorded with their consent. Participants will be provided with the transcript of their interview for comment. At this time they may delete, amend and add information.

School system, school principals and participants' names will not be disclosed by any means in the research report. Any transcript and reporting of data would by no means use names, codes will be used instead. Care will be taken to report data so as to minimise readers' ability to identify the data source. Data/information provided will be kept strictly confidential. While every effort will be made to ensure confidentiality, this cannot be guaranteed. Their participation is voluntary and they may decline to answer questions asked at any stage during the talanoa. They will have the opportunity to verify their transcript of the interview, and at this time they can withdraw particular quotes from their transcript and from the study at any time.

If you may have questions or concerns about the study please feel free to contact me at

Telephone number (0064) 7 838 4466 ext. 8923 (office at The University of Waikato)
or (00676) 37429 or (00676) 70021 or 0067675573 (mobile) while in Tonga, or email:
st90@students.waikato.ac.nz

Further queries can be directed to Professor John Williams, (Chief Supervisor) or Dr. Timote Vaoleti (Second Supervisor) or Mrs. Emily Moala Pouvalu (Tonga Ministry of Education and Training's Chief Executive Officer). Their contact details are as given below:

Professor John Williams.
Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Professor John Williams can be contacted at telephone number 0064 7 838 4769 or at his Email:
jwilliams@waikato.ac.nz

Dr. Timote Vaoleti
Faculty of Education,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Dr. Timote Vaoleti's Email: vaoleti@waikato.ac.nz

Mrs. Emily Moala Pouvalu
Tonga Ministry of Education & Training,
Vuna Road, Nuku'alofa,
Tongatapu,
Tonga.

Mrs. Pouvalu can be contacted at telephone (00676) 23511 or at her email:
director@tongaeducation.gov.to

I would like to thank you in anticipation for kindly considering my request.

I would appreciate your support and help with my research.

Thank you

Sincerely yours,

Sela. Tapa'atoutai-Teisina.

Informed consent

I have read the above letter of request for approval of access to forty-seven (47) school principals and selected staff and I am happy for:

- schools and principals to participate in the research.

NAME: _____

SIGNED: _____

DATE: _____

Appendix I: Letter to Directors of Education (Mission Schools)

Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
University of Waikato,
Private Bag 3105,
Hamilton,
New Zealand.

31st of March, 2015

Director of Tokaikolo-'ia-Kalaisi Church School System,
Tofoa,
Tongatapu,
TONGA.

Dear Sir,

Re: Seeking Your Permission to Approach School Principals, and Teachers to Take Part in My Study.

Indeed it is with pleasure that I write this letter seeking your permission to approach the principals and teachers from Lavengamalie Christian School and Lavengamalie Primary School in Tongatapu to take part in my study. I am researching into the attitudes of Tongan teachers.

At present I am studying at the University of Waikato towards a Doctor of Philosophy degree. For your information, I anticipate that principals and sampled teachers participation in this study will provide them with an opportunity to reflect on and share with me their ideas on their professional attitudes, how they were formed and strengthened. Their participation will involve survey participants' completing a questionnaire, which will take 30-40 minutes of their time to complete. From this survey, a maximum of two (2) talanoa participants will be chosen from each secondary school and one (1) from each primary school, and they will be interviewed for an hour at a convenient time which does not disrupt the school program. The talanoa will be audio recorded with their consent. Participants will be provided with the transcript of their interview for comment. At this time they may delete, amend and add information.

School system, school principals and participants' names will not be disclosed by any means in the research report. Any transcript and reporting of data would by no means use names, codes will be used instead. Care will be taken to report data so as to minimise readers' ability to identify the data source. Data/information provided will be kept strictly confidential. While every effort will be made to ensure confidentiality, this cannot be guaranteed. Their participation is voluntary and they may decline to answer questions asked at any stage during the talanoa. They will have the opportunity to verify their transcript of the interview, and at this time they can withdraw particular quotes from their transcript and from the study at any time.

If you may have questions or concerns about the study please feel free to contact me at

Telephone number (0064) 7 838 4466 ext. 8923 (office at The University of Waikato)
or (00676) 37429 or (00676) 70021 or 0067675573 (mobile) while in Tonga, or email:
st90@students.waikato.ac.nz

Further queries can be directed to Professor John Williams, (Chief Supervisor) or Dr. Timote Vaoleti (Second Supervisor) or Mrs. Emily Moala Pouvalu (Tonga Ministry of Education and Training's Chief Executive Officer). Their contact details are as given below:

Professor John Williams.
Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,

The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Professor John Williams can be contacted at telephone number 0064 7 838 4769 or at his Email:
jwilliams@waikato.ac.nz

Dr. Timote Vaioleti
Faculty of Education,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Dr. Timote Vaioleti's Email: vaioleti@waikato.ac.nz

Mrs. Emily Moala Pouvalu
Tonga Ministry of Education & Training,
Vuna Road, Nuku'alofa,
Tongatapu,
Tonga.

Mrs. Pouvalu can be contacted at telephone (00676) 23511 or at her email:
director@tongaeducation.gov.to

I would like to thank you in anticipation for kindly considering my request.

I would appreciate your support and help with my research.

Thank you

Sincerely yours,

Sela. Tapa'atoutai-Teisina.

Informed consent

I have read the above letter of request for approval of access to forty-seven (9) school principals and selected staff and I am happy for:

- schools and principals to participate in the research.

NAME: _____

SIGNED: _____

DATE: _____

Appendix J: Letter inviting school principals to participate in the study

Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
University of Waikato,
Private Bag 3105,
Hamilton,
New Zealand.

31st of March, 2015

Principal,

Dear Sir,

Re: Request Yours and Your School's Participation In My Research.

My name is Mrs. Sela. Teisina. I am currently holding a principal post in the Tonga Ministry of Education & Training, and I am studying at the University of Waikato towards a Doctor of Philosophy degree.

I would like to invite you and your school to participate in my field research. I am conducting a research in Faiako Ma'a Tonga's professional attitudes, particularly on how professional attitudes were formed and strengthened. This study is on teachers' professional attitudes. Your participation in this study will be vital and timely as this study attempts to help encourage teachers in their professional attitudes.

Participation in this study will involve a number of responsibilities including: your kind assistance with your administration team in selecting the best Faiako Ma'a Tonga of the school to be a survey participant; offering your kind service to collect and keep the completed questionnaire in sealed envelopes for picking up by researcher after 2-3 days of giving it out; approval for your school's best Faiako Ma'a Tonga (1) to complete a survey which will take 30-40 minutes of his/her time; and your approval for me to further interview select survey candidate(s), if he/she will be selected as a talanoa participant for the study.

For further information, the survey data collected will be analysed, from which the talanoa participants will be picked. With talanoa participants' consent, I will talanoa with each participant for an hour. I anticipate that participation in this study will provide an opportunity for those that will take part as either a survey or talanoa participant to reflect on and share with me their ideas and understanding of their professional attitude, how they were formed and strengthened. The talanoa will be recorded also with their consent. Participants will be provided with the transcript of their interview for comment. At this time they may delete, amend and add information.

(Principal's name), I would like to assure you that there this will not disrupt school programmes, the name of your school system, your school and participant(s) will not be disclosed by any means in the research report. Any transcript and reporting of data would by no means use names, codes will be used instead. Care will be taken to report data so as to minimise readers' ability to identify the data source. Data/information provided will be kept strictly confidential. While every effort will be made to ensure confidentiality, this cannot be guaranteed. One's participation is voluntary and he/she may decline to answer questions asked at any stage during the survey or talanoa. One may also decline the inclusion of aspects of the data they provided and can withdraw particular quotes from the talanoa transcript and from the study as a whole at any time. Your main (administrational) office will be informed when the research report will be completed and the link to the University of Waikato's *Research Commons*, where they can access the research report from, as a token of appreciation for your school's participation in the study.

If you have questions or concerns about the study please feel free to contact me at

Telephone number (0064) 7 838 4466 ext. 8923 (office at The University of Waikato)
or (00676) 37429 or (00676) 70021 or 0067675573 (mobile) while in Tonga, or email:
st90@students.waikato.ac.nz

Further queries can be directed to Professor John Williams, (Chief Supervisor), Dr. Timote Vaoleti
(Second Supervisor) or Mrs. Emily Pouvalu (Tonga Ministry of Education and Training's Chief
Executive Officer). Their contact details are as given below:

Professor John Williams.
Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Professor John Williams can be contacted at telephone number 0064 7 838 4769 or at his Email:
jwilliams@waikato.ac.nz

Dr. Timote Vaoleti
Faculty of Education,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Dr. Timote Vaoleti's Email: vaoleti@waikato.ac.nz

Mrs. Emily Moala Pouvalu
Tonga Ministry of Education & Training,
Nuku'alofa,
Tongatapu,
Tonga.

Mrs. Pouvalu can be contacted at telephone (00676) 23511 or at her email:
director@tongaeducation.gov.to

I would like to thank you in advance for kindly considering my invitation.

I would appreciate your support and help with my research.

Sincerely yours,

Sela. Tapa'atoutai-Teisina.

Informed consent

I have read the above letter of invitation and I am happy:

- for staff to participate in the research
- for the administration team and I to select the best Faiako Ma'a Tonga to participate as survey participant(s) in the study
- and willing to help in collecting and keeping the completed survey questionnaire in sealed envelope(s) until they are collected by researcher
- to approve the survey participant(s) selected to be further interviewed if one will be selected as a talanoa participant for the second phase of the study.

YES/NO (Circle One)

NAME: _____

Email: _____

SIGNED: _____

DATE: _____

Appendix K: Letter inviting the participation of Faiako Ma'a Tonga

Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
University of Waikato,
Private Bag 3105,
Hamilton,
New Zealand.

31st of March, 2015

Dear _____,

Re: Request Your Participation In My Research.

My name is Mrs. Sela. Teisina. I am currently holding a principal post in the Tonga Ministry of Education & Training. At present I am studying at the University of Waikato towards a Doctor of Philosophy degree.

I would like to invite you to participate in my field research. I am conducting a research in Faiako Ma'a Tonga's professional attitudes, particularly on how professional attitudes were formed and strengthened. This study is an attempt to address the issue on teachers' professional attitudes, an issue of concern both in the education sector and at society level in Tonga. To be a survey participant in this study, school principals are given the responsibility to choose the participant(s) according to a set of criteria which include aspects such as being a 'Faiako Ma'a Tonga', best role model for staff and students.

Participation in this study will involve your completing a survey questionnaire which will take 30-40 minutes of your time. In addition, it may also involve an in-depth talanoa (Talanoa Fungani Mo'onia) which may last an hour, if you are *selected as a talanoa participant for the second phase of the study*. For your information, the survey data collected will be analysed, from which the talanoa participants will be picked. With talanoa participants' consent, I will talanoa with each at a place and time most convenient to each participant. I anticipate that participation in this study will provide an opportunity for you to reflect on and share with me your ideas and understanding of your professional attitude, how they were formed and strengthened. The talanoa will be recorded also with participant's consent. Participants will be provided with the transcript of their interview for comment.

(Faiako Ma'a Tonga name), I would like to assure you that the name of your school system, school and your own will not be disclosed by any means in the research report. Any transcript and reporting of data would by no means use names, codes will be used instead. Care will be taken to report data so as to minimise readers' ability to identify the religion of the data source. Data/information provided will be kept strictly confidential. While every effort will be made to ensure confidentiality, this cannot be guaranteed. Your participation is voluntary and you may decline to answer questions asked at any stage during the survey or talanoa process. You may also decline the inclusion of aspects of the data you provided and you can withdraw particular quotes from the talanoa transcript and from participation in the study as a whole at any time.

If you have questions or concerns about the study please feel free to contact me at

Telephone number (0064) 7 838 4466 ext. 8923 (office at The University of Waikato) or (00676) 37429 or (00676) 70021 or 0067675573 (mobile) while in Tonga, or email: st90@students.waikato.ac.nz

Further queries can be directed to Professor John Williams, (Chief Supervisor) or Dr. Timote Vaoleti (Second Supervisor) or Mrs. Emily Pouvalu (Tonga Ministry of Education and Training's Chief Executive Officer). Their contact details are as given below:

Professor John Williams.
Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Professor John Williams can be contacted at telephone number 0064 7 838 4769 or at his Email:
jwilliams@waikato.ac.nz

Dr. Timote Vaoleti
Faculty of Education,
The University of Waikato,
Private Bag 3105,
Hamilton 3240,
New Zealand.

Dr. Timote Vaoleti's Email: vaoleti@waikato.ac.nz

Mrs. Emily Moala Pouvalu
Tonga Ministry of Education & Training,
Vuna Road, Nuku'alofa,
Tongatapu,
Tonga.

Mrs. Pouvalu can be contacted at telephone (00676) 23511 or at her email:
director@tongaeducation.gov.to

I would like to thank you in advance for kindly considering my invitation.

I would appreciate your support and help with my research.

Sincerely yours,

Sela. Tapa'atoutai-Teisina.

Informed consent

I have read the above letter of invitation and I am happy to:

- participate by completing the survey questionnaire and
- to be further interviewed if I will be selected as a talanoa participant for the second phase of the study.

I also consent that:

- my participation is voluntary.
- I have the full right to decline to answer questions at any stage during the survey or talanoa.
- I may decline the inclusion of aspects of the data provided such as specific quotes, especially if I think I need to do so and can withdraw from the study at any time.

YES/NO (Circle One)

NAME: _____

Email: _____

SIGNED: _____

DATE: _____

Appendix L: Letter requesting financial assistance from Ministry of Education and Training

Technology, Environmental, Mathematics & Science (TEMS) Education Research Centre,
University of Waikato,
Private Bag 3105,
Hamilton,
New Zealand.

31st of March, 2015

The Honourable Minister of Education & Training,
Chairperson of the Tongan Government Scholarship Committee,
Nuku'alofa,
Tongatapu
TONGA.

Dear Sir,

Re: Requesting financial assistance with my research fieldwork that will be undertaken in Tonga from 13th April to 4th September, 2015.

I am indeed honoured to write this letter seeking your Honour's and the Tongan Government Scholarship Committee's consideration and approval for funding of my intended fieldwork towards completing a thesis for a Doctor of Philosophy degree, here at the University of Waikato, Hamilton, New Zealand.

My name is Sela Tapa'atoutai-Teisina, a Tongan Government PhD Scholarship Awardee in 2014, and currently studying at the University of Waikato. The University of Waikato formally approved my research proposal and confirmed my enrolment on the 19th December, 2014. Currently, I am working on finalising my data collection instruments (survey and interview) before coming to Tonga for data collection on the 31st of March, 2015. As per plan, I will be spending about three months in Tongatapu and two months in Vava'u.

As a brief background to the study, I am researching into the professional attitudes of Tongan teachers (Faiako Ma'a Tonga), particularly, in how they were formed and made enduring. The study will involve 80-90 survey participants from both primary and secondary schools, from Government and Mission owned schools both in Tongatapu and Vava'u. I anticipate that principals and sampled teachers participation in this study will provide them with an opportunity to reflect on and share with me their ideas on their professional attitudes, how they were formed and strengthened. Participants will take 30-40 minutes of their time to complete the survey. From the survey data, 23-25 participants will be selected for an in-depth 'talanoa' for an hour at a convenient time which will not disrupt the school program. The talanoa will be audio recorded with their consent. Participants will be provided with the transcript of their interview for comment, and they may delete, amend and add information at this stage.

Please, find attached with this letter are the:

- a). support letter from my Chief Supervisor, Professor John Williams.
- b). proposed time line for field work.
- c). research requirements & costing
- d). list of sampled schools to participate in the field research.

For further information, please I can be contacted at email: st90@students.waikato.ac.nz or at telephone: +647220844771(mobile) or 6478384466 ext. 8923 (at my University office).

Your Honour, I sincerely appreciate your time, and I would like to thank you and the Tongan Government Scholarship Committee members in advance for kindly considering my request. I wish you all a God blessed working year!

Sincerely,

Sela. Tapa'atoutai. Teisina

(PhD Tongan Government Scholarship Awardee)

Appendix M: Letter requesting access to pre-survey participants.

Tu'asila

Dear Langakali (a pseudonym for the principal's name), malo mu'a 'etau toe kau 'i he ngaahi 'aho fakakoloa ko 'eni. Langakali kataki koe fakahoha'a ni ko e fakahoko atu 'a e kole. Ko e kole atu mu'a ho'o tokoni ki he ki'i pre-survey ko 'eni. Ko e kole Langakali, ke ke kataki mu'a 'o fili mu'a ho'o kau faiako lelei taha 'e 3 'o ho'o ako, ke nau tali mu'a 'a e ki'i savea 'oku 'oatu 'i he email ko 'eni. Pea 'oku ou kole atu ka 'osi mu'a 'enau tali, pea ke scan mu'a 'o send mai ki he'eku email ko 'eni pe. Ko e faka'amu ka faingamalie ke a'u mai 'i he Tu'apulelulu 'o e uike ni, pea malo lahi puleako. Langakali ko e kole ia 'oku fai atu ai 'a e fakahoha'a.

Ko e ako 'oku ou fai 'oku fakatefito 'i he 'ulungaanga faka-polofesinale 'o e kau faiako lelei taha (Faiako Ma'a Tonga" 'o Tongatapu mo Vava'u). Pea ko e ki'i savea ni, 'e tokoni ki hono fa'u 'o e savea ki he fakatoto'o 'oku te teuaki atu ki ai.

Malo 'aupito e tokoni pea kataki pe 'i he fakahoha'a atu 'i ho'o mou taimi ngaue! Talamonu atu ai pe ki he ngaue 'o e ta'u ni.

Faka'apa'apa atu,
Sela. Teisina

English Translation

Address

Dear Langakali, indeed I am very grateful that we are part of yet another blessed day. Langakali, please this email comes to ask you a favour. I kindly request your assistance with this pre-survey attached herewith. Please Langakali, should you consider possible for your teachers to involve in this pre-survey, would you please select three of your best teachers to complete the pre-survey. Also, I would like to ask would you please scan and send them to me via this email address the completed pre-survey forms. I would very much appreciate should they be reaching me, if possible, this Thursday. Langakali, thanks very much for your anticipated support and kind assistance.

My study is about the professional attitudes of teachers (i.e., of Faiako Ma'a Tonga from Tongatapu and Vava'u). The outcomes of this pre-survey are to inform the main survey design for the study.

Langakali, I would like to once again thank you for your kind assistance and wishing you and your school a successful academic school year!

Respectfully, Sela. Teisina

Appendix N: FMTs' vPA formation, How? and Why?

vPA	How	Why
Being accountable to my responsibility	• Love within me enabled me to be accountable to what I do each day for students	• I think it is my rightful responsibility to be accountable to the responsibility I am given
Cheerful and good heartedness	• memorisation of bible verses e.g., Philippians 4:4	• Belief • good heartedness is good for life • having a good heart will give you long life • benefits students • happy and would not be intimidated • make students love to learn • memory verses encouraged me • to serve others with cheerfulness and from a good heart
Consistent evaluation of students' outcomes to inform work	• Being strategic in what I do to achieve the goals I set for students' work • it is simply seeking out ways that will help achieve goals set for students • When 1st strategy fails, come up with a second, one, if that one fails, try a different one	• This is simply the way I believe my students will achieve goals set for them, whether in daily class lessons, pass the exam, or just to understand the lesson of each class
Fairness and unbiasedness	• determine to be fair and unbiased to everyone • fair to everyone as a teacher • fair to students • giving more time to help those that need help • knowledge (of God and biblical principles really helped) • same to everyone, such as principal and colleagues • through observing role model with regards to human rights, role model epitomising human rights • trainings on Human rights	• I was very disappointed seeing school leader who was biased and took side with my colleagues • inspired by Jesus being fair to disciples and others • knowledge learned about fairness and inspired by role model • results (students would remember the good deeds we do for them, • students would respect us • we would be regarded professional and good role model) • we would have students' respect in return for our unbiasedness to them
Fearing God	• know where I was, I changed my life so not to follow my parents' footpath • learned from advices from parents at home (elderly people in the community,	• classes ran smoothly • I have learned to put God first even when I was away for further studies, a way of life • I have seen God making me successful in my studies, I will never forget Him

	put God first in that way we would do our responsibilities well) • learning to put God first • out of financial problems that I turned to God • realising the importance of having a good education • reciting biblical memory verses guide me in what I do with students • through experiences of God's love and help when turn to Him	• I was encouraged by others (at church that fearing God is something good to do, and they gave real life examples; officers often say , with God, you will be given creative ideas to improve your work; TIOE lecturers that Jesus is the best teacher; with God, our work will be effective and sustain the quality of our work) • intention to do something different so different outcomes could come out of me • knowledge (God is there, and if I will do my responsibilities well, I will be blessed; God is where all wisdom comes) • others have also witnessed the outcomes of my work • putting God first, made me do my best • realisation of my responsibilities to look after my children and family • A peaceful working environment breeds • encouraged me • I felt asking for assistance from others would help maintain balance in terms of what I am teaching them • needs were critical needs so I must ask for assistance • sparked enthusiasm within me • we learned to be content with what we had
Help-ask for help if needed	• belief (peace can accomplish much, therefore I love to create peaceful working environment for us all; to be satisfied with the much I have) • knowledge (in certain areas I am not strong in so I ask for assistance; leaders are trusting me) • observations made of these qualities in the lives of role model teachers • starts from home and my own family • through in-service trainings, contribute to the kind of person I am • willingness to seek assistance from others	
Highly committed to work	• beliefs (if this is my call, this is what I can do best; teaching is a call, therefore I need to do my utmost best) • helped and encouraged by others (senior teachers at work) • by observing committed others (Tongan teachers, foreigners who did their best at all times. Their work ethics and lives were contagious) • understanding that this is	• belief (call from God; this is what I can do best) • others who encouraged me (role models in terms of their commitment to work)

	what my parents want me to do	
Humble and teachable	• belief (truth is often lie deeper and further from the surface) • Thought (it was important to know myself first, therefore I was humbled to learn from others I talked with) • Understand (I need help both physical and heavenly helps) • Beliefs (Christian beliefs; PA are from Christ within me; religion's doctrines; when missing a day, students would be missing a lot)	• A decision I made (gratefulness will be part of my life) • Having a humble heart and spirit gave me the teachable attitude • I believe these are important in what I do at school and at home
Love, love-related VPA	• by having certain attitudes (having love; teachers' loving actions; willingness to cooperate, obedient, and humility when interacting with others) • choosing or learning to do things a certain way • consistent loving students • encouraged by my father and committed colleagues • enlightened past experiences • envisioning my family and upbringing • feel appreciated for the work I do • having empowering encounters with others • inspired by significant others • joke telling with villagers • knowledge learned (biblical; through TIOE courses) • not wanting bad reputation • observing • observing role model figures • personal experiences • un-met needs at school, reminded home • willingness to help of colleagues when asked requested their attention • words of advice • being reminded of my family and upbringing	• being reminded of parents and their sacrifices • beliefs • discovered through experiences • doing it for a loved one • empowered me further • encouraged by others • encouraged certain attitudes in me • encouraged me • I could relate to students' experiences, made me love students • inspired • Knowledge and understanding • love enabled me to • love shapes me • not wanting bad reputation for • our school, a church school • taught in different part of the bible to love • through experiences of love from others, tended to impart love • unmet needs at school, thus reminded me of home • words and advices of authority figures or significant others
Loyal-honest to work	• belief (the only thing I can do to change students' situations for the better is	• A way to change students' conditions • homesickness, gave me the

	to be loyal to my work; you have to hit the target in order to achieve the hidden blessings of doing your work well) • do my work • Having the knowledge and understanding • honest with students' marks • I am very responsive to things needed done when I see it • internalising what a teacher means • maintaining good relations with colleagues • moved to be loyal to my work when I witnessed students were not happy, not successful or disappoint • never do things because officers will be coming, in that way I have learned to be honest each day with what I do • Observing my father a teacher, doing responsibilities honestly • PD model put in place to help develop teachers • remembrance of home • rough times in family did help • started well right from the beginning of my becoming a teacher • try to achieve the goal of my being away from home • what taught by lecturers at TIOE	heart to do my best in order to be successful and accomplish the goals of my being away • I changed first because I needed money, my perceptions, values, performance changed, and I was awarded the Master teacher award • I wanted to prove that I was taught well by teachers • Knowledge that God is watching, therefore I need to be honest with what I do • make worth my being away from home and my homesickness • remembering home encouraged me • self-witnessed the benefits of doing well my responsibilities, blessings are usually hidden • so that my children will not partake of anything that I did not work for • the Master Teacher program and internalising what a teacher means changed me both inside and outside the classroom • Want to show the resonance I had with what my father did while being a teacher, his sacrifices, etc.
Maintaining harmonious relations	• dialoguing with those seen as barriers to having good relations amongst students and teachers • maintaining good teacher relationships, that will create a good working atmosphere for everyone • put a procedure in place to help look after matter in this area • teachers being honest • through maintaining relational ties with others in the community, and educational stakeholders	• Belief • great source of encouragement for what we do • helped us to develop further our relationships with others in the community, etc. • negative work environment pulls me back, and made my work uneasy • Other results • unhealthy school environment is not good for both students and teachers
Prayerfulness	• closely following church doctrines • good support received from husband and family	• being prayerful became a way of life, because it was developed in me since I was young

	• having regular family prayer time helped me to be prayerful • live life according to Christian and biblical beliefs and values • regular attending school's weekly assembly • saying a prayer to start and end class with	• God answered prayers • I desired to let students know God is first, and that wisdom comes from Him • I experienced being intimate with God • I had good influence from my husband's devotedness to follow church doctrines • I self-witnessed in me good development in how I think, and in decision makings, and I became more cautious of what to do, and what to refrain from • understanding • changes could be made to suit each day's programme - flexibility • From observing, studying from my father an aunty the importance of teachers' preparedness • have confidence knowing that I have plan well ahead, and that enabled me to prepare lesson resources in advance as well, it is a joy being able to do this • I have confident, waste no time in class, and lesson goes smoothly • I understand what it was like as student benefitting from teachers who were always prepared to class • preparedness gives me a good heart • students would respect us • when prepared, activities done are always right for students and outcomes are achieved
Preparedness	• As a result, I experienced first-hand the benefits of my preparedness as a teacher • consider other areas that could reflect my preparedness, lesson plan, school outfits, conduct, etc. • following the examples of teachers whom I have known to be well prepared colleagues • have a set procedure to my preparation - praying inviting the Holy Spirit to lead, then plan, including different teaching strategies to accomplish lesson outcomes • observing colleagues who were fully prepared and had inspired me • observing immediate family members whom I saw wholehearted loyalty to work, preparedness, devoted to teaching • prepare resources in advance and reteach what needed to • putting to practise what I observed from father and aunty • submitting plan the week before • vary strategies used to match students' ability and needs	
Preparing students for eternity	• commitment to school motto • understanding and belief(it is my call to prepare students with knowledge, skills, and wisdom so to be prepared	• Belief (a call from God, and to prepare them for eternity)

punctuality	- for eternity) • Belief (need to keep to time and be on time) • having an attitude (if I will be away from school, I would not be away the whole day) • Knowledge (missing a day, the students would miss a lot) • There is this strong feeling of love within me for students, therefore I tried my best to be on time	• I want students to learn much possible from their syllabi before they move to the next level • I have this strong feeling for students to return to them to do more for them • I will be very upset if someone violates the time for meeting, etc. • location of school I work in is a contributing factor
Reflective practitioner	• As business owners we often reflect on our business and see in that light about us here at work • belief that this is the Lord's school • Daily reflecting on my work and see what need change, and make those necessary changes	• being reflective is a way forward for us • similar to the story of the talent in the bible. Our work needs benefits, unless we make the necessary changes, we would be the same
Respectful	• compliance to civil servants' dress code • I learned first hand from home • internalising my responsibilities as a teacher, its requirements, and its purposes • Trusting in God and His word (adorns me daily as a teacher) • Words of advice from trustworthy leaders and colleagues	• As a teacher, it is our responsibility to bring up the nation's children in the right and good ways • Bible principles are to adorn me as a teacher • I learned it first hand from home • understanding and knowledge • Very inspiring to follow examples set by significant others • We were watched and reported on if we would be dressing or behaving in-appropriately • When keeping to rules we will be respected
Role model	• being well prepared to class every time • ensure that you are at a higher ground first so to help others up • lead by examples for others • set the examples myself of what required • tell others what's required, but do it myself first	• A teacher is a leader and a role model to students • leader is a role model to others • This is what I should do as a leader
Set goals and work towards	• encouragements made by TIOE lecturers • further encouraged at primary school quiz competitions • listening well to others at home when I grew up	• belief • inspired to become a good teacher by grandmother and aunty, two ladies closet to me • often reminded to pay attention at school, and what I would like to become in the

	• Something that I was asked right when I was very young at home	future
Sharing and collaboration	• being proactive in creating study groups so that we could study together with others • collaborating and work together with others • employ group activities in class, and collaborate with other colleagues to help our students' needs • seek out peer assistance when needed at school	• belief • benefits students when employed at class level • collaboration with others has many benefits • having love as the school's core value • helpful strategy to help one another
Students the priority	• understanding that students are first priority in my work as a teacher • they are first and everything else is second	• I have witnessed teachers' priorities when they come to school, it could be their own children, could be their babies, family commitment, etc. I believe these are wrong. • My first priority at school are students, and I will make sure,
Students to be mathematically numerate	• desiring to raise students' mathematical abilities • personal perspective (mathematics standard is generally low)	• sense of loyalty to maths, my subject of specialisation • desire to raise students' mathematical abilities • love and loyalty to maths, my subject of specialisation
Teaches as Saviour teaches	• giving the same attention to everyone but not just the bright ones • see students through the Saviour's eyes • teach them as individuals and teach them in groups • teaching with the Spirit • try to diagnose why students are slacking from their work	• before you teach, they already want to learn • students would feel important and would like to learn • we would be treating students fairly
Wholehearted devotion	• being a <i>akonaki</i> at church • being an obedient and listening child • consistently ensuring that I am doing my best, giving it my all • counsel and sharing with students the challenges and successes I had in life (encouraged students) • determine to do my best (so that students would pass and could get a living) • Encouraged (ex-students being successful in physics yet they were not good in it while at high school) • feel encouraged (students' gratefulness) • following the examples of	• becomes a better teacher • being an obedient and listening child • ensure students would have a future with what they would gathered from my classes • felt encouraged (knowing that what I do were appreciated; students could get a job with the background knowledge they gained from class) • having certain knowledge (what is meant to be a good leader; what is meant to be a good teacher) • I also had concerns with other things related to my work (carry out well my responsibilities; learned how to dress up properly to work; whether students had learned

Christ • genuine concern for students, comes from within me • my upbringing • observing committed and hardworking colleagues at work • some of what learned at TIOE • through workshops, courses attended • words of advice from significant others • working alongside committed principals and teachers	a thing that day, that gave me love to do my best) • I preached at church at a very young age, that encouraged me to learn, practice and live the Christ-like life • one's work is moved to a new level • others will witness professionalism in one's work • students' feedback changed my thoughts • their uniqueness from others, inspired me • yields new ways and ideas of work
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Appendix O: Table showing 'why' participants considered their PA strengthened

Category	The concept capturing 'why' participants' valued PA were strengthened (frequency)	Illustrative data
Teacher strengthening and encouragement	Encourage (11)	...family has not only helped in shaping and developing me as a person but they have also encouraged me throughout life (Mo'onia 40)
	Empower (7)	The villagers' gratefulness and involvement in their children's study had really encouraged me in my work; they are great source of encouragement...(Mo'onia 59) ...having the trust of leaders and the understanding it is trusted responsibilities endowed in me, afford me extra energy to do my best in all I do (Mo'onia 36)
	Enable (5)	Having weak students in class gives meaning to my teaching (Mo'onia 46) Envisioning my parents and remembering them only empowered me to do my best and continue to do the good work I am doing (Mo'onia 76)
	Eye-witness success (4)	...having the full support of family members such as my husband, parents, and children had enabled me to do well my responsibilities at work (Mo'onia 28) ...eye witnessing the outcomes of my work on students' academic performance over the years had really encouraged me (Mo'onia 29)
	Strengthen (7)	...internalising what a teacher means, strengthened me to do the best I can (Mo'onia 44)
	Stabilise (beliefs) (7)	...these colleagues and envisioning home strengthened me in what I do (Mo'onia 67) I believe success is from God, and without God I can do nothing (Mo'onia 4)
	Sustain (2)	I think, if I will neglect these professional qualities, troubles and temptations will come my way (Mo'onia 10) Being prayerful has sustained my professional attitudes. (Mo'onia 40)
	Save (2)	My aunty and grandmother often encouraged me to remember their advice so to save their faces from any deliberate misdeeds I might do (Mo'onia 59)
	Status (1)	Being a 'akonaki', Wesleyan female preacher, in addition to accepting Christ as my personal Saviour, and living a biblically principled life have made me the kind of person I am today (Mo'onia 29)

Appendix P: Aspects further recognised by the KLOT model.

Further recognitions by the KLOT model	Description
a	Attitudes and PA as social forms of energy, they are sourced and developed in the socio-cultural milieu of a person's life field both socially and perceptually, and despite where they are formed, they are fundamentally connected to a person's heart.
b	Just as an atom is organised to have a nucleus and nested concentric orbitals with electrons outside the nucleus, so as a person, having one's spiritual heart as one's life nucleus, and extending beyond one's heart is one's body constituted of a physical body and its extended life fields, also organised in interacting nested structures. Having established that, influences to a person's life are therefore multi-layered and highly complex, and these influences could be both from within, the heart (nucleus) and external to the heart- bodily, the physical and social, hence the KLOT model's recognition of social units such as a person's family, kainga extended family, village communities where schools, churches and other social related units as part of a person's life are found within a person's immediate life contexts and beyond which they all have potentials of impacting a person's life (Crane, 1978). The layers to a Tongan person's life field may vary from person to person, however, in general, a person's family will be its innermost life-field, then the extended family, village community, Tongan society, (Crane, 1978) international community, and beyond (eternity)
c	Just as electrons orbiting the innermost energy level of an atom have the lowest energy, therefore most stable, so are the attitudes and PA formed within a person's innermost life field (their home and family) and supposedly lasts longer than those form elsewhere.
d	Just as low energy electrons have highest nuclear penetration effects so are low energy attitudes and PA (those form at the innermost life field of a person and are associated with what are in such life field-e.g. home) having highest heart penetration impacts, meaning those attitudes and PA formed at home tend to have strongest affective components for holders.

e	The energy required for an attitude and PA to be formed at various parts of a person's life field varies depending on how close energy hubs are from a person's heart. That is, the farther away from the heart, the attitude hubs/nodes in a person's life field (reference), the higher the energy required for attitudes occupying those hubs to be formed. Based on the KLOT model, there is a tendency for more high energy attitudes to be formed than low energy ones. However, these high attitudes and PA in most cases would be the attitudes with the least chances to last in a person's life.
f	Strength and nature of attitudes and PA are largely determined by what within the heart of a person, such as a person's values, and beliefs systems.
g	It is a person's attitude and PA which determines a person's social mode, and what key to a person's social affinity are his/her sense of stability, satisfaction and happiness.
h	A person's beliefs, values, and attitudes and PA although distinguishable entities, they are inseparably linked to a person's identity.
i	Professional attitudes are those attitudes more strongly aligned with one's value and belief system regarding what they understood as and related to professionalism and them as professionals. The development of such attitudes is argued to require the conscious, active and continuous involvement of one's will until certain strength is attained hence their becoming natural of a person's life.
j	Professional attitudes developed in close alignment with one's moral values, belief, and willpower result in a type of teacher professionalism known in this model as 'classical professionalism', a professionalism type where matters of the heart are recognised as critical in the development of professional teachers holistically, intellectually, emotionally, behaviourally, spiritually, physically, socially, and attitudinally.

Appendix Q: Samples of letters requesting copyright permission.

QA: A Figure from Linda Evans (2014) Journal article

Ai) Copy of the letter requesting copyright permission to use diagrams from a journal article by Linda Evans (2014), "Leadership for professional development and learning: enhancing our understanding of how teachers develop."

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Author: Linda Evans

DOI: 10.1080/0305764X.2013.860083

Title of the diagram: The componential structure of professionalism

Figure: 1

Page: 190

Title of the diagram: The componential structure of professional development

Figure: 2

Page: 191

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Author: Nicole M. Vélez-Agosto, José G. Soto-Crespo, Mónica Vizcarrondo-Oppenheimer, Stephanie Vega-Molina, and Cynthia Carcia Coll

DOI: 10. 1177/1745691617704397

Title of the 1st diagram: Ecological model. This figure illustrates the ecological model in 1974

Figure: 1

Page: 901

Title of the 2nd diagram: The ecological theory of human development. This figure illustrates the second revision to ecological theory (Bronfenbrenner, 1977)

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Year: 2006

Author: Laura R. Glasman and Dolores Albarracin

DOI: 10.1037/0033-2909.132.5.778

Title of the diagram: Processes involved in the prediction of behaviour from attitudes. Variables in boxes represent factors that influence attitude-behaviour correspondence; variables in ovals denote the various indicants of those factors in our meta-analysis

Figure: 1

Page: 781

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