The Views of Samoan Teachers of Social Studies

Exploring Samoan teachers' perspectives on teaching

social studies in New Zealand

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Abstract

The views of Samoan teachers of social studies, in Aotearoa New Zealand, provided an opportunity to gauge the interest, commitment and pedagogical approach to teaching in this curriculum area. The ethnicity perspective, provided a particular viewpoint of a Pasifika migrant people, whose interactions and experiences within Samoa and New Zealand have help shape their perspectives. Set within a context of historical, social and cultural parameters, the research seeks to define a point of balance where all three areas, produce a point of discussion which can be used to assess individual teachers' perspectives. The literature review, although revealing an overseas and localised experience with indigenous teachers and social studies, does not specifically cover an area where researcher and participants have either identical ethnic backgrounds or similar research conditions. The theoretical framework includes an interpretivist view to examine behaviour, and a social constructionist view to determine a cultural-social reality. Falling within a qualitative research paradigm, open-ended interviews were conducted within the methodology, to include a narrative approach, while the method used to gain a subjective view was achieved by an auto-ethnographic approach included in the narrative. Interviews for data, were transcribed and separated into a lattice framework, a vertical examination produced experiential examples, while a horizontal examination produced thematic features, which when both combined produced a comprehensive set of data on which to draw outcomes and conclusions. A Resulting discussion revolved around the cultural and curricular ramifications of being a social studies teacher in New Zealand, while concluding statements included the verification that social studies was low priority subject. Cultural priorities also played a part in determining how a social studies topic is approached, with individual cultural perspectives being retained in deference to the requirements of the social studies curriculum topic. An additional cultural expedient was an expectation that management take responsibility in delivering a social studies programme as part of professional ethos that included role modelling social expectations. Specific focused professional development was seen as a critical component in coming to terms with a topic which pedagogically and structurally, contained unfamiliar themes. The autonomous nature of the Samoan teacher was emphasised, noting that the cultural

inclusion of an overall Pasifika perspective, required clarification when required. Finally, a personal and professional expectation that Samoan teachers familiarise themselves with the historical and social aspects of a social studies curriculum which they are required to teach.

Dedication

This thesis is dedicated to my family.

To Karen. Wife and fellow teacher. A fellow traveller without whom, my life's journey is incomplete.

To Trajan. Artisan and musician. Ars longa Vita Brevis.

To Steppenwolf. Soldier and physician. Called to serve.

To Asher. Musician and influencer. Voice of a generation.

To Leif. Soldier and sportsman. The team is my life.

To Asher. Soldier and brother to Julius. Killed on the field of battle. Gettysburg. Pennsylvania. 1863.

Acknowledgements

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List of Abbreviations

AO	Achievement Objective
DP	Deputy Principal
ISS	Interpretive Social Science
NZ	New Zealand

Glossary

Afakasi	Samoan transliteration for half caste
Aotearoa	Māori name for New Zealand
Fa'asamoa	The traditional Samoan way of doing things.
Fa'aniusila	The New Zealand European way of doing things.
Kalofae	Samoan term for eliciting sympathy.
Māori	Indigenous people of New Zealand
Niuean	Indigenous people of Niue
Pākehā	European New Zealander
Palagi	Samoan term for European
Pasifika	Collective term for Pacific Islands or islanders
Talanoa	Generic Pasifika term for conversation. Pasifika research model
Samoan	Indigenous people of Samoa and American Samoa
Tāmaki Makaurau	Māori name for Auckland
Tangata Whenua	Indigenous Māori people of New Zealand
Te Tiriti o Waitangi	Māori transliteration for Treaty of Waitangi

Prologue

Sisifo

The egress of time leaves a deepened hollow

Where desperate pilgrims forge a path to follow

Where patient tears spilt in years abound

Of voyagers set to follow the sound

Of frigate birds far out to sea

Who comprise an escort toward the lea

Of temperate climes that abound within reason

Till coldness bids a change of season

'Tis here we will build a life anew

Midst honest toil and time review

Of families settled amid the strange host

A western lifestyle, yet will ye boast?

Can lifestyle surely, on its own endure?

The cost is great, but the sacrifice sure

A Family's burden, a leaden pursuit

A burden made lighter and yet to bear fruit

Of a generation made knowledgeable, eager to learn

Till all in sundry take its welcome turn

Sisifo is the Samoan word for western. Even though the migratory direction toward New

Zealand is a southerly one, the term signifies a movement towards a cultural paradigm

which encapsulated a change for those who journeyed to New Zealand and for those who were born here, a change that is still ongoing.

Legacy

I find that the notion of history as a personal moderator, in assessing my own perception of my own personal space, is deeply unsettling in terms of finality and outcome. Does the breadth of knowledge equal the depth of an historical trough that is continually mined to produce the best in human behaviour over the span of millennial eras, only to have produced disappointment after disappointment? I think my sole consolation is to confine my historical perspectives to those that I can possibly influence and limit my sojourning to those outward areas from which I can return from safely, with my faith in mankind still intact.

Legitimacy

I think one of those limitations is bound up in my willingness to discover what Samoan teachers think of social studies. I think perspective is a grand imperative, and offers the possibility of legitimate judgement without any of the cynicism that may accompany it. Would I be possibly be found wanting in offering such a perspective? The current climate of Pasifika research has settled on the notion that Pasifika will endeavour to look after its own. By effectively restricting access to Pasifika researchers, the criterion has provided an 'in' for me in determining how Samoan teachers view social studies.

What possibly could I bring to the table in terms of my personal journey at this particular juncture in time? With both parents coming to New Zealand before the decade of the 50s

began, my New Zealand experience is of a generation of Samoans that are no longer with us, or are nearing the end of their productive lives. The current narrative of the Samoan experience in New Zealand is a juxtaposition of values that in its own way bears little resemblance to a generation of New Zealand born Samoans that I grew up with. With a working knowledge of the Battle of Hastings in 1066 and Nelson's victory at Trafalgar in 1805, as a primary school child, and later at secondary school where French and Latin were understood and spoken by Samoan students who struggled with their own native tongue, myself included, the disparity became apparent only with the influx of subsequent waves of Samoan migrants. The ability to see historical platforms beyond a purely New Zealand and Samoan context, is a strength that I have acknowledging that English is my first language. However, my personal legacy is that I am Samoan, and the legitimacy that it affords me enables me to speak to those of another generation whose stories have a legitimacy of their own. Their stories enable me to cross the generational timelines and in doing so, forge a bond that only Samoans can truly understand, while for others, an appreciation that there are Samoan teachers who are passionate about education and its purpose, is legitimate in itself.

Chapter One: Introduction

Introduction

In 2007, a general guideline was issued under the heading, Learning Areas, in which the New Zealand Curriculum (2007) outlined the expectation to lay the foundation for later learning within the Social Sciences (p. 16). Specifically, the Learning Area required that "In the social sciences, students explore how societies work and how they themselves can participate and take action as critical, informed, and responsible citizens" (p. 17).

Then, fourteen years later, in 2021, complementary to the Learning Area requirement of the New Zealand Curriculum, an additional charge, included in the draft for Aotearoa New Zealand's Histories in the New Zealand Curriculum (2021), informed us that:

> Aotearoa New Zealand's histories curriculum content supports the focus on critical citizenship-understanding the past to make sense of the present and to inform future decisions and actions. It focuses on stories of interactions across time that connect us to one another and to place. (p. 2)

The iteration of 'stories' in the latter charge, encompassing connections across time and place, would suggest that individuals with a story to share, are placed at the centre of a larger social sciences medium. This emphasis would also suggest a level of authentic exchange, where historical contexts are secondary to an individual's personal recall, of situations and circumstance. The sequencing of a personal story is dependent on a range of contexts, but the way in which a story is told maintains its personal relevance by being

shared, regardless of whether discussions shared are about the same topic. "Depending on the frame of reference used in sequencing, the same story will be told in different ways" (p.2).

Formulating a frame of reference, becomes a matter of justifying a place and time, and balancing it with the requirements of its relevance where the connections can be made. These are offset by personal experiences, inclusive of judgement, opinion and impact. Examining one's own place within the frame of reference, allows one to closely look at the way in which subjective and objective viewpoints are presented and acted upon. The process can be a difficult one, and when examining one's own ethnicity in relation to a given frame of reference, then the issues encountered can be as disturbing or enlightening as the situation allows. For example, Anae (1997) affirms that determining and confirming one's own Samoan identity "is achieved through a process of crisis" (p. 128).

How these crises are managed becomes part and parcel of a larger context, made possible by "coping mechanisms" (p.133), which incorporate views and obligations which help define an individual. This is especially so, when one is subject to the social and cultural obligations required of them at certain times and places, and who because of their ethnicity, are bound up in the social fabric defined by that ethnicity. Subsequently, the maintaining of one's ethnicity is made possible through an adherence to principles that are considered non-negotiable, and require an acknowledgement that these principles form part of a process that "being able to define ourselves is an issue of control" (Wendt Samu, 1998, p. 209).

As part of the story telling narrative, required to determine interactions between time and place, the need to appropriate and confirm the trappings of self- identity become paramount. The Samoan perspective alone, becomes an issue in itself, as it serves to dominate the narrative to the extent that a knowledge of one's own standing can only be understood through a lived experience. Wendt Samu (2006) admonishes that "a deep contextualised understanding of Pasifika identities" (p.39), be present, and this is even more so if the narrative requires an exchange with others across the time and place continuum. The subsequent, locus of control, lies with the individual who is at the centre of the time and place continuum. This becomes increasingly evident as cultural obligations play a major part in determining what may be proffered, and what is to be retained. It is these issues that are bound up the in cultural morass of identity and obligation. When placed within the contextual milieu of a national social studies debate, then it may be assumed that a sense of urgency is required in coming to terms with how a certain sector of the teaching community in New Zealand deals with these issues, and the resulting fall out of their actions.

Auto-ethnography

Personal Portrait

It was always easy for me to count off the years that I had been alive, and three historical occasions made it relatively easy for me to tick off the years, holding all things relative to their space in time. The coronation of Queen Elizabeth II, the ascension of Edmund Hillary and Sherpa Tensing to the summit of Mt Everest, and the ceasing of hostilities in the Korean conflict. 1953 was as good a year as any to be born, but those particular

events, played an important part in my developing an almost consuming passion, to tidy things up and key them to significant stages in my life.

I swore an oath to Queen Elizabeth II in 1975, as a Territorial soldier, and later in1984, as a Regular Force soldier, that I would loyally serve as a soldier in the New Zealand Army, and did so for twenty uninterrupted years. I learned about what made New Zealand such a special place through the example of Sir Edmund Hillary. His non-effacing demeanour and philanthropic efforts were to typify what I was to identify later in life, as the Kiwi can do attitude. The Korean War exemplified a struggle against opposing forces that threatened a nation, though ethnically similar in culture, were diametrically opposed in ideology. There was a certain amount of pride in knowing that New Zealand servicemen and women took their place alongside friends, to show that certain types of behaviour were not acceptable on a world stage. A lesson in international relations, came my way in 1995, when I deployed as part of New Zealand's United Nations peace keeping contribution to the former republic of Yugoslavia, in what later became known as the Bosnian conflict.

The how's and why's in life provide a rich tapestry for me in which to weave my personal journey. Born in what is now known as the Auckland CBD, has played an important part in understanding who I was, and what had occurred in the passage of time in the years following 1953 to set me off on a journey of influences and happenstance. Being raised in Newton gully, less than a kilometre's distance from St Helen's Hospital in Pitt St, I was brought up in an urban setting, surrounded by working class people, who lived in working-class houses, some built in the previous century. The ethnic mix was typical of

the European and later Polynesian migratory influx that was to reflect the central city at the time, encompassing Grey Lynn, Ponsonby, Newton, Eden Terrace, Kingsland and even extending into areas of Parnell. The resulting irony in gentrification is not lost.

My father arrived in New Zealand from Samoa in 1947. My mother arrived three years later. With both parents working, my father purchased a home in Newton, in a street not too untypical of the surrounding area. Out of the 30 houses in our street, three were Polynesian. Living next door to Newton Central School made attendance less of a chore, and my attendance was subsequently very good. The roll of the school reflecting the surrounding catchment area, provided the ideal setting in which to form impressions of a multi-cultural society. Intermediate schooling at Pasadena Intermediate School in Pt Chevalier, provided an interesting interlude between primary and secondary school, my elder brother and I deciding on which schools to attend, not my parents. Having my father tell me later on in life, when I was old enough to understand, that he attended a school in Samoa that only enrolled students with European surnames, prefaced a lifelong interest in people, their stories and what made them who and what they were. The moving of house into Sandringham, in the early 70s, provided yet another suburban comparison. This time we were the only Polynesian family in the street, but the regular sounding of the bell at Mt Albert Grammar School, which I had just left the previous year, and which was heard throughout the immediate area, provided an air of familiarity which provided some comfort in the changing decade of the 70s.

The decade of the 80's brought about a major transition in the way that I conducted my life. Returning from two years of voluntary missionary service in the Philippines, and a

subsequent marriage brought about a career choice to spend the next 20 years as a career soldier in the New Zealand Army. Comments on my written skills and instructional ability brought about a decision to transfer from the Royal New Zealand Armoured Corps, to the Royal New Zealand Education Corps. A last- minute decision not to transfer, ultimately resulted in an overseas deployment to the Former Republic of Yugoslavia, as part of New Zealand's contribution to the United Nations Protection Force, assigned to that area. Leaving the Army with Bachelor's degree in Administrative Leadership, I completed my teaching qualification at the University of Auckland, followed by a Post Graduate Diploma in Education at the same institution. The decision to complete a Master's degree in Education, is part and parcel of a personal philosophy to formalise my ability to determine educational outcomes by being exposed to a range of ideological and pedagogical pathways. My decision to be a teacher, was made while still in the military. Having been a classroom teacher for almost as long as my military career, has paid dividends in the way that previous students have passed comment on social media and on a personal basis, as to the effectiveness of my teaching ability. It is a legacy that I will always treasure.

How I am able to currently perceive things is a direct result of my upbringing. In an era when Samoan parents were not particular as to their children being fluent in their native tongue, speaks volumes as to their desire for their children to fully assimilate in a new world. The resulting irony of a new world view is not lost. I am part of that generation, and I have been shaped by my surroundings. My interest in the human story means that I have a desire to know what Samoans in particular, think of their world, as seen through their eyes. It is a journey we can both take.

Chapter Two: Context

Introduction

The object of the context, is to place my research within certain parameters that place the issues of Samoan teacher's views of social studies within three distinct formats. These formats will outline three areas of research that encompass the history, social and cultural aspects of a research topic that will enable these distinct areas of discussion to be examined under a sequential framework that seeks to give body and meaning to the research.

A historical perspective has been limited to the Curriculum documents put out by the Ministry of Education. By resorting to these particular documents, the object has been to focus the research into an area of discussion, with which the curricula themselves have found its approval and publication by means of discussion and debate. A Samoan teacher's perspective will add to the debate and discussion enabling a historical viewpoint to be examined through culturally different lenses.

A social perspective requiring the recognition of Samoan teachers as a distinct group within Pasifika and in Aotearoa New Zealand, has enabled me to set the research parameters within an ethnic peering, that although similar in linguistic and ancestral lands, are quite distinct in terms of obligation and behaviour. The necessity of recognising these differences and how they differ in terms of approach and execution, are essential in order that a wholly Polynesian approach be recognized as a broad - brush expedient, and

within Pasifika and associated Polynesian peoples, certain differences must be recognised and validated.

In addition to the differences that pervade the greater Polynesian peoples, and the cultural differences that 'divide' them, there is a perceived cultural divide between the Samoan people themselves. These may extend to genealogical and geographic placement and location, but as a teacher and researcher, education as part of that equation must be included in the general mix of what being a Samoan teacher means. The resulting Samoan perspective has a measure of authenticity that will add to the debate, and the extent of that debate will be determined by the participants and other interested parties.

Historical

> *A nation is bound together not only by the past, but by the stories*
> *of the past that we tell one another in the present**
>
> *Ernest Renan*

The formulation of a historical context required a balance of whether a curricular validation of what passes for history in New Zealand schools, would provide the appropriate framework for dissemination and learning, or whether there are other factors involved in presenting an historical context devoid of ideological and political influence. Michael King (2003) prefaced his work on the History of New Zealand by reiterating that:

In particular it identifies the myths that have shaped New Zealand cultures and provided them with cohesion and coherence. It examines too what happens when those myths are challenged. It reveals how societies are conditioned not so much by events as by group memories of events, And it confirms that the basic needs driving human history are the search for secure places in which to live, eat, shelter, reproduce and practice cultural or spiritual values. (p. 10)

The decision to position the issue of historical relevance within a modern context (in the decades following the turn of the 21st century) meant that I was able to place particular events in a context that would provide any form of resulting mediation, within a living memory. This would suggest that a form of immediacy would be present in evaluating stories that would be shared, given that the governing documents would be the New Zealand Curriculum (2007) and the Aotearoa New Zealand's Histories in the New Zealand Curriculum (Draft for Consultation January 2021). The movement between both supporting documents would provide a stabilising influence to a rapidly changing New Zealand and Pacific historical landscape, while providing a personal historical perspective which would reflect the stories of select Samoan participants who are able to articulate the nuances of the curricula.

The resulting historical outcomes would reflect an interpretive approach as to what would be deemed admissible in the course of shaping modern New Zealand history. Prideaux (2003) while reaffirming that curriculum design reflects human agency, and in doing so underscores a set of beliefs that drives the learning outcomes. However, the issue still remains as to how these learning outcomes are to be accomplished. Van den Akker (2010)

refers to this curricular quandary by informing that real-world settings result in real world complications, while Thijs (1999), offers a solution by arguing that real world curriculum issues, may be addressed through the forum of educational practice through the mediation of cultural strangers. How these cultural strangers are to be determined may find its place in Openshaw's (2000) admonition that a model of biculturalism "then being advanced… with the support of some social anthropologists" (p.69), being over- ruled in favour of a more diverse approach which included "cultural backgrounds and experiences, subject expertise, research and curriculum statements that shaped the approach adopted" (Hunter & Keown, 2001, p. 60). These approaches influenced the outcome of the development of Social Studies in the New Zealand Curriculum over the 1993-1997 period, and suggested that all contributors had a potential place in curriculum compilation. However, it may also be argued that while the finalised agreed upon historical contexts are set in place within the curriculum, they are also subject to the same analysis that merited its inclusion.

The subsequent diversity in pursuing a course of curriculum validity, also validates the social constructs that contributors and teachers have in introducing personal, cultural and ethnic perspectives in the way that historical contexts are perceived and created. The social impact as a result of these contexts, serve to validate even further the stories that will make up the narrative of my research.

Social

> *…We must have exploited these islands' richest ecosystems with all the violence that modern science and technology could summon…We must live with rest of nature or die with the rest of nature**

> *Geoff Park*

Selecting a perspective that would give credence to a range of social issues, becomes problematic when, and if that perspective is subject to ethnic and cultural scrutiny. How I am able to determine as a Samoan researcher, the social constructs that would either aid or inhibit my data gathering to the extent that there may be a detectable bias reflected in the data, is a direct result of the influences of an educational environment, where the social structure has a certain rigidity, outlined in the Curricula, which must be taken into account. Efi, His Excellency Tui Atua Tpua Tamasese Ta'isi (2004) relates how:

> Politicians are often bemoaned as the cause of unnecessary clutter, whilst scholars, researchers…are heralded as the poor souls who have to 'unclutter the clutter'…for how best to do this is important to politicians, as it is to researchers and evaluators. (p. 8)

Being able to sort through the clutter, surfacing as a result of policy or initiative, becomes a social issue when Pasifika perceptions may not align with the general consensus of New Zealand society. This becomes problematic when moving between a Pasifika teacher's view, and what may be taken for granted, as a 'New Zealand' teacher's perspective. The political, and social fallout has historically placed Samoans as part of wider ethnic group

who have attracted undue attention because of political postulating at their expense, for example, the Dawn Raids of the 1970s, but the fact remains that the issues are real and have played a major part in shaping present day perceptions of how Pasifika in New Zealand view themselves. The resulting delineation between a European perspective and a Pasifika viewpoint is to be expected as cultural differences would dictate different perceptions and behaviours, but I would argue that within Pasifika, differences occur due to the same perceptions and behaviours. Anae (2010) purports that in recognising these differences:

> I contend that much Pacific research in New Zealand has glossed over and ignored the cultural complexities of not only the multi-ethnic nature of Pacific communities, but also the intra-ethnic nuances of the diverse groupings and identities of Pacific peoples in New Zealand. (p.1)

Presenting a united front as Pasifika, may not be as clear cut as media, educators and other interested parties may suggest, and adds to the societal upheaval that some may propose as a means of finally coming to terms with education as a means to empowerment and social equity. For example, Smith (1999) in acknowledging "that colonial processes such as religion and education actively set out to destroy the existence of indigenous knowledge" (p. 222), would probably not find too much credence from a people who accept Christianity "as a fundamental part of Samoan cultural identity" (Thornton, Kerslake & Binn, 2010, p. 2). These issues of difference within a New Zealand context, add to the complexity of social recognition and the differences between the Pasifika peoples are to be acknowledged, and have been to a certain extent, but recognition of those same differences need to be extended to Tangata Whenua, the

indigenous Māori people of New Zealand who are of Polynesian stock. Teaiwa and Mallon (2005) explore this predicament by recounting that while Māori and Pasifika share the same issues of poor health, income and educational outcomes, there is a marked difference in how these differences are approached:

> Given this shared predicament, Māori and Pacific people are often 'targeted' as groups needing special state or institutional attention. Opponents of 'race'-based assistance seem to miss the point of historically-produced disadvantage. But Māori and Pacific people's respective entitlements and access to state resources and services are not identical. The Treaty of Waitangi is invoked by many to demand state resources and to enhance equity for Māori; whereas Pacific people must rely on general democratic principles surrounding minority rights. (p. 211)

The social positioning of Samoan teachers in New Zealand, providing an insight into a curricular social sciences topic broaching among other things colonialism, institutional power and migration, (Aotearoa New Zealand's Histories in the New Curriculum, 2021) provides an interesting backdrop as to their own set of beliefs. Including how a cultural understanding of their world determines their outlook, and whether, or not it coincides or conflicts with others, is a matter that requires further inquiry.

Cultural

Always to islanders danger

Is what comes over the sea *

Allen Curnow

The cultural positioning of Samoan teachers may be as broad and as differing as their individual personalities may dictate, but it may be argued that there is just as broad an issue of cultural alignment, that is non-negotiable. Fa'asamoa, the Samoan way of doing things, is also subject to change and the resulting moderation reflects a willingness to modify the fa'asamoa to suit the situation. In acknowledging the role that religion plays in sustaining the concept of fa'asamoa, and the changes that may affect its effectiveness, Unasa & Heidegger (2018) relate that:

> Samoan cultural identity is no longer one thing or another. It is intrinsically multi-layered as it seeks to establish a ground of affinity. From the perspective of biblical scholarship, the prominent post-colonialist Sugirtharajah (2002, p. 90) pointed out one of the basic assumptions biblical hermeneutics makes when engaging in interpretive activity is that personal and communal life is in a fixity state…this is only possible if people are living settled lives, share the same values and meanings, and are rooted, localised, *and* integrated in self-contained communities. (p. 2)

The multi-layering of Samoan identity becomes an issue when attempting to fixate on a point of legitimacy in relation to one's 'Samoaness', as "…any talk about Samoan cultural identity as being central to the articulation of meaning and understanding of Samoan people is highly contestable, if not problematic" (p. 2). This places the cultural perspective of my research in a state of flux, which legitimately may find its own way in which determining which tiers of fa'asamoa are applicable to an individual, and by definition, would that in itself be sufficient to justify the individual as being Samoan enough to contribute to the narrative?

The issue may be considered neatly repackaged, by repositioning fa'asamoa to incorporate features of a peculiarly New Zealand hybrid, but still retaining the outward features of being Samoan. By redefining cultural identity, a move towards understanding the complexities of inter- cultural exchange between Samoans becomes more readily acceptable, but it may be argued that whose views are being represented here, and how does one establish legitimacy in determining the definition in the first instance? Unasa & Heidegger (2018) outlines the situation prevalent with Samoan individuals as they struggled to make sense of their own identity "In what loosely has been described as the *faaniusila* (New Zealand ways) they adapted, and in some cases substituted *faasamoa* village practices for the practical and convenient" (p. 4). Further clarification is given, when it is noted that:

> To the majority of Samoan migrants, proficiency in in the English language paved the way to a prosperous and successful future for their children. Indeed, the encouragement of the English language within and beyond the home was a sure sign of adjustments to the local conditions. More importantly, it was a touchstone in the shaping of the New Zealand-Samoan identity. (p. 4)

The situation becomes more complex, when including Samoan teachers who were born in Samoa, and who are currently teaching in New Zealand, and whether the same sentiments about cultural exchange with their New Zealand born counterparts have any bearing on curriculum, social perception and culture. Lines of demarcation must not be drawn in such a way as to denote marked differences, but the superficiality of merely labelling a Samoan as a Samoan conceals issues that lie at the heart of how individual Samoans see themselves.

Tensions

The compilation of questions to be able produce a comprehensive overview of social studies, has produced certain dilemmas which question the thoroughness of the questions as they stand. Neuman's (2011) comment on the truthfulness of one's own embodiment of truth, by attributing one's own social reality as being "largely what people perceive it to be; it exists as people experience it and assign meaning to it" (p. 102), creates its own sense of validation, as only they can stipulate what they sense as being true. This has a tendency to limit responses to equally limiting questions. Although not intentionally assigning questions to be asked, as a means of soliciting simple discourses based on the participants' experiences, the outcome nonetheless may be as limiting as their experiential basis may dictate. Presenting the data to reflect this has an impact on how the data is perceived and how it is best portrayed in its best possible light. The ramifications of anything less than a favourable portrayal of socially influenced and constructed responses, can be seen as demeaning and not a true reflection of the intended responses.

The resulting tension in striking a balance between formulating a question and processing the answers so that more than a simple reply can be solicited, would be seen as unethical, and as a result the answers must stand as they are, devoid of any embellishments and insights that would make the resulting research arguably more interesting than it currently stands. As a further insight denotes:

> In general, what people see and experience in the social world is socially constructed. Just because people's experiences are socially constructed does not make them illusionary, immaterial, or unimportant. Once people accept social creations as being facts, or as real, the creations have very real consequences. (p. 103)

Conveying the data as accurately and as ethnically sound as can possibly be attained, is the eventual outcome that I would like to achieve. The arising tensions that surface as the data is examined and re-presented in its final format, are issues that I will have to contend with, knowing that points of view have been freely offered to represent an understanding of questions asked, and there is an ethical expectation that I will present it accordingly.

Perspectives

My role as an indigenous researcher would not be considered value free, or devoid of any bias or prejudice in assessing what passes for quality data that is used to convey quality research. These factors have implications on how I see myself as an insider; being a Samoan teacher and familiar with curricular requirements and standards, and outsider; being a Samoan researcher, and being subject to a range of ethical expectations regarding Samoan participants. A cultural affinity can also be assumed, but this is subject to a level of subjectivity that impinges on cultural exposure and whether or not these cultural alignments reflect being exposed to a particular New Zealand environment, both socially and professionally. Smith (1999) relates that:

> Many of the issues raised by indigenous researchers are addressed in the research literature in relation to both insider and outsider research. Most research methodologies assume that the researcher is an outsider able to observe without being implicated in the scene…Indigenous research approaches problematise the insider model in different ways because there are multiple ways of being either an insider or an outsider in indigenous contexts. (p. 138)

The paradox is a real one in being able to "...indwell – and at the same time to be aware of how one's own biases and preconceptions may be influencing what one is trying to understand" (Maykut & Morehouse, 1994, p. 123). Countering my personal biases as a first generation New Zealand born Samoan, from a period where assimilation was seen as a necessity by both my parents and the general feeling that the thrust of " post-war suburban racial intimacy was influenced by government policy in the 1950s and 1960s , in an era that was moving from assimilation to integration (as well as being part of a wider lived experience)" (Labrum, 2013, p. 68), provides a set of interdicting issues which produce insider- outsider tensions that must be managed. How I am able to determine the extent of management within a framework of insider-outsider perspectives, may lie in the "ability to be both a member and a successful inhabitant of Pākehā society, in the sense of integration and assimilation, but not necessarily cultural absorption" (p.71). This means that the "notions of objectivity and neutrality" (Smith, 1999, p. 138), in relation to a non-indigenous researcher and how they apply to me specifically as an indigenous outsider, affords me the opportunity to re-examine my position as a researcher. The answer may lie in moving the paradigm from being an outsider, to being an insider. Benham (2006) implies that:

> …the need for the researcher (whether insider, outsider, or external-insider) to examine her/ his own lenses to articulate her/ his current understanding of voice… and to make a sincere effort to either or both suspend and/ or unlearn colonising perspectives. (p. 37)

Even with all the complexities that being an insider researcher implies, there is still an element of stability that can be drawn upon. The additional notion that "The critical issue

with insider research is the constant need for reflexivity" (138), will serve as a reminder that my own beliefs, judgements and practices must not be left to petty assumptions, and that true reflexivity as an insider researcher requires that I must not.

* *Preface. The Penguin History of New Zealand. Michael King. 2003.*

Chapter Three: Literature Review

Introduction

The objective of the literature review is to provide a background to the research, requiring that relevant issues be incorporated as a supporting framework to the research topic, while identifying a gap in the literature which the research study will address. This chapter introduces the relevant literature addressing Samoan teachers views of Social Studies and the cultural and professional perceptions that those viewpoints entail, in addition to curricular relevance and interpretation that are held by those teachers. This chapter is divided into four sections, with each section providing an insight into the literature and its relevance and bearing. The first provides an overseas view on indigenous peoples and their experiences with culture on culture interactions. The second provides an overview of how Samoan researchers have positioned social studies as a means of knowledge transmission. The third presents the Social Studies curriculum content that Samoan teachers are expected to teach. And lastly, the gaps that exist and the importance and relevance of ethnically specific approaches to understanding social studies as part of gaining a general New Zealand educational perspective.

Overseas Perspectives

Identifying similar issues with overseas indigenous populations, show a move towards coming to terms with cultural mismatches, placing a priority on finally getting things done in a timely manner while tidying up issues that will lead to further progress. Scott & Gani (2018) present a Canadian perspective with First Nations peoples, the indigenous

peoples of Alberta, Canada. They note the reluctance of social studies educators to deal with indigenous issues, even though the issue had been mandated by educational authorities. The issue came down to, they simply didn't know what to do, although they were quite willing to follow the mandate. In particular, issues surfaced about the diverse nature of First Nations students, indigenous teachers teaching indigenous students, and no allowances being made for indigenous students being taught a 'separate' curriculum (p.168). Kim (2021) offers an American perspective, from New York City, a particularly culturally diverse area on the eastern seaboard. An observation is made that migrant social studies teachers of colour, down played their own cultural differences in an effort to remove the stigma of non-citizenship. The assumption that social studies teachers of colour taught students of their own ethnicity, is a possibility as the cosmopolitan nature of New York would make it feasible. This a point of interest, as participants in the research taught students either of their own ethnicity or from other Pacific Island states. In addition, mention of research of social studies teachers on citizenship, being conducted largely by White teachers, raises issues of culture-on-culture culpability, which in turn would indicate a need for a wider research base inclusive of minorities.

While numerous research projects feature indigenous and cultural education issues, specific research on minority social studies educators dealing with, or being subject to a social studies framework as a professional expedient, would appear to be very limited.

Samoan Perspectives

The perspective of Samoan knowledge transmission is an interesting one. Carter, Papalii & Wendt Samu (1999) recount that:

> Sometimes there may be different versions of the same oral tradition. Should there be one true version? Not necessarily. What is more important is that what is 'true' for one group, may not be so for another. The truth may just depend on where you are, and where your loyalties lie. (p.7)

Although not subject to a purely Samoan traditional oral method of passing down historical and traditional stories, it is interesting to note that time, place, and where one's loyalties lie, determine what passes for truth. Samoan social studies researchers arguably are aware of these conditions, and how they formulate their research into 'truth' parcels has its relevance in that Samoan teachers, who are also subject to those same cultural constraints, are also subject to passing on those elements of 'research backed truth', in a classroom situation. The issue of ethics in establishing Samoan perspectives, places the social sciences in a context where there may be a degree of flexibility in defining what the truth will look like. Fairburn-Dunlop (2006) acknowledges that "The Pacific challenge is to develop a post- colonial ethics discourse which is Pacific in philosophy and locally grounded in context". A philosophical Pasifika approach toward social studies, which may be seen as grounded in a New Zealand context, is reflected in Siteine's (2003) observation that:

> Citizenship education is generally present in educational programmes. When Social Studies was introduced into the New Zealand curriculum in the 1940s, its purpose was to prepare children for living in a democracy, Social Studies became

the vehicle through which values of citizenship were transmitted to children. (p.45)

The notion that Siteine, a part Samoan researcher would be presenting social studies in its New Zealand context, devoid of any Pasifika content, is of philosophical and ethical value, in that it places social studies beyond the parameters of shaping truth to suit a particular loyalty, as seen in a Pasifika context. Although it may be argued that the issues of acquiring the virtues of citizenship within a democratic framework, may be seen as appealing to a particular sector of New Zealand society, which has its own set of loyalties. In addition, the perspectives raised to suit the requirements of citizenship are unique to Social Studies, in that values exploration, is seen as a means of studying people, while the demands of social action include the means of economic and social contribution to society (Archer & Openshaw, 1992; Diorio, 1992, cited in Siteine 2003 p. 43). What contribution, values exploration and social action in social studies, make in passing on these teaching points, require clarification if the exploration and impetus of these two themes have any effectiveness in meeting the required learning outcomes (Ministry of Education, 2007). Clarification is also sought for Carter et al (1996) in their assertion that the truth, for Samoan researchers and teachers, may depend on where you are, and where your loyalties lie. Siteini (2003) advocates for a measure of transparency in declaring that "The consequences of socialisation via Citizenship education requires scrutiny in order that all underpinning social and political agendas can be examined" (p.54). The ongoing process of checking one's social and political perspectives against a valid backdrop, require an educational framework to reflect a stable social studies curriculum, which

ideally has had input from Pasifika in its compilation (Hunter & Keown, 2001, p. 58). Wendt Samu (2010) in advocating a robust Pasifika educational approach reminds us:

> …that, as Pacific educators and researchers well-established in our metropolitan homes away from home, it is essential that we engage in a continuous process of self- review and critical reflection. This…demonstrates the value of different prisms of perspective (Western theories and Pacific conceptualisations) in challenging habits of mind (particularly our own) and developing greater self-awareness in relation to economic, social, and cultural flux; all in relation to the formal education our Pacific families are experiencing within a nation such as Aotearoa New Zealand. (p.1)

There is a dominant view in Pasifika educational circles that although western theoretical approaches and constructs form the basis of education in New Zealand, Pasifika concepts and ideas should have a relative influence in the education stakes (p.1). This creates a scenario that allows a dual approach to develop, with Samoan teachers operating within a curriculum framework, teaching a topic that they themselves may have had cause to see at first hand or participate in, for example The Dawn Raids of the 1970s. The duality of outcome may extend as far as having first- hand experience in challenging or changing the curriculum to reflect a changing New Zealand society, while playing a part in teaching those same concepts as a result of the change. The resulting issues may be as far reaching as altering the "the epistemic basis of the dominant scientific paradigm of research and these have led to the development of approaches that have offered a promise of counter-hegemonic work" (Smith, 1999, p.5, quoted in Wendt Samu 2010, p. 2). How the Social Studies curriculum will appear in its many renditions, will challenge the existing

dominant paradigms, even more so, challenging the Samoan teachers who have a professional expectation to teach what is before them.

The delivery of a Social Studies curriculum, exemplifying the cultural outcomes of both Western theories and Pacific conceptualisations, demands a discipline that Samoan teachers have to balance, in order that the outcomes taught are in themselves balanced and fair. Samu, Mara and Siteine (2008) move the teacher role into the general populous by affirming that "For Pasifika peoples, the dominant influences on education policies are the knowledge economy discourse and their own demographic and socio-economic location in New Zealand" (p.51). These outcomes have an effect on a particular group of Samoan teachers involve in the research, as their experiential based Social Studies teaching has occurred exclusively within the environs of Auckland City. The resulting knowledge economy, as a result of face-to-face interactions during both tertiary and daily classroom teaching, has produced an urbanised Samoan practitioner whose exposure to curricular and additional social studies resources have resulted in, amongst other things, an "organised scholarly activity that is deeply connected to power" (Smith, 1999, p.5). The face-to-face interactions during tertiary and other teaching and learning opportunities are important as technology pushes immediate access to the wider Social Studies knowledge base for practitioners. The power dynamic becomes apparent as the prevailing narrative purported by Pasifika scholars, places the onus of disadvantage in the very topics in which Social Studies promotes enlightenment and discussion. Wendt (1976) moves that there is an issue to be resolved and prescribes "a revolt against the hypocritical/ exploitative aspects of our traditional/ commercial and religious hierarchies, colonialism and neo-colonisation and the degrading values being imposed from outside

and by some elements in our societies" (p. 59). How Samoan teachers teaching Social Studies, will react to these issues on a personal and professional level, will be bound up in the material that is contained in the Social Studies curriculum. The inner conflicts and tensions as a result of this exposure, will determine an outcome that will reflect the body of this research paper.

The Social Studies Curriculum

The participants in this research paper were canvassed in the latter part of 2020 and early 2021. At the time of the interviews, a new Social Studies curriculum draft was being prepared for promulgation and review (Ministry of Education, 2021). The subsequent release of the draft for consultation in January of 2021 has enabled an up to the minute medium in which to examine a Social Studies curriculum, which will affect the teaching of Social Studies in New Zealand in succeeding decades. An examination of the draft will provide a timely backdrop from which Samoan teachers' perspectives will be compared, and contrasted to elicit a narrative that accurately reflects their views. The anomaly in exploring a curriculum which was not available for perusal at the time of interview has been mitigated to a certain degree, by certain questions posed by myself as the researcher, in which questions have been framed to allow comment to be made on the changing nature of a new curriculum. For example, an element of controversy was proposed by myself, as a researcher, to its inception and introduction, and this has been borne out by various comments by Parliamentarians and other interested parties (Cook, 2021), with the result that solicited views and perspectives from the interviewees, have been made with the implicit view that there would be controversy.

The linking of the Social Studies curriculum with Samoan teachers, within the parameters of this research paper, has its foundation in the premise that the curriculum has determined the migratory themes to be explored (Ministry of Education, 2007). An additional facet, which underscores the theme of this research paper, is that Samoan teachers whether New Zealand or Samoan born, will teach those overarching themes either as migrants, or the children of migrants. As the scope of professional teaching as Primary teachers is limited to a Level 4 Curriculum outcome level (p. 45), the scope of exploration is limited to the appropriate level. However, it must be accepted that individual participants may express views that are the result of their own professional Social Studies experiences beyond the stated curriculum level.

Ministry of Education (2007), states as a Learning Outcome that Level 4 students would be able to "Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people." (Page unspecified, Level Four Social Sciences foldout). The sustainment and transmission of cultural and heritage teaching, has recently acquired a political dimension where a proposed new Social studies curriculum (Ministry of Education, 2021) has moved the teaching dynamic towards an ideal where political agendas are now the subject of discussion and controversy. Cook (2021) reporting on this phenomenon recounts that "National says that new history curriculum features too much identity politics and needs more balance" (stuff.co.nz news feature). This raises issues of whether Samoan teachers and their political affiliations would necessarily affect their contribution to the narrative.

Efi, His Excellency (2004) concludes that," The exercise of uncluttering the clutter therefore draws as much on professional expertise as it does on personal temperaments and political manoeuvrings." (p.8, quoted in Anae, 2010, p.1). Arguably, the uncluttering of an increasingly controversial Social Studies curriculum, may be viewed as a straight forward exercise for Samoan teachers, but that would bely the many layers of cultural appropriation that are present within these teachers. " Hence, ethnicity has taken on a new salience" (p. 2), presupposes a pedagogical, cultural and now a political shift in Samoan teachers' views' on social studies. The extent of these shifts can be assessed through a variety of lenses, with the Social Studies curriculum remaining at the core of the issue.

Benham (2006) reiterates that these cultural references must include the socio-political history, if one is to understand the larger cultural contexts in which Samoan teachers see themselves. How these perspectives balance teacher views within a socio-political framework, may be supported by an observation in which Mutch (1998) related that a centrist position as an outcome, was achieved between two proposed, opposing controversial drafts in a previous Social Studies curriculum (Hunter & Keown, 2001). A resulting centrist position taken by Samoan teachers, would possibly infer that a neutral stance be adopted toward the new curriculum. This view becomes problematic as cultural issues compound the need to exercise neutrality. For example, a learning outcome required in the 'know' section of the new curriculum (Ministry of Education, 2021, p. 5), suggests an example of an inquiry question examining the mana ramifications regarding the relationship between iwi and the early missionaries. Any purported neutrality on the subject of early missionary experiences in New Zealand in a proselyting capacity, becomes a point for discussion, as converted Samoan missionaries departed for

neighbouring islands in the South West Pacific, as early as 1839. Nokise (1983) refers to a form of spiritual imperialism, in which their eagerness to proselyte took Samoan missionaries beyond the confines of their own islands, something which converted Māori did not do. This anomaly suggests a staging point whereby Samoan teachers with a strong Christian ethic, may see a dilemma in the Christian view of spirituality, as Māori affiliation to Christianity figures continue to fall in comparison to Pasifika (McDonald, 2017, p. 13).

Relative to the new curriculum and of interest to Samoan teachers are the references to the Three Big Ideas, which include Māori history, colonisation and the effects and exercise of power (Ministry of Education, 2021, p. 2). Collins (2021) refers to a statement by the President of New Zealand Historical Association, regarding the new curriculum in which he states that:

> This not a prescribed story. This is not, 'These are not narratives you need to know'…Yes it is controversial, and it does put the Māori story as the central story of New Zealand's history, but every other group, certainly ethnic groups, can see their histories in the curriculum as well. (https://www.nzherald.co.nz)

The suggested inclusive nature of incorporating differing ethnic histories and stories as an outcome of Social Studies implementation, allows Samoan teachers to relate their stories within a framework where their contribution is valued and relevant. Their relevance as part of a curriculum area of study is part of a larger overarching theme, incorporating features that are applicable to a differing ethnic grouping. Browne, Hawe, Siteine and Tuck (2010) refer to the outcome of tabulating the purpose of Social Studies

in that "There is an obvious trend: both teachers and students agree that inquiry for personal and social empowerment is an important focus for social studies" (https:doi-org.ezproxy.auckland.ac.nz. 10.1080). The incorporation of teacher and student perspectives within a larger framework of the new social studies curriculum validates these individual stories that reach out to be told. It is within the safety of the new curriculum that Samoan teachers will share their views and values.

Gaps in the Literature

The inclusion of Samoan teachers' views on social studies, is made more obvious by a lack of a specific reference to the nature of a specific inquiry, with general statements skirting the issue while focusing on similar dilemmas. Wendt-Samu (2009) for example, refers to a political process in legitimately advocating the inclusion of Pasifika topics in a curriculum that did not deem its inclusion as a mainstay, and that primary teachers were to teach Pasifika topics at least once every two years (Ministry of Education, 1997; Siteine & Samu, 2008). The inclusion of Pasifika related topics for inclusion in a curriculum was evident as early as the 1980s (Hunter & Keown, 2001, p.58), and this reflects an ongoing validation for inclusion and diversity amongst various curricular learning outcomes. However, an element of specificity regarding cultural grouping for study, was redefined in the New Zealand 2007 Curriculum (p.9), as no particular group was mentioned other than Māori, under a Treaty of Waitangi pretext (Wendt-Samu, 2009).

This has enabled a range of cultures to be looked at, with no particular aspirations as to a prioritised ethnicity. It may be argued that the passage of Curricular development has passed through stages of inclusion and diversity over the years, finally settling on a

curriculum draft (Ministry of Education, 2021) that prioritises Māori issues, before examining other cultural groups within Aotearoa New Zealand (Years 1-8, pp. 3 – 6). The resulting focus revolves around the legitimacy of Pasifika knowledge within the curricula, its perspectives, and whether there can be a means of legitimising a Samoan teacher's perspective on social studies exclusively, within a rapidly changing and challenging curriculum framework.

Against a background of social studies curriculum development, and its notions of what gets taught and whose relevance is prioritised, typifying power politics, (Apple, 1996, Hunter & Keown, 2001, Collins, 2021), Wendt-Samu (2009) advocates a participant programme that directly addressed the issues of social studies within a Samoan perspective, allowing specific outcomes to be enunciated and evaluated.

> The first step of our small-scale study was initiated by a pilot intervention project sponsored with a grant from the Pacific Cooperation Foundation. The Social Studies Teachers Pacific Awareness Programme had the explicit aim of increasing the knowledge and awareness of participant service teachers about the social, cultural and historical aspects of life in a Pacific nation. It specifically sought to influence planning practices within a Pacific -based social studies unit …The project helped identify …important components that could address the issues related to teacher knowledge of the Pacific and small-island perspectives of the Pacific in social studies programmes. (https://doi-org, eproxy.auckland.ac.nz/ 10.18926/cm.0111)

The resulting outcome proved favourable in its depth, experiential approach and validity. Although an immediate comparison may be drawn with my research topic, entailing redundancy in areas already covered by the perspectives of the programme's participants, there are distinct differences which indicate that my research covers an area not previously covered. They are as follows:

a. Year level. No mention is made of the expected year level of the participants. It is assumed that the participants, who are pre- service teachers, will eventually teach a range of year levels, although it must be accepted that it is an assumption. The research parameters for this paper require participants to teach Year 1-8.

b. Ethnicity. No mention is made of the ethnicity of the participants. It is assumed that the participants are non-Pasifika, although it must be accepted that it is an assumption. The research parameters for this paper require the participants to be Samoan.

c. Gender. No general mention is made of the gender of the participants, although one is identified as being female. It is assumed that the participants are mixed gender, although it must be accepted that that it is an assumption. All participants in this research paper, are female by default.

d. Topic. The general purpose of the excursion to Samoa, was to place their findings into a social studies context based on their observations and interactions. This research paper requires its participants to reflect on social studies, as a curricular requirement, in a New Zealand setting.

A difference in the approach in the way which the literature presents two similar scenarios is provided by the example. It becomes evident that the requirements of this research paper, limit the parameters in which the research is to be conducted. Similar examples by Samu and Siteini (2009), include curriculum content regarding Pasifika content and the requirement for a greater representation of a wider knowledge base, within a social studies framework. Again, the focus is not on a teacher's perspective, but on placement, representation and the legitimisation of Pasifika themes within the curriculum.

The limitations of specific Samoan researchers who specialise in social studies as a platform for research and discussion, are included here as a means of determining an approach for Samoan primary teachers views of social studies. The limitation of two primary social studies researchers, Tanya Wendt-Samu and Alexis Siteine, has enabled me to focus on their research and work as social studies specialists. Their contribution is invaluable as the scholarship for Pasifika research on social studies has not been an avenue for other Pasifika academics within New Zealand to follow. This limitation has allowed this research paper to find a place within the discourse of a Samoan perspective of social studies, adding to the existing body of work as a result.

Chapter Four: Theoretical Framework

Introduction

The research uses a theoretical approach which incorporates interpretivist perspectives, and social constructionism theories. Interpretivist theory allows an understanding of the processes of a systematic analysis, to determine interpretations as a result of direct observation. Social constructionism also allows an understanding of a systematic analysis, although allowing for a level of flexibility in which assumptions and beliefs are correlated and corroborated to determine a specific reality. Where interpretivist theories invite an examination of human behaviour and its subsequent effects on relationships, constructionist theory deals with the reality that is perceived as result of those relationships. Using these theories together allows opportunities to examine the interactions that occur as result of the movement between these two contexts.

Directions

Positioning the two contexts of interpretivist and constructionist within the research framework, reveals levels of underlying features that justify the approach taken. Anderson (1992) in outlining the differences between objective and subjective views of the world, allowed an effective comparison to be made in placing the research at a point at, or between these two areas. Mutch (2013) includes these two areas as a point in comparison to enable a detailed summary of each, which would help determining placement. Included are an objective view of the world, in which the provision of universal laws would help in explaining social behaviour, while a subjective perspective enabled a world view to be

subject to an individual's perception of their surroundings (p.62). The additional placement of objective and subjective views within another theoretical framework, enabled to me to approach an appropriate area of the framework that I thought would provide the comprehensive coverage necessary to explore my subject matter more effectively. The pairing of an objective approach within a behaviourist framework, while pairing a subjective approach within a constructivist framework, enabled me to consider further comparisons between the two. The essential world view difference between both behaviourism and constructivism, the notion that for behaviourism, "the world is linear, rational, time bound and controllable", while for constructivism, "reality is not fixed but constructed" (p. 63), convinced me that my approach should be a constructivist one. While not limited to a world view perspective, further conviction lay in the view that behaviourism shared similar tenets with positivism, which were developed in the early 20th Century (Watson, 1913). Kincheloe and Tobin (2009) share these similarities by stating:

> Because different forms of behaviourism developed at about the same time as logical positivism was being honed and other forms of empiricism were developing, there is evidence of cross-fertilisation between different theories, with shared tenets as well as differences. (p. 516)

The establishment of a link between both behaviourism and positivism, allows me to draw a distinction between positivism and constructivism as separate and distinct theories, and to confirm my choice as to which would better serve the research paradigm. Neuman (2011) confirms that "ISS (Interpretive Social Science) sees human social life as an accomplishment. People intentionally create social reality with their purposeful actions

of interacting as social beings. In contrast to the positivist view that social life is 'out there' waiting to be discovered "(p.102).

The resulting outcome has been to align the research to a constructionist and interpretive theory- based research paradigm. This resonates strongly with the view that constructivism allows Samoan participants a measure of authority and respect, aligning its theoretical approach with Samoan edicts of fa'asamoa and culture, while epistemologically acknowledging multiple truths in determining a Samoan world view (Enari, 2021, p. 62).

Interpretivist Views in Context

In examining the basis for a Samoan world view, while placing the research in an educational context, the pretext for multiple truths was aligned with the curriculum. The relationship issues presented for discussion and teaching in Aotearoa New Zealand's History in the New Zealand Curriculum (2021), allows multiple relationship perspectives to be examined and detailed according the required learning outcomes. The most significant relationship issues outlined in curriculum, are the dealings of significant stakeholders in relation to the Te Tiriti o Waitangi and the Treaty of Waitangi. Included in this injunction, is the acknowledgement that Pasifika also form part of that history, and whose relationship with the state and its people are recognised (p.2). These acknowledgements are important, as they provide the basis for a theoretical examination of bi-cultural influences unique to Aotearoa New Zealand, while establishing the theoretical relationship between individuals, their roles, views, curricular expectations, and individual and collective agency.

Establishing an interpretivist view in this context, enables the widest possible scope of possible interactions between individuals to be explored and sanctioned as a result. Neuman (2011) refers to this process in referring to a social reality:

> Social reality is what largely people perceive it to be: it exists as people experience it and assign meaning to it. Social reality is fluid and fragile, and people construct it as they interact with others in ongoing processes of communication and negotiation. (p. 102)

The link between a research paper requiring participants to contribute their thoughts, becomes a measure of social reality as the parameters of the research encourage expressions of honesty and relevance to be shared as part of a research narrative (Richardson, 2003). The resulting communication and negotiation stakes are important as they determine the level of personal and cultural views that are to be included in the narrative (Gergen, 1994). The consensus that the medium of social studies, is the ideal medium where these identity issues can be explored and examined (Aitken, 2005; Archer & Openshaw, 1992; Bailey, 2005; Siteine, 2006, 2010), and provide a curricular framework where the issues of culture and identity can be addressed.

With a grounding in a particular curriculum area, we can examine the interpretive theoretical approach to a particular world view, and how these issues sit within a particular epistemological setting to interpret that world view. Parsons (2010) approaches the issue, by reiterating that:

Not only do constructivists vary epistemologically in how they think their claims relate to reality, science and causality, but they vary substantially and methodologically as well. Just as there are many different rational-choice theories, or many behaviourist claims, so there are many constructivisms….They draw on practically all kinds of methods, from interpretive ethnologies and process- tracing narrative to conventional comparisons….(p. 81)

Formulating a particular constructivism within the parameters of the research, requires an alignment with the outcomes that the research eventually will produce. This poses a question of whether a particular constructivist approach would suit the research question. Having already determined the ethnicity of the participants, the research question, the document for consultation, and a geographical setting, would a need for a particular constructivist approach necessarily produce a more robust and rigorous outcome? Vaioleti (2011) provides some context by referring to "Pacific peoples' epistemologies and lived realities are based on real relationships with their ancestors; their god/ s and their spiritual world" (p.114). Linking a particular constructivist approach to a Samoan genealogical and spiritual lived reality, moved the theoretical approach toward a Pasifika model, totally in keeping with the attitudes of respect, obligation and reciprocity that such a model would require (Nuiatoa, 2007). Dunlop-Bennett (2019) in recognising this stance, provides a cultural and ethnically sound medium in which to explore these issues, reiterating that regardless of geographical location, Samoan research must be grounded in a world view that reflects a distinct Samoan perspective. Clarifying these perspectives becomes a vehicle for further insight into the constructivist approach and sits well with the story telling medium that is part of this research (Crotty, 1998). The lived realities

expressed by the participants will reveal a level of personal conduct and inner reflection, positioning the constructivist perspective as a revelatory medium which requires an appropriate level of sensitivity and empathy on the part of the researcher (Lipene, 2010).

How I am able to respond appropriately, would require that a particular constructivist approach will be as inclusive, as cultural and ethical demands will permit. A distinction must be drawn here between the semi-structured format of the research criteria, and talanoa, currently the preferred interview medium prevalent in Pasifika research (Prescott, 2008; Otsuka, 2005; Vaihu, 2010; Halapua, 2007; Vaioleti & Vaioleti, 2003; Tanufa'i, 2016; Enari, 2021), stipulates that a feature of talanoa, requires the declaration of family ancestral links to establish and affirm Pasifika identity prior to the interviewing process. As the participants were comfortable with my role as a New Zealand born researcher, a semi-structured approach was agreed upon as a valid means of sharing their stories and views. The constructivist medium within the interview process would be made evident by the co construction of revealed multiple truths, presenting a Samoan world view in the process, completely in keeping with a constructivist approach (Wilson, 2017).

Cultural Impact

Although a comprehensive research paradigm, including practical theoretical approaches, present as the ideal for Pasifika research, the limitations of a particular approach will always present issues that require resolution at a different place and time. According to Mara (1999) "…cultural knowledges and a level of analysis which includes a realism about what research can and cannot do. For our communities the needs are great, the expectations are high and sometimes unrealistic within present constraints" (p.9, quoted

in Mutch, 2013, p. 70). Tensions exist within a constructivist framework, relating to different issues despite the expectation that …Pacific concepts share many similarities to a constructivist paradigm (Vaioleti, 2011 cited in Enari, 2021, p. 63). Although the observation that Pasifika attitudes and views are ideally sought through a constructivist lens, this research examines two different aspects which are subject to the same lens. The acceptance that interpretivist views will apply to participants and will be used to explore various themes, the curricular theme which arguably is also a social construct, may also be subject to examination under the same pretext. Neuman (2011) explains:

> A constructivist orientation…assumes that people construct reality out of their interactions and beliefs. No inner essence causes the reality people see….what people see and experience in the social world is socially constructed….once people accept social creations as being facts, or as real, the creations have very real consequences….I will behave accordingly whether or not my constructed beliefs fit the actual physical reality. For the constructionists, people live in, believe and accept the constructed reality that has links to but is somewhat distinct from physical reality….People created it in particular places, and under specific historical circumstances. (pp. 102, 103)

The idea of a Samoan worldview as distinct to an individual Samoan's world view, becomes subject to a constructed reality that represents a particular point in time. The historical constructs, provide context and placement which enable individual conversations to take place, which give detail to occurrences and consequences. Vaioleti (2006) refers to the conversations that take place as being peculiarly Samoan in the way that a western perspective would not be able to understand the spiritual content that is

present and is behind every thought and expression. This would appear to place possible limitations on the breadth width of a constructionist approach, as Neuman (2011) discounts an "inner essence" being able to fully discern a constructed reality (p. 102). Bleicher (1980) provides additional insight into a compromise that would legitimise a Samoan constructivist perspective without losing sight of a Western theoretical approach:

> In Interpretive social science, access to other human beings is possible, however, only by indirect means: what we experience initially are gestures, sounds, and actions and only in the process of understanding do we take the step from external signs to the underlying inner life (p. 9, quoted in Neuman, 2011, p. 102).

The matter of participant justification having been resolved to certain extent, left myself as a researcher having to resolve my own issues as to how a constructionist perspective would allow me to exact the rich data that the research would require. My personal theoretical perspective, and how I could justify its inclusion in the research became a matter of professional expectation and cultural inclusion. Benham (2006) provided a way forward, based on personal perceptions of perspective and legitimacy:

> What came to mind as I reviewed each study was the need for the researcher (whether insider, outsider, or external-insider) to examine her/ his own lenses to articulate her/ his current of understanding of voice in this particular community… (p.37, quoted in Anae, 2010, p. 4).

My personal lenses would need to reflect the interpretive approach that both researcher and participant will use to construct a real world, based on our lived reality and experiences. Nuiatoa (2007) in issuing a reminder that when conducting research, a

Samoan lens is essential, also reiterates the need to acknowledge codes of conduct and knowledge systems. As a Samoan researcher utilising a Western theoretical basis in which to conduct my research, I am also cognisant of my reality as a Samoan, and the lived world experiences which have shaped my own reality. Benham (2006) uses the plural, lenses, to reflect many views. It is these lenses that will be used to endorse the research and validate the lived reality.

Chapter Five: Methodology and Methods

Introduction

This chapter outlines the methodology used in the design of the research study, the methods utilised for participant selection, data collection, data analysis, and the rationale behind employing a qualitative, critical constructivist approach. Also included are the participation selection process, data collection and analysis, and ethical considerations.

Framework

Being able to establish a world view drawing on a particular ontology, and placing it within a finite range of epistemologies, provided its own set of tensions as a set of compromises was sought to ensure that personal priorities were set in place. Neuman (2011) refers to the patterns of a nominal versus a realist perspective, in establishing a worldview. Prescribing a lens of interpretation and an inner-subjectivity in establishing a world view, resonated with the subjective -cultural views that I held in interpreting what I saw around me (p. 92). A resulting nominalist perspective permitted an approach to be made in which I would be able to utilise an epistemological framework, from which I could construct a viable methodology (Lincoln & Guba, 2000). In addition, the appeal of a nominalist approach allowing me to explore the unique perspectives of Samoan teachers, presented an opportunity to closely examine personal assumptions and re-present them a way, that reflected the tensions and outcomes of teaching social studies in a New Zealand school.

A nominalist approach would also allow tensions, resulting from seeing a world view through a lived world perspective, to be examined with resulting issues being made subject to further scrutiny (Guba, 1990). Confirming a lived world experience would be made possible by identifying key issues relevant to an epistemology that would express these issues. Lincoln et al (2000) refer to particular processes that would focus on these key issues to help explain the research paradigm. By placing these key issues within a relevant research paradigm, aligns with an epistemological and constructivist approach which specifically mirrors Pasifika and Samoan world views (Ng Shiu, 2011; Wilson, 2017).

A personal perspective must also be taken into account as my own world view, will require certain parameters that must not conflict or influence the world view, and real-world view of the participants. Crabtree and Miller (1999) refer to the "subjective human" when examining these separate, created world and real-world perspectives (p. 10). These perspectives revolve around the notion that the subjective human is able to create multiple meanings. However, limitations are not placed upon the subjective perspective as notions of objectivity are included in determining respective views. Denzin (1989) insists that "pluralism…is stressed with focus, on the circular dynamic tension of subject and object" (quoted in Crabtree & Miller, 1999, p.10). The resulting subjectivity and objectivity provide an avenue where both perspectives may be used to construct meaning. Mutch (2013) explains that "Most teachers are theoretically eclectic and borrow from different theories for different situations" (p.62). This flexibility allows the tensions between both approaches to be ameliorated to a certain degree, as both researcher and participants are Samoan, and all are teachers.

Methodology

The research design included a general implementation which included approaches to be directed at a number of staging points. These staging points help to identify areas where further features can be explored in detail Mutch (2013, p.51). These features included identifying a suitable methodology, type of data, and subsequent gathering, selection, analysing and display of the data. As a consequence, a suitable methodological approach was based around the need to recognise narrative inquiry, as the preferred method of gauging data input and analysis through multiple lenses. Chase (2005) identifies narrative inquiry, as an effective investigation process that retains the nuances of data collection while adequately reflecting social life.

This type of inquiry is essential as the story telling components and the elements of a shared experience require a sense of trust and honesty, in order to maintain the sense of legitimacy that the research requires. Neuman (2011), in maintaining the legitimacy that narrative inquiry allows, specifies an element of self-reflection which places the researcher in a role where the narrative can be as inclusive as the researcher and participant will allow. Berger and Quinney (2004) elaborate on the very essence of narrative inquiry by emphasising the researcher/ participant component and the different charges that are expected from both parties. This is especially important, as the story telling narratives imply a process which "interweaves a researcher's life with the lives of the people that are being studied" (Neuman, 2011, p. 526).

The resulting interplay between researcher and participant becomes one of deciding which of a number of strategies or approaches, would suit the narrative. As a researcher,

although the onus of exploration is bound up in the individual stories, paying particular attention that there may be other facets in addition to the conversation, are also valid components of the narrative that need to be observed and included in the overall summary (Lieblich, Mashiach-Tuval & Zilber, 1996). Clandinin and Connelly (2000) refer to the 'intimate and personal' (cited in Daynes & Pinegar, 2007, p.6), components of narrative inquiry that arise out of undergoing research under that pretext, and because of the nature of a Samoan-on-Samoan research parameter, the cultural expectations of social and spiritual spaces are preserved under a narrative inquiry (Anae, 2019). In addition, the story telling features of a narrative inquiry enable me to examine and share a range of issues that an alternative approach may not be able to achieve. Daynes and Pinegar (2007) identify a measuring tool with which to assess various aspects of the gathered stories, aligning with the appropriate features of narrative inquiry. They stipulate that "through the attention to methods analysing and understanding stories lived and told, it can be connected and placed under the label of qualitative research methodology" (p.5). Neuman (2011) confirms that qualitative research is more appropriate, "Because the process is more inductive, we are measuring and creating new concepts simultaneously with the process of gathering data" (p.199).

Qualitative Research

Discounting a quantitative research in selecting a qualitative approach was dependent to which method was better suited to a story telling narrative. Denzin and Lincoln (1994) explain that "…qualitative researchers study things in their natural settings attempting to make of sense of, or interpret phenomena in terms of what people bring to them…*and* describe routine and problematic moments and meanings in individuals' lives" (quoted in

Daynes & Pinegar, 2007, p. 4). These settings and stories provide a background from which I can recognise an overall world view of the participant. Within that world view, relevant to the research question, I am also able to perceive a personal view, which will reveal certain features that otherwise would not be noticed. The notion that resulting constructs and variables will comprise these stories, requires a measure of foresight and perception in that "qualitative researchers are interested not in prediction and control, but in understanding" (p. 4). The process of understanding becomes an issue that requires serious self- reflection in order that personal bias and beliefs are separated from the core belief set of the participants. Neuman (2011) refers to the notion of 'conceptualisation' in thinking through these processes. By raising comparisons and having a clear direction in which to pursue an abstract thought or idea, becomes a priority in setting the scene for an honest exchange of ideas (p. 203). Issues with conceptualisation in a Samoan context, can be mitigated through negotiated standards of cultural and professional expectations. Sanga (2014), refers to these issues of transparency and agreement in Pacific research as an individual's responsibility to "know more of what it is and what it is not" (p. 50, quoted in Anae, 2019, p.2).

In addition to the stories that will be shared, there is an understanding that descriptions that form part of the stories, will find a common ground not only in a professional context, but in a cultural setting as well. Describing events, thoughts and feelings have a legitimacy if they are voiced in the Samoan language (Tui Atua, 2009). Where there may be particular words or phrases that need to be expressed in Samoan, then there is a professional and cultural expectation that the exchange will be in the spirit of the "key principles of relational accountability" (Anae, 2019, p. 7). These are important as both

researcher and participants are able to converse in Samoan adequately enough to discern meaning and sentiment.

The element of personal involvement in compiling data based on personal stories, conceptualisation and cultural complicity are dependent on the narratives. Daynes & Pinegar (2007) emphasise the importance of discerning the contents of the narrative by 'knowing' oneself as the researcher, the participant as a storyteller, the curriculum as a baseline for discussion, and the cultural implications by stating that:

> …we become narrative inquirers only when we recognise and embrace the interactive quality of the researcher-researched relationship, primarily use stories as data and analysis, and understand the way in which we know is embedded in a particular context, and finally that narrative knowing is essential to our inquiry. (p.7)

The kind of data reflected in its sourcing and compilation, should be sufficient to present a comprehensive coverage of the subject matter, extracting the essence of participants' stories and re-presenting them again as a cohesive commentary on their lived experiences.

Method

In addition to a narrative approach, the perspective of the researcher as an ethnographical participant as data gatherer and presenter, provide another lens in which the narrative is both readable and accessible (Neuman, 2011, p.552). Alder and Alder (2008) provide a medium in which ethnography can contribute constructively to the research, by placing the researcher within a specific framework in which the data is in a narrative form and a

discussion ensues. Known specifically as a classical ethnological approach, this method appealed because of its ability to provide a subjective view, which allowed me as the researcher to participate in the eventual outcome of the research. Ellis, Adams and Bochner (2011) also outline the process by which:

> Auto-ethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno) (Ellis, 2004; Holman Jones, 2005). This approach challenges canonical ways of doing research and representing others (Spry, 2001) and treats research as a political, socially-just and socially-conscious act (Adams & Holman Jones, 2008). A researcher uses tenets of autobiography and ethnography to do and write auto-ethnography. Thus, as a method, auto-ethnography is both product and process. (p. 1)

The movement between ethnography, the study of people and their culture (Neuman, 2011. p. 423), and auto-ethnography, the study of the researcher's personal experience as data (Campbell, 2015), meant that a personal journey was being undertaken in determining world views beyond my own. The context of a qualitative research paradigm also meant that an essential link was present when drawing on different perspectives and being able to sense of differing views again, beyond my own. Boyle and Parry (2007) explain:

> The ethnographic process has always been an essential of studying culture, including organisational culture. The introspective and retrospective nature of auto-ethnography can enhance understanding of the link between the individual

and the organisation very effectively. The intensely reflexive nature of auto-ethnography allows the organisational researcher to make that link (p.186)

The organisational aspects of auto-ethnography may be represented by the documents that represent the education sector that researcher and participants are part of (Ministry of Education, 2007, 2021). The tensions that are part of compiling a social studies curriculum are well documented (Hunter & Keown, 2001), and reveal political and ideological issues that the research may be able to uncover as part of the auto-ethnographic nature of its approach (Adams & Holman Jones, 2008). The cultural aspects of such an approach and how it manages to incorporate the researcher as an organisational researcher, has its legitimacy in being a Samoan teacher employed by the Ministry of Education, interacting with Samoan teachers who are also employed by the Ministry of Education. Ellis (1997). This allows the researcher to maintain a level of consistency in the ability of an auto-ethnographical approach, to impact on an organisation disproportionate to its size or number. Boyle and Parry, (2007) explain:

> Organisations and culture can be significantly enhanced by inclusion of work conducted and located within the auto-ethnographic genre…*and* allows the organisational researcher to intimately connect the personal to the cultural through a peeling back of multiple layers of consciousness, thoughts, feelings and beliefs. (quoted in Boyle & Parry, 2007, p. 185)

Participant Selection

The gathering of data was centred around open-ended interviews. No special emphasis was accorded Pasifika approaches in the interviewing process. Anae (2019) refers to the

sacred spaces between researcher and researched, and the subsequent protocols that need to be recognised in undergoing Pasifika research. The inclusion of "sacred, spiritual, and social spaces of human relationships between researcher and researched that Pacific peoples place at the centre of all human…interactions" (p. 1), were subject to negotiation prior to each interview taking place. The cultural placations that would have been deemed necessary in order for any interviewing to have taken place, were themselves deemed unnecessary by each interviewee. This provided a working environment where the elements of trust and honesty, provided that basis for each interview. However, the interviews would not be devoid of a cultural platform, as the norms of respect and obligation would be a feature that ensured that the interviews were as forthcoming and as honest as the situation would allow. In addition, conversations in the Samoan language between researcher and participant also ensured that a modicum of protocol and respect would be part of the interview process.

The process of identity, and being comfortable with the expected cultural norms is a complex one, and the issues that arise out of being a Samoan primary teacher in New Zealand are real, in the sense that there has to be an acceptance of the situation as it stands. This does not mean that the situation remains extant, but there is an issue of cultural compliance that rests with the individual. In explaining the psychological and social approaches to this dilemma, Erikson (1968) relates that the "process located in the core of the individual…*and* in the core of his/ *her* communal culture, *is* a process which establishes…the identity of those two identities" (p.22 quoted in Siteine, 2013, p. 101). It is within these collated identities that the interview process takes place.

A resulting issue that may surface, is whether a semi-structured interview conducted by a Samoan researcher with Samoan participants, would necessarily be considered under the auspices of talanoa, the current Pasifika medium of conducting research interviews, which is not without its own set of issues (Fa'avae, Jones & Manu'atu, 2016). Farrelly & Nabobo-Baba (2014) are careful to stipulate that the use of talanoa, require that "empathy is vital in ensuring that…researchers are implicitly aware of the political dimensions, cultural appropriacy and socio-ecological impact of their research methods" (p. 319). It may be argued that the principles of political awareness, cultural advocacy and a working knowledge of socio-ecological concepts, are inherent in teachers as a professional expectation. The issue of empathy, as a vital component of talanoa, is already present as a cultural expedient in the use of the term 'kalofae,' the everyday expression of sympathy or empathy usually directed toward an individual or gathering. If the term talanoa is applicable because it is between Samoans, then it has relevance, otherwise the auspices of data gathering will be made under the provisions of open-ended and semi-structured interviews.

Cresswell (2007) reiterate that interviews within a qualitative framework, produce a rich source of data, thick in its outcome and effective in its investigative approach. The particular interview design used in this research would favour a standardised open-ended approach, where identical questions are asked in such a way, that elicited responses are open-ended. Gall, Gall and Borg (2003) refer to this style of open-ended interview, allowing the researcher to follow up as a result of probing questions being asked, also allows the fullest possible expression of participant experience and perspective. Another advantage in an open-ended interview approach lies in its compilation of data, and the

appropriate coding of information, which "reduces researcher biases within the study, particularly when the interviewing process involves many participants" (Gall, Gall & Borg, 2003, cited in Turner, 2010, p. 756).

Personnel selection for the research, fitted the research title in that Samoan primary school teachers, were sought for their views on Social studies. Samoan teachers would provide an interesting perspective on a range of issues to do with social studies, its content and subsequent teaching. As a Samoan researcher, my perspective as an auto-ethnographic observer, would add an element of insider views that would add to an already unique range of voices. It is anticipated that this uniqueness would include an introspective view of how social studies as a curriculum area would impact on conflicting views of culture and obligation.

 The geographical limitations were inherent in the available teaching pool, which meant the research was focused on the Central Auckland area, the densest ratio of school to teacher and student population in New Zealand (Auckland-Whau, 2020). By default, Auckland City has the largest Pacifika population in the world (Roy, 2018), which also meant that there was a high probability that Samoan primary teachers would be available to participate in the research. Inviting participants to participate within the parameters of the research, presented with its own set of issues. Initially a purposive sampling, was proposed as an ideal medium in which to invite teachers to participate. A tentative figure of five participants was seen as an adequate number, suiting the research to be conducted. Hoeber, Hoeber, Snelgrove and Wood (2017) refer to purposive sampling as an ideal method in which to deal with a reduced number of participants undergoing research in

that "purposive samples of the data allow the dataset to be reduced to include all relevant posts for a given topic of interest, ensuring the important features are not missed" (p. 1). Despite extensive canvassing amongst Samoan teachers, there was a marked reluctance to participate in the research. As a result, convenience sampling, was seen as a workable option to enable the research to proceed. Etikan, Musa and Alkassim (2016) clarify the circumstances where convenience sampling may be considered a feasible option whereby "members of the target population that meet certain practical criteria, such as easy accessibility, geographic proximity, availability at a given time, or the willingness to participate are included for the purpose of the study" (p. 2).

Data Collection

Teachers who were willing to participate in the research were approached by me, as the process of directing inquiries through a third party, for example Principals, was not productive. This allowed a certain amount of freedom as I canvassed teachers whom I thought would be productive in the interview process. This proved to be correct, as the five teachers that I had personally invited to be interviewed, were more than willing to participate. At this point, it is pertinent to note that all participants were female. Male Samoan primary teachers within the geographical area were almost non- existent, with the one who was available, declining to participate. The sole provisions for the interview process, were that participants were Samoan, Primary trained, and taught social studies in a New Zealand school. Age and gender were not specifics that were included in the rationale for the research. Following approval being granted for research, with ethics approval following, the stage was set for interviews to take place. The five teachers that agreed to participate were provided with the following:

a. Participation Information Sheet (Teachers)

- Including the title of the research, Introduction and invitation to participate in the research.

- Project procedures, including interview process, with a 45 minute projected interview period. Notification that the interview would be digitally recorded and transcribed.

- Data storage, retention, and future use were stipulated. Assured destruction of data after six years was also stipulated.

- Rights during interview process, transcript access, confidentiality and anonymity, and contact details were included.

- An approval by the University of Auckland Human Participants Ethics Committee, dated with a three-year research window, and a reference number, concluded the Participation Information Sheet.

b. Indicative Interview Questions

- Including demographic information of the participant.

- Research questions relevant to personal, pedagogical, cultural and curriculum areas.

- Standardised questions allowed for coding and themes to be followed through using vertical and horizontal approaches.

- Included provision for participants to freely add their thoughts and feelings.

c. Consent Form (Teacher Participant)

- Included research title, name of researcher and supervisor.

- Provisions for agreement to participate, withdrawal, identity, interviewing, and a retention of data material securely, with assured destruction after six years.
- Signed and dated by participant.
- An approval by the University of Auckland Human Participants Ethics Committee dated with a six-year research window, and a reference number, concluded the Consent Form.

A semi-structured interview approach was selected as it allowed a flexibility which would help elicit a narrative as comprehensive as an interview would allow. DiCicco-Bloom and Crabtree (2006) affirm the flexibility and versatility of a semi-structured approach, with elements of reciprocity between researcher and participant being made possible through pursuing particular lines of open- ended questioning (Galetta, 2013). This suited the style of questioning as "the answers reflected the interviewees personal feelings (Whiting, 2008) and stories (Rabionet, 2011)" (quoted in Kallio, Pietela, Kangasniemi, 2016, p. 13). The inclusion of expressed personal feelings within a storied context, appealed to me as a researcher, as it encompassed an emotional connection to the subject matter, expressing as it would, the stories of a migrant people making a contribution to their adopted land, as their parents whether living or dead, would have expected. The connection to the research becomes more apparent, as the exploration of a social studies theme essentially becomes their story retold in their own words.

Interviews took place in the teachers' respective classrooms allowing the power dynamic to rest with the teacher. The surrounding familiarity of their professional teaching space

allowing them some measure of control, in which I could see that there was some uncertainty in the way that the interview would proceed (Hoffman, 2007). Arandell (1997) stipulates my responsibility as a researcher, utilising an open-ended interview process, by assessing that:

> The researcher must remain cognisant of and handle several activities simultaneously. The conversation with the interviewee, a dialogue, has to be followed closely; responses and attempts to change the line and direction of discussion considered, anticipated and guided… and the overall situation monitored, logistically and emotionally. (p. 344 quoted in Hoffman, 2007, p. 318)

The resulting emotional tension was taken as a legitimate indicator as to how they were feeling, and was taken into account as data as part of the evaluation process (Hoffman, 2007, p. 318). Additional mitigation would be provided by a professional understanding that a Samoan researcher would abide by both, cultural protocols and the professional expectations of a registered New Zealand teacher (Teachers Council of New Zealand, 2021). All interviews began with an acknowledgement by myself, of the participants' willingness to participate and a series of questions followed as per the format shared with them previously, recorded on the Indicative Interview Questions sheet. The interview session lasted the period stipulated on the Participant Information Sheet, of 45 minutes. This was done to accommodate and acknowledge that their time was given voluntarily and was taking place outside of school hours, when they had family matters to attend to. The semi-structured format worked well, with a verbal exchange being professionally conducted and recorded electronically. Additional written notes were taken to be used later to clarify the transcription. Each interview was transcribed by the researcher,

allowing for an almost instantaneous recall that arguably would not have been present if the work had been transcribed by a third party. Transcripts were word for word and included pauses, outbursts of laughter, and cultural inflections which were immediately understood by the researcher to represent an element of trust and engagement (Braun & Clarke, 2012, p. 59).

Data Analysis

A thematic approach in analysing the data, appealed as it affirmed the participants' individual stories, but also enabled me as the researcher to immerse myself in the essence of what they were trying to portray. Braun and Clarke (2012) clarify this approach by outlining the reasoning behind the analysis:

> The extracts you select to quote and analyse provide the structure for the analysis – the data narrative informing the reader of your interpretation of the data and meaning. In analyzing the data, you use it to tell a story of the data. Data do not speak for *themselves* – you must not simply paraphrase the content of the data… Data must be *interpreted* and connected to your broader research questions…(p. 67)

In addition to interpreting and connecting the data to the research, the themes (horizontal) which assist in "identifying, organising and offering insight into patterns of meaning (themes) across a data set" (p. 57), the use of coding (vertical) also assist in locating the data within the research parameters. Braun and Clark (2006) are careful to stipulate that the use of codes and themes sit within an additional framework of an essentialist vs constructionist theoretical perspective, which itself becomes part of an inductive vs

deductive approach. A deliberate delineation between these options is essential in knowing which direction the research is to take (Braun & Clark, 2012, p. 58) and having selected a constructionist inductive approach, the data analysis subsequently sits within a format that focuses the interpretation. Constructionist because it requires the generation of contextual meaning between researcher and participants (Esin, Fathi, & Squire, 2014, p.1), and inductive, because it is a "bottom- up approach and is driven by what is *in* the data" (Braun & Clark, 2012, p. 58).

Coding as a detailed process, will be conducted vertically on each transcript, extracting and marking the appropriate features that appear on the page. Codes will capture a feature of the data and provide a label for it (p. 61). Coding will enable a recording of anything that might be relevant to the research by providing a very short summary or phrase, reflecting what is in the accompanying text. A detailed vertical approach ensures that the coverage is such that as much of the text is able to be scanned and read to reveal the salient points that will add to the analysis. Rice and Ezzy, (1999) refer to a "careful reading and re-reading of the data" (p. 258 quoted in Fereday & Muir-Cochrane, 2006, p. 82) to emphasise this. Boyatzis (1998), also emphasises the requirement to read with an eye for detail as "a 'good code' is one that captures the qualitative richness of the phenomenon" (p. 1, quoted in Frereday & Muir-Cochrane, 2006, p. 83). Capturing the richness of the coding process becomes an exercise in monitoring just how carefully I can extrapolate the essence of the extracts, this will be essential as Braun and Clarke (2012) explain "Codes are the building blocks of analysis: if your analysis is a brick-built house with a tile roof. Your themes are the walls and roof, and your codes are the individual bricks and tiles" (p. 60). The analogy is appropriate as every effort will be made to match

up the corresponding text extracts to a coded, coloured strip which will be attached to the text. The vertical indicators will reveal an identified area of the text which will be used to substantiate the themes which can then be assessed horizontally.

Braun and Clarke (2006), differentiate the vertical placement of coded results, by indicating that a horizontal process can be used to establish themes, by explaining that "A theme captures something important about the data in relation to the research question, and represents some level of *patterned* response within the data set" (p. 82, quoted in Braun & Clarke, 2012, p. 63). In addition, another noticeable difference is that "Searching for themes is an *active* process meaning that we generate or construct themes rather than discovering them" (p. 63). Subsequently, a patterned horizontal stratification process across all transcripts will expose similar themes suited to a particular area, named and identified by the researcher (Boyatzis, 1998, p. xiii). The research question will generate the areas of interest that will be allocated a general theme. As an example, initial themes might include ethnicity, pedagogy, and context. Other themes may emerge as the result of the horizontal analysis.

The need to interpret and display the data and connect it to the research, required a systematic approach to the outlining and placement of expressed ideas. The resulting themes would mean that a matching series of thoughts and ideas pertinent to the theme, could be used to express the same narrative through poetry (Szto, Furman & Langer, 2005). These expressions and narratives required the essence of their meanings to be placed within a framework from which I could readily interpret the extract. Pen portraits for each participant, provided a background where they were given an identity and a

framework, from which readers were able to extrapolate their own impressions as to how and why particular participants were encouraged to share their stories. Richardson (1992) refers to the medium of poetry as an investigative means of providing a "tool of social investigation…being able to transcend the direct chronology of the narrative."(quoted in Frereday & Muir-Cochrane, 2006, p. 138). This became important as it allowed a role as the researcher to be acknowledged as a legitimate interpreter of the narrative, employing a literacy art form to do so. Furman (2004) specifically identifies poetry as a legitimate means of expressing ideas in qualitative research by asking:

> Yet why should the personal insights of social scientists be deemed unimportant? Such insights are the manifestation of one of the most important types of knowledge: practice wisdom – the synthesis of years of training and the absorption and integration of theory, facts, and values. (p. 96)

Poems for each participant were included with each individual portrait, as it allowed me as the researcher to extrapolate given impressions of each individual and provide a medium from a fellow traveller, in which to express a collective apprehension, concern, celebration and accomplishment.

Ethical Considerations

During the entire process of participant invitation, subsequent interviews and resulting transcribing, I was very conscious of the need to protect the participants' personal identity (Gray, 2014). The issue of requiring only Samoan primary teachers, already limited the scope of teachers that could be drawn upon to participate and the onus of ensuring that individuals could not be identified by veritable markers became a point of personal

deliberation. By conceding to identify geographical places of upbringing, education and teaching, I was allowing an element of comparison upon which differences could be made with a similar sampling originating from a completely different geographical area. I reasoned, for example, that as a migratory people, different experiences might result both locally within New Zealand and overseas. The resulting diversity of experience adds to the richness of Samoan teachers' perspectives, arguably extending to teachers in a similar situation in Samoa, and particularly American Samoa, where there may be marked differences in outlook.

Confidentiality was maintained by allocating pseudonyms to participants (Silverman, 2010, 2013). Imbalances of power were negated by neutral settings where neither interviewer nor participant would be advantaged. Gender issues that could arise would be countered by the reputation of participating individuals, including the researcher, which in all cases were very favourable, as expressed by peers and respective school principals. Ethnic and cultural issues would be experientially discerned and appropriate actions and accords would be mutually negotiated before, during and following each interview session.

Chapter Six: Individual Case Study Findings

Introduction

This chapter will examine the participants' perspectives, as presented in the vertical and horizontal format proposed by Mutch (2018). This section deals with the five vertical cases that represent the participants' views and places them in context with particular perspectives that are representative of their thoughts and feelings. The use of present tense throughout, will enable a sense of the lived experience to be expressed in its fullness without being diluted by grammatical issues which may distort the immediacy and urgency of what is being expressed.

Rationale for presentation format

The use of a horizontal and vertical format to reveal perspectives, are utilised to scan individual transcripts ensuring that narratives reflecting the participants' views are located, prioritised and allocated either a vertical or horizontal placement (Mutch, 2018). The resulting lattice-work will reveal an experiential perspective, while a horizontal approach will deal with broader based themes.

Vertical format

Narrative inquiry places an emphasis on story-telling, which will form the basis of vertical examination. Connelly and Clandinin (1990) present a concise summary of what is to be expected by relating that "Thus we say that people by nature lead storied lives and tell stories of their lives, whereas narrative researchers *describe* such lives, *collect* and tell

stories of them, and *write* narratives of experience" (p. 2, quoted in Clandinin (2006, p. 45). It is these vertical analyses that will produce the narratives, by presenting three distinct formats that will encompass three different modes of story telling:

a. *Describing*

A short functional introduction, with pen portraits describing location, family, education and experience.

b. *Collecting*

A series of poems with varying styles and formats, expressing the narrative through a researcher's interpretive lens.

c. *Writing*

A rational presentation of each of the five participants' views, delineating personal themes while outlining hopes and expectations.

Participant 1 – Fofoga

Pen Portrait

Fofoga is a New Zealand born Samoan teacher, who is currently in her fourteenth year of teaching. Being raised in East Auckland, Fofoga has a wealth of experience in teaching across the range of primary school levels, remaining at her current school for the complete duration of her teaching career. Graduating Bachelor of Education from the University of Auckland, Fofoga has spent her time at a Decile 1 school in South Auckland, delivering the curriculum to a predominantly Pasifika school role. Her own role models include family who were supportive of her choosing teaching as a career and Fofoga has endeavoured to honour that commitment by being a conscientious teacher who values learning as a life changing opportunity to apply life changing skills.

Fofoga has taught at the senior end of primary school, and prefers the challenges that are inherent with teaching Year 5 and 6, teaching no lower than Year 4. This has enabled Fofoga to quickly consolidate what has been taught at previous levels and capitalise on the prior learning that has already taken place. Fofoga sees this consolidation process as an opportunity to assess where students are headed and has incorporated features of feed forward and student/ parent consultation in her whole of teaching engagement strategy.

Fofoga has used social studies as a 'progressing' tool and has applied some of her consolidation processes in her curriculum centred strategy. The achievement objectives provided by the curriculum have enabled Fofoga to think through the processes required, and encourage the students to think for themselves about the issues that they are studying. This provides a challenge for Pasifika decile 1 students, and Fofoga has indicated that she is prepared to implement whatever needs to be done in order that her students are not disadvantaged in following a social studies curriculum that is as inclusive, as it is comprehensive. Her views as a Samoan teacher, teaching social studies in a New Zealand school, are as valued as they are welcome.

Time Passages

"South Auckland?"

"No. East Auckland".

Born in Tāmaki Makaurau

It matters not where I point my prow

The legacy of a migrant settlement

Where in East Auckland my youth was spent

Allowing for the growth to follow

Influenced by the growing hollow

Of decisions to alter my steady course

Taught not to counter any remorse

But follow in the Master's ways

Of Sundays spent in hallowed days

The nurturing of a salient youth

Who will teach me this thing called truth?

But bask in the knowledge of those that teach

That I may take my turn, to those within reach

All this from a Government housing estate

It matters not, for I determine my fate

To face the challenges that I may not linger

With those who point the accusing finger

But rise above the horizon steady

And stand as a teacher at the ready

And stand with hand on a guided prow

I head out from the east, Tāmaki Makaurau.

"..Predominantly Pasifika…I'm conflicted only because of what I currently do…"

The realisation that there is more

Than meets the eye

In coming face to face with the reality of teaching

Pasifika, Papalagi, Sub continent, Asian..

Whoever walks over my thresh hold

Into a classroom, warmed by Government funding

Frozen by neglectful families

How will I reach out and comfort?

Those that stand in need of comfort

How will I reach out and teach?

Those that stand in need of knowledge

How will I reconcile myself?

With those that suspect my motives

Will the means justify the ends?

If I am to survive the onslaught

Of well-meaning bureaucrats

Of well-heeled sycophants

What will be left of me?

If conflict stand betwixt you and I

Who will the eternal judge favour

In the twinkling of an eye?

Will he beget a sanctioned soul

To troll the troughs

To reach the knoll

Of heightened senses, a look askance

To recognize a fleeting chance

To embrace the knowledge that I may win

A student's acknowledgement, a partial grin

Is that all I am worth at the end of the day?

Ask nicely, that I may stand the fray

Of frustration's narrow focused pit

To fall within a horse's bit

To gallop on to carry the day

Once more my friend, a lesson's sway

"Yeah, so with pedagogy it depends…"

Big grouping

Small grouping

Questions asked

Activities tasked

Mixed ability toing and froing

Prior knowledge, no way of knowing

Set a pre-test, gain some traction

Mark the pre-test, time for action

Set a pass mark, make sure it's fair

The class is below, I won't go there

Seek some counsel, I know it's near

Why avoid me? It's yours to share

Oh, I see. You know less than me

But you are a team leader, how can that be?

Social studies can be a pain

Listening to the same refrain

Has anyone seen the unit plan?

Does it make any difference? It sure can

A bit of positivity, if you please

Remember your students, and their unease

So how does this work? We have to integrate

Math and English? Please demonstrate

Oh, and Science and Reading need to be included

I was just doing fine, till you intruded!

But Social Studies is essential, just to be fair

There's a lot going on, in that big world out there

I'll take my place, and with it, the pain

My students have a lot to gain

It depends on me, and my own personal knowledge

If my students are to succeed, when they go to College.

"If you were teaching a European class, would you be teaching the same way?"

"mmm…I wouldn't think so"

Decile, Decile, Decile!

Loaded with expectations and my role in it.

Does it have to be that way, and why would I want to comply?

Isn't my teaching professionalism enough?

I'm in full compliance with the requirements of the profession

and that should suffice.

Reconcile, Reconcile, Reconcile!

The hidden agenda meets its match.

Or is it obvious to those who can read the signs?

Divide and conquer is the oldest of ploys.

But why in education?

And why am I a pawn in the game where there has to be losers?

Narrative

Fofoga was brought up in East Auckland, a predominantly working class area where Pacific Islanders mixed readily with Māori, European and other minorities which reflected the social housing situation at the time. The whole premise of an upbringing in a particular area of Auckland during the 1980s, presents with its own issues as the majority of Pacific Islanders were situated in areas in and around South Auckland. The difference between both areas is arguably as distinct as individual stories and experiences would dictate, but teaching as a New Zealand born Samoan may infer a measure of similarities where the needs of the students outweigh personal perceptions of upbringing and location.

She explains "I'm conflicted only because of what I currently do, and now as I speak, like everything that we do in teaching, there's more to be done, so with this inquiry kind of stuff that is taking place, um…you kind of have to filter some things out and then some other new thing comes in…" Fofoga expresses these views with reference to teaching senior primary decile 1 primary children. She goes on to say, "…and I don't think the social studies in this aspect of what I spoke about, the roles, responsibilities, and teaching them to understand and give them the knowledge and prepare them with these skills, is done as well as it should be, therefore it should be more prevalent in a decile 1..you know as it is in every other school, it definitely holds great value to teaching."

For her, the conflict, amongst other issues, appears to be centred around geographical locations which determine decile levels. The resulting disparities in terms of resourcing and teaching is evident in her lamenting the standard of a particular subject matter that is being taught. She further laments "but there just needs to be more input for decile 1's because of that level of understanding, you know the decile 8 and 9s would easily make those connections because it's a world they're familiar with, whereas with our kids, the Pasifika realm, it's oh…"

She acknowledges inquiry as a means of student engagement, also acknowledging a 'filtering' process that has to be undertaken if the teacher teaching load is be sufficient to provide coverage in competition with other curriculum areas. In advocating inquiry as an effective means of 'more input for decile 1s' the question was asked, "…are you a strong believer in inquiry when it comes to social studies?" Her reply implied a certain

apprehension, which may reflect a sense of uncertainty coupled to the sense of 'conflict' previously attributed to prioritising new learning. She replies:

> In inquiry learning. Um…we are at the early stages of this. It's really important for kids to go through inquiry, *but you don't know what you don't know,* and you need to set that baseline for the kids so that they kind of, 'is this where I'm supposed to be?' And if they're not on the right track, that there is that guidance because if you just leave it open, um..you know with that pre-test and post-test, they won't achieve it, but they'll be achieving in different areas, but you know, you've got a kind of specific aspect that you're looking at, so yep, guided at the beginning, and definitely for them to run with, because I think that, you know the whole idea of that is to generate interest and inquisitiveness, you know for the kids to take it on themselves. Yeah.

Her reply reveals a dual responsibility in having the appropriate subject knowledge in order to be able approach inquiry learning with an ample understanding to meet the learning objectives. Although the lack of subject knowledge is seemingly aimed at the students, the inference would imply that she has a responsibility to take the lead in teaching a subject that she is competent in. Interestingly enough, Her take on conflict resolution is more concerned with her own teaching abilities, having nothing to do with decile levels, but accepting a sense of ownership within her own personal teacher expectations. Uncertain at first, she relates:

> No…no…yeah I don't know…yeah…no…you know you've…*so this is not to do with deciles,* but you know with any teaching class, you have a range of abilities and perhaps you know…you've got maybe three to four kids that come off a

whole lot better, but the majority of your class..you know the concepts have gone over their heads.

Advocating a 'no fault' stance in allowing decile levels to influence her student's performance, she is quick to point out that there is still an opportunity for growth "…in the hope as they get older, they can reflect and go 'that's what we learnt in primary,' so a lot of these we started off with, we plant the roots…" When asked about the continuation of good processes in teaching social studies beyond her particular teaching level, she was non-committal, instead taking a collegial perspective by admitting, " I couldn't say. I could probably say that we could all feel that we are in the same boat…that means they may be feeling the same way that I do…which means that we don't entirely feel that we are confident.."

Participant 2 – Kilisi

Pen Portrait

Kilisi is Samoan born, fluent in her language and claims a Fijian, Niuean, and Chinese heritage but still identifies herself as being full Samoan. The daughter of a Pastor, Kilisi's view of the world, has been shaped by her family's influence in Samoa prior to her arriving in New Zealand to commence schooling as a Year 9 student in East Auckland. Kilisi's initial vocational prospects as a policewoman in the New Zealand Police Force, were shelved due to her father's insistence that a university pathway would be of the most worth to her. Kilisi graduated Bachelor of Education from University of Auckland and is currently into her fourth year of teaching. Kilisi's decision to pursue a teaching career was borne out of a series of positive experiences during her teaching practicums, where she

could see that she could readily relate to students and this provided the impetus to follow a teaching career.

Kilisi's experience at primary level has included teaching Year 3 and 4, which gave her the necessary curriculum and planning experience to be able to consolidate her initial teaching skills and develop her collegial and student relationships. These skills proved invaluable when Kilisi accepted the position as a Samoan bilingual classroom teacher of a composite Samoan bilingual Year 4 to 8 class. This teaching challenge has provided a broader curriculum understanding which has impacted on Kilisi's classroom delivery as Samoan teacher. The delivery process has meant that Kilisi has had to think laterally across two languages in order that the processes of teaching the curriculum, can be achieved with minimum support, as the locus of control rests entirely with her as the Samoan language and cultural expert in residence.

In addition to having a bilingual approach to the broader range of curriculum areas, Kilisi has had to reinterpret social studies outcomes through the lens of a Samoan bilingual teacher. This in turn provides a unique and singular perspective with which social studies, as the focal point of study, is presented under the learning outcome, and is seen through a different lens. Kilisi's contribution as a Samoan teacher teaching social studies in New Zealand under these conditions, is as valued as it is welcome.

Time Passages

"I noticed how much they loved and adored their culture, so I thought that I could extend that into something that they could do every day in class.."

Seated in rows, heads bowed to the ground

Aware of the thunder of aircraft inbound

Singing the praises of a culture's obligation

To put oneself aside, giving others consideration

Summoning a day's end, with a prayer to deity

Played well with a recourse to a nation's piety

And in the ragged evening's song of a traffic sound screeching

Belie the soft call of a native pigeon beseeching

The lost souls who now gather in classrooms afar

To close the door on culture, now left ajar

Whose closure is measured with each passing day

To regain that measure of a tradition held asway

But hold to the sacred tomes of the light

Passed down through the ages, belying their plight

Spoken not written as if not to offend

A culture not limited by a single book end

But secure in the passages engraved on the heart

Assured that the faithful will play their part

Seated in rows heads bowed to the ground

Listening to the coo, the native pigeons sound.

"...but knowing that I could relate to the kids and knowing that I could be an effective teacher to the younger kids."

It is the heart's reassurance of a choice well taken

If only to indemnify my choice amongst those forsaken

Sounding loudly in my ear to move ahead again

Whilst listening to my heart, beat out the same refrain

Of choices made to direct the soul's unsteady plod

Awaiting the heart's assurance of the all approving nod

Hats off to all those that mentored and led me to this day

While leaving behind those choices that result in disarray

Tis a noble thing to do, to teach while making sense

If only to strike a balance when seeking recompense

But payment is a virtue only earned in lofty places

I'd rather teach for love, and not leave any traces

Of concepts learned repeatedly oft taken for what it's worth

The measure of one's sure learning, it's length they want, not girth

And why would anyone take a chance with those who are so young?

The classroom is the proving ground in which people like me are flung

I've made my choice convincingly and look where it has led

I must now choose the covers to overlay my bed

But snuggled 'neath those covers, with my students on my mind

I awake to a new day to see what I can find

Of concepts learned repeatedly oft taken for what it's worth

I feel as if I belong here, a choice I've made since birth.

"...consider yourselves lucky, look at the learning that you do, and the technology that you have..."

Do devices consider themselves bilingual? Trilingual? Multilingual?

If I were to access the information that would be considered suitable for my bilingual class,

would I find my task wanting?

A quick scan and the whole world is literally at my fingertips.

Would that mean that my job is done?

And having to sift through the information that has been entered by others.

What were their motives?

When did I become the arbiter of what gets taught and what gets left out?

Two sides to every thought

One legitimate one distraught

Backlit like a beckoning finger

Resist temptation to malinger

On sites that waste the time allotted

Of revolutions planned and plotted

Relying on my common sense

To eliminate the sad pretence

Of what now passes for education

A whole perspective in violation

Of what was good in ages past

Like Earth's decay, it cannot last

But stay the best, in its transmission

Its finite good, its likely fission

Separating the good from bad

A likely outcome, a resulting triad

Of good, better, best, the way that we judge

Of bad, worse, worst, the results we can fudge

But if left to me, I'd take the approach

Of a bilingual teacher, beyond all reproach

Sifting through the flotsam and jetsam

Resisting the call, to come here and get some

Of those who offer nothing, but misinformation

I can't afford anything, to get lost in translation.

Narrative

Kilisi has an experiential base which is unusual in the research, as she arrived in New Zealand from Samoa to commence her college education. The experiential base is important as the views that she expresses are impressionable as she is able to make comparable discernments based on the views of a relatively recent arrival to New Zealand. These perspectives are especially important as they may denote a marked difference in the way New Zealand born Samoans differ from their Samoan born counterparts.

From the outset, she declares her social perception of the world by declaring "I'm a people person, but I do know that history was one of my favourite subjects back in high school" This declaration would appear to delineate the purely social aspect from its historical context, but in taking a historical perspective, she makes a stand. "…yes, what appealed to me was about how my past people fought for the freedom of Samoa, from the hands of New Zealand, when they were governing *us*," The collective use of the pronoun 'us' becomes a quandary. Am I included in the Samoan struggle as a Samoan researcher because of my ethnicity, or am I excluded, because of my status as New Zealand born Samoan? The issue isn't made any clearer by her justification that "..the one thing that stands out for me is how the things, the process that *they* went through in order to regain *our* independence, so that *we* can just rule ourselves rather than New Zealand taking over." These strong assertions reflect a complete confidence in the way that history has favoured Samoa in its struggle for independence, and subsequently the inference may well be that all Samoans are truly free as a result, regardless of their location?

The issue of demarcation still exits, as an internal adjustment still has to be made, as to personal identity complete with its historical contexts. She explains,

> ..when I look at different cultures and different ethnicities, that is basically what you're talking about, me being Fijian and Niuean, I do think that all cultures are equal and I think every culture should be respected and treated the same way, but I'll be honest and say that I know less about my Fijian side and Niuean side, but more to the Samoan side.

The notion of a truly Pasifika outlook, with its historical dealings with New Zealand and with Britain in the case of Fiji, provides an interesting background upon which comparisons can be drawn regarding personal freedoms and government. The historical context is not lost, and a social studies perspective regarding these changes can be personalised to the point where a personal perspective becomes an embodiment, reflecting significant historical markers. To help us understand her point of view regarding these historical contexts, she explains:

> As my current understanding of social studies, I straight away think of history, so it's like the study of people in relation to each other and the world around them. So it's like…I straight away think of history and geography when I think of social studies.

Her personal affiliation to her Samoan side, is ratified by her declaration that regardless of her mixed blood, she maintains that "I identify myself as full Samoan." The ramifications of this statement have resulted in a desire to fully immerse herself in teaching a bilingual Samoan language class, reflecting an embodiment of her own ideals with sincerity and passion. She reasons, "..why I chose to have a bilingual class? I am utilising their language and also the beliefs of being a Samoan child, or person, so the kids don't lose their identity." This belief set becomes the primary teaching tool in allowing her to instil the traits of ethnic identity and cultural awareness to her students, the majority of who are fluent in Samoan.

Her own teaching style, becomes apparent when the burden of responsibility of teaching a class where Samoan parents have a high expectation as to how and what is taught. Her

own experiences as a college student are paramount in seeking a sense of justice that teaching a social studies subject entails. She recalls,

> Well, when I learned social studies, it was just in college, we just watched videos of things that happened in the past, and then we reflected on what we thought about it, and how we thought, you know, was it *fair* that people were treated that way?

Students' parent expectations and a sense of social justice would seem to be the ideal background from which to approach a social studies topic, as the Samoan experience in moving toward independence has shown. The expectations of her own parents are a separate issue altogether. Samoan accountability extending to an individual who is part of a family, extended family, village, vocation and church, require a level of adherence and conformity that is least understood by those outside the Samoan community. Confirmation of the direction that she is taking her class is reassuring and has to be taken in a Samoan context to be understood. She explains:

> They have a lot of questions wanting to know about the past, and not just about the *Bible*, but about the Pacific Islands and things we had been discussing, they really do have a lot of questions, and at some point they've also gone home to see their mums and dads to get some more knowledge about it, because I've had their mums and dads text me, and you know, tell me about it, and how we were discussing the past and also the *Bible* in class, and they actually loved it as well.

She faces certain pressures that arguably other Samoan teachers from different circumstance may not experience. The pressures, whether self or otherwise induced are

tremendous and she walks this path, in an attempt to reach out and teach those of whom she loves most. Her own.

Participant 3 – Mafa

Pen Portrait

Mafa is a South Auckland born Samoan teacher, who was schooled in South Auckland, and whose exposure to social studies was enhanced as the result of an effective History and Geography programme at a religiously affiliated girls secondary school. Mafa eventually gained her Bachelor of Education from the University of Auckland, and is from a family that values education, as she is not the only member of her family teaching. A teaching career spanning 13 years has seen Mafa teach at a number of levels at her Decile 1 primary school in South Auckland, and is currently a Team Leader in the senior cohort there. Mafa's upbringing is reflective of a number of similar stories of young women in Samoan society. With an emphasis on service, respect and responsibilities within the home, Mafa has a perspective of education that reflects her personal views, and it is these views that have shaped her teaching style, especially in regard to her students, who are predominantly Pasifika.

Even though Mafa has taught at different primary school levels, she has of late taught senior primary, and is in an ideal position to assess the different cohort students as they pass through the senior classes. These assessments have a direct impact on how the integration of social studies into the general school curriculum should be conducted with the associated issues that may occur as a result. The cultural impact of integration is also

an issue as Mafa sees social studies as a social modifier in understanding the bigger picture for her students.

Mafa has been exposed to a number of Samoan households that are different in their outlook, and is very much aware of the role that teaching plays in enabling these households to cope with the pressures of modern living. These issues have shaped Mafa's outlook on education, and is conscious of the fact that literacy and numeracy are only part of the answer. Mafa's perspective is an interesting one, and has offered her views as a result. Her views as a Samoan teacher teaching social studies in New Zealand primary schools, are both valued and welcome.

Time Passages

"I enjoy the stories that brought about change…"

If I were to examine the social studies curriculum closely,

I would see that the inevitability of change is the only constant.

Playing out causes some of them lost,

leaving me to recover the cost.

With explanations tethered to a tree

Whose fingered branches preach consistency

Of levelled cities mired in rubble

Is it really worth the trouble?

To establish cause, outcome and lessons learnt

From improper procedures and fingers burnt

'Midst brick and mortar, the human cost

Their storied tales, now all lost

To those that remain to forge legacy

Tell them to me, that I may see

That enterprise is the tale worth telling

Of hope and venture and grief dispelling

Shared with those that know in spite

Of loss and pain their past requite

Given in earnest that those that teach

May read and wonder and recount the breach

Of those that forged the way ahead

Despite the daunting and the dread

And share again the conquered fear

The value of an oft shed tear

To those that listen with bated breath

The tales of those who cheated death

To build that city once again

That stories lost be not in vain

But recounted 'oft that ears may hear

An account made good to reset the sear

And set the good in years to live

Are we at a level to forgive?

The mistakes they've made and set in stone

As we peer down from our lofty throne

And cast an all condemning eye

To all that lived but did not try

And then ventured to escape the pyre

And stole the tunes to fuel the lyre

And leave a recorded innocence

That I may somehow recompense

Playing out causes, some of them lost

Leaving me to recover the cost.

"...because of different culture, different upbringing."

Standing with colleagues that breathe the same air

Wondering, just wondering whether the staleness reflects our diversity

Is it because I can see a way out of all the madness?

My comfort zone is a woven truss of traditional sinnet

Passed down through the ages, as if to provide a bond

Plaited to ensure that nothing escapes the fabric that binds

Beholden to a past that brings with it a cankered view

Of intrusions that shaped a littoral bound

Keeping things out, while allowing things in

Sweet commerce allows all things to change

Purchased with one eye on the gain

The other on a discarded piece of sinnet

Once valued, now surrendered to an iron nail

Recounting these values in a modern setting

Allowing my own mind to wander

As I wish for a surety that languishes effortlessly

Playing the never changing balancing act

Of what I surrender in place of a length of sinnet

Come quickly before I change my mind

Satisfied that the choice I make is the right one

Exhaling that air whose expulsion is a welcome blight

On those that inhale a past laden with guilt

But not for me, my peace I've made

I have my sinnet, and I know how to braid.

"Because they have the experience and knowledge…"

Taught and retaught

When will the cycle stop

Teaching the brocade of a tattered sheet

With glimpses of light between the spaces

Eyeing the teacher, with a hesitant pause

Valuing the cline of a descending scale

Social values atop a crumbling heap

Attempt a headlong sojourn across a fading script

Picking out the salient points

If there are any left.

Narrative

Mafa's approach to teaching has been subject to a range of experiences that have helped shape her present-day perspective of teaching in a New Zealand school. While still subject to the usual issues that are encountered by New Zealand born Samoan teachers, she is still perplexed by some issues that fall within the scope of being a Samoan teacher having to deal with issues of culture and compromise.

She emphasises an attribute of present day Samoan families that has impacted on language ability and its subsequent effect on education and social stability. " I can speak a little, but I was allowed to use English at home to my parents." This perceived allowance is put into perspective, when it generally understood that the current thought amongst the Samoan community is that Samoan language proficiency must be achieved at all costs, even at the expense of another language medium. This may reflect a measure of cultural survival on the part of the Samoan community, but nonetheless, it does have an affect on individuals who are caught up in the quandary of family politics and educational expedients. She is optimistic in seeing that an altered state of awareness is brought about by change. Specifically, changes that are brought about by educational expedients. "Participating, contributing, understanding how we bring about change, I guess…I think it teaches communication skills." The extent of how these can have a further impact, has to be negotiated between family and those who are tasked with teaching a curriculum area which has its own set of issues. The resulting perceptions of how one sees their world in relation to family and teaching, may be a matter of a reconciling these issues to suit a particular narrative or expectation.

Well, growing up, and being Samoan girl, we know how to respect and show *respect*. We've got responsibilities at home, and we know what to do, you know, using our heads and things like that, but as a minority, sometimes I'm looked upon as *if* I might be shoplifting or something, you know, and one time it's like it's the colour of my skin will affect how other people will perceive me.

The matter becomes an issue of whether her own household experiences and expectations are sufficient enough to abide an outside world where perceptions will directly result in acceptance or rejection through no fault of her own. The thought processes engendered by teacher expectations may hold the key to inhibiting the negativity that come through being subject to these expectations. "Critical thinking, can question…questioning skills." The internal turmoil that may result from an over reaction to unfair isolation because of racial perceptions may have to be internalised according to the same principles of critical thinking that she teaches her students. This in turn raises issues of whether being brought up in a Samoan household, is able to counter the effects of living in a modern multi-racial community, where the expectations reflect that of the dominant culture. Resorting to other influences to help counter any perceived disadvantages that may result, is a juggling act that she has to manage in order to maintain a sense of dignity required of her, both as a Samoan woman, and a teacher.

Because I've grown up, I'm not a traditional Samoan girl, if that makes sense, compared to my peers. I have a mate.. she's grown up in the traditional way, where she has to serve her mum, and sit down and things. So my views will be different from hers even though we're both Samoan, growing up in Mangere.

The allocation of time and effort in wading through these issues, may affect her outward behaviour toward her family and professional colleagues, but it would appear that she is comfortable with what she has come to terms with. However, her extended family reflects an added pressure in recognising that there are multiple areas of reconciliation and compromise, that extend to a generation that is becoming aware of their own ethnicity and identity. She explains:

> …they come from different financial backgrounds and yeah, if you look at the whole picture, you know the parents, the environment, they're brought up different. They will already have different skills in place at home, and I've already got kind of that because of my niece. She's afakasi (half caste), and her mum, European…and the way my niece is brought up is quite different from my Samoan nieces…she can talk back to mum, she can question mum, 'but why?' But no! whereas my other niece is, 'be quiet, show respect!'

In examining these issues, there may be certain advantages in being a Samoan teacher and knowing that these differences are real and affect classroom performance outside of the home. The encompassing family pressures and expectations of Samoan families, would require her to display an innate understanding between differing Samoan families because of a number of factors. It is these expectations that may force the issue of whether there can be an all encompassing feature of Samoan culture that would satisfy the several requirements of cultural survival. She acknowledges an affinity toward respect, as being the prime motivating factor in achieving this. She states that " Our respect ..has a huge value." When asked further if respect would be the top priority in according a cultural regard to classroom expectation, she affirms that, " Yes…I think, you know for them to

show respect for everyone, and things like that. But in saying that, you would want them to challenge, but in a respectful way. Does that make sense?" The cultural expectations placed upon herself, and her own cultural values would appear to be accepting of student challenges as a part of everyday classroom practice, but the caveat that it be done in a respectful manner, reveals the Samoan in her.

Participant 4 – Malie

Pen Portrait

Malie is of Samoan parentage, both of whom migrated to New Zealand to pursue the educational opportunities available in New Zealand to allow their children to succeed. Being New Zealand born has provided Malie with a set of impressions that have shaped her views as an eventual Samoan teacher. As a member of a very large family by New Zealand standards, she acknowledges her religious affiliation as playing a major part in family cohesion and goal setting, alongside the example of focused, hard-working migrant parents. A product of appropriate schooling within her religious affiliation in the South Auckland area, Malie was able to complete her teaching qualification gaining a Bachelor of Education from the University of Auckland, leading to studies in gaining a Master of Educational Leadership.

Teaching for 10 years, has allowed Malie to experience teaching at various levels within the Auckland region, including teaching positions at schools ranging from Decile 1 to a Decile level at the other end of the scale. These teaching experiences, including an opportunity of teaching at a charter school, provided Malie with the commensurate skills to assess the requirements of differing teaching methods applicable to the school and its

social environment. Having specifically taught from a Year 4 to 6 cohort, eventually teaching Year 7 and 8s, Malie is conversant with the appropriate alignment that language provides for effective social studies teaching.

 The language basis that social studies knowledge built on, including vocabulary and prior knowledge are strengths that Malie has been able to engage in with her students, allowing them to build on the principle of inquiry learning that she endorses. Additional inroads into a fully integrated alignment with social studies has also enabled her to see social studies as a core value subject, modifying other curriculum subjects to validate day to day experiences as a lived reality in New Zealand. It is these reasons that Malie's views as an experienced Samoan primary school teacher, teaching social studies in New Zealand are both valued and welcome.

Time Passages

"...but that was the best teaching experience I've ever had."

All pistons firing in line

Not by chance, but by design

Every chance I have to teach

Backed by a resource within reach

Supported by a willing staff

Not bothered by what's on the graph

Picked out by others who deem to know

But left to others to really show

The progress that can be made

So that these students can make the grade

Through intrinsic movements of the soul

Show lessons learnt in full control

Of senses that best reveal

Patterns that others may conceal

But exposed to the light, its essence made bare

Marks the truth that is present, its presence to snare

Let loose on a slope, slippery at best

Encouraged by colleagues my mettle to test

And with it a challenge that beams at its throes

I gather my wits like someone who knows.

"You're going to hear lot about inquiry, integration."

The real mixture of views and opinions

Are sought through a visage of time and events

Some pertinent to a restrictive timetable

As if the very cause of knowledge is contained

Within a parameter set in motion

To free the constricts of preconceived outcomes

Tested but not set free to gather momentum

Of a measured thought that is subject to its own time and space

Discussed, displayed, subject to a conversation

That speaks volumes about direction

Never straight up, but expanding outwards to include things that matter

Set in a stone wall of one's own making

To be smoothed over by mortared layers

Of comparison and selection

Pulled apart by the forces that precede conjecture

And examination

Of the stages passed through to gain an intimate knowledge

Of the workings of legitimacy in all its forms

And facets

Angled as if to deflect the barbs of contention

As to who stands best to gather in the masses

Of a certain morality that is best left unsaid

As if its very mention will cause a tear to appear

In the blue canopy above

Breathe, breathe deeply

The rarefied atmosphere is best absorbed through measured gasps

Of a darkened yet necessary atmosphere

To be pierced by the collective

Looking upwards

Always

"..so we made a connection with graffiti art.."

The limitations defy description

Who can alter the canvas of light created in a desperate bid

To extol the virtues of the common good?

The palette stands alone, revered in its sanctuary

Made holy by its holder, made reverent by its audience

Establishing the links which reach back

To form the images of a nation in retreat

Casting aside its goodness

Shedding its past

The glyphs of guilt sound loudly in another plane

Itself made obvious for all to view

The damage done, healed with a single stroke of an artist's bent

Portrayals of the soul in solemn retreat

Bowing to the pressure, forced but necessary that the image be legitimate

In its features

In its execution

In its depth

In its breadth

In its story telling

In its beginning

In its middle

In its end.

Narrative

Malie is a teacher who has a social conscience in thinking outside the square. Experiences at a number of schools, including a charter school, have enabled her to experiment to a certain extent with a number of approaches that might positively influence her students, who are predominantly Pasifika. Accepting that social studies influences multiple disciplines, is an approach from which she is able to extrapolate a number of ideas that are rooted in the development of the social individual. Her upbringing as a Samoan, has also impacted on her approach to teaching and has resulted in some novel ideas and initiatives.

She admits to a level of independence that she finds refreshing, in recognising that the world holds multiple challenges for her students, she insists, "definitely understanding the ways of the world, keeping up to date with the current events, being able to teach our kids problem solving skills, or just going through an inquiry process of how to deal with an issue in society." Her predominantly Pasifika students have responded to her insistence that, "creating a..resolution.. a reflection..and how we can make it better." These societal issues enable her class to examine issues outside the classroom as issues that can be thought through in a rational way. "…the skills of knowing the issue, the skills of asking the questions, gaining their prior knowledge about it, building up on that." Building these thought processes has caused her to rethink her approach when teaching a certain principle, "trying to change their mindset – asking really good questions, the right questions." How she manages to implement different approaches is an ongoing challenge that requires learning strategies outside of a normal classroom situation.

Drawing on her Samoan experiences with contemporary Pasifika and New Zealand art, she places the social aspect of her learning community within a wider scope of artistic interpretation as a story- telling medium. She has a broader understanding of language as a communicative skill, employing her students' own experiences, as a way to depict a range of emotions that vividly portray their journeys through a Pasifika and New Zealand landscape. Citing community art as a means focusing on student outcomes, is another perspective she would like her students to work on. She asks,

> How does it positively impact on our community? ..We made the connection that with graffiti art, how can that be flipped over so that it gives that a positive influence to a younger generation? We looked at social gatherings and settings..

Very conscious of a developing a potential political voice in her students, the emphasis on community and social causes is one that she is very keen to develop. She continues, "…you know, how can we sort of encourage our youth in a positive direction? And problem solving. Dealing with their own issues. So, we're looking at a piece of art or artefact for us, that will potentially go on display…" her approach to ownership of particular issues being played out in different media presentation, is one that she has harboured since her own youth. Hailing from a very large immigrant family having to deal with the issues of strict Samoan parental supervision and competing for limited resources, has enabled her to develop an artistic stance that coincides with her views on ethnicity and identity. She relates, "…being empathetic, but also trying to encourage them, and build on that, whether it's a lack of confidence or just building that sense of identity, and belonging to their culture first."

Another aspect of thinking outside the square that she finds stimulating, is the educational approach taken by the Government in the implementation of charter schools. Reflecting her independent spirit, she notes that a measure of community support was important for her to be able to provide her best. She admits "…*but that was the best teaching experience I've ever had*…how everything was really well integrated , how the connection and networking were really well done. Very creative." Her later eventual integration of art into her social studies programme would have been due to her experiences as a charter school teacher where the level of local support was very strong. She continues, "they had strong partnerships with the whanau that were on board, *a lot stronger than I have seen in mainstream*…" The balance was evident between schools that were better resourced, when she moved on to a higher decile school, noting the " … dramatic change in culture, in the way they do things and how they're a lot more well equipped, that's the resourcing…" The differing nature of decile related schools is one that she has taken on board, and is not without its challenges. The difference becomes more marked when examining the issue of resourcing. When queried further as to her leaving the very favourable teaching environment of a charter school, she reminisces,

> I found it was quite stressful, it was the lack of, or just the demands of the ministry, also the lack of.. and the restrictions of facilities and resources, so it did start to put on somewhat of a strain, I figured me being this young at this age, I just wasn't ready, I really wasn't ready for that amount of stress.

The issue of resourcing and the allocation of funding to particular schools, becomes a social conundrum, perhaps best examined under a comprehensive social studies programme. She condones a sense of realism in confronting these issues in the classroom,

she relates, "..to me the problems that come with it, the problems that come with those cultures as well and how they deal with it, so it's why they do, what they do, and how they do it." The reactionary process is also one that she is keen to explore, again noting that the end state may not be as painless as a simple social studies programme would imply. She explains,

> I think it's really important for Pasifika, especially when you look at the perspective they seem to have. From speaking from experience that they will only settle for so much. They are trying to break that mindset, as well as their role in society. In trying to break that – because you generally get the feeling that they *will* only settle for so much.

It is these issues that she will have face head on, as she examines her own practice in relation to her own personal sense of creativity, and the social and ethical demands that are made upon her as a Samoan teacher.

Participant 5 – Sina

Pen Portrait

Sina has over 30 years teaching experience, alternating between Samoa and New Zealand. Samoan born and raised, Sina first arrived in New Zealand as a five year old and has been back and forth between Samoa and New Zealand as family obligations dictated. Teaching form 3 and 4, at a high school level Samoa for two years, provided Sina with a background in establishing high schools and junior high schools in a uniquely Pasifika setting. After graduating as a teacher in Samoa, Sina returned to New Zealand, finding teaching positions as a Year 1 teacher, eventually moving through all the year levels at

primary school. Becoming a team and syndicate leader at primary level, enabled Sina to set some priorities as to her qualifications. After successfully completing a Bachelor of Education at the University of Auckland, Sina stayed on to complete a Master of Education, returning again to teaching, to her former position a team leader, eventually gaining an Associate Principalship.

Sina has taught a Samoan bilingual class at primary school level, also having had experience in relieving teaching a Samoan language class at secondary school. Her Samoan language fluency and competency in English, has enabled Sina to move seamlessly between dedicated mainstream classes, and Samoan content classes with ease. Her ability to understand the cultural expectations at a lived and experiential level, has provided Sina with multiple opportunities to teach various cultural themes from a personal perspective, especially within a New Zealand primary school environment.

Sina is aware of the impact that the role of social studies plays within a teaching environment. Her perception of current social and cultural issues are the result of a full career in the teaching profession, and this places her in the unique position of being able to draw upon a wealth of influences that have shaped her perception of teaching social studies. Sina is well acquainted with the challenges of teaching in 21st New Zealand, but is also well aware of the global nature of education, and her views as an experienced Samoan teacher teaching social studies in New Zealand are both valued and welcome.

Time Passages

"...one of the activities I used to preach about, was pronunciation…"

What can we call you, I really do wonder?

I'd hate to get it wrong, and then make a blunder

But we'll see to that, so you don't have to worry

Oh, you have a name, I'm so very sorry

But it's so hard to say, I'm sure you'll agree

To say it correctly, is not easy for me

Oh, I have a solution, a very good idea

We'll make it one syllable, so all can hear

The letters are limited, and I'll make it so

That's what I get paid for, I'm a teacher you know

So off you go happy, with your new name intact

Better not tell your parents, give them time to react

But they will get used to it, I'm sure you will too

In the class, in the playground and even the loo

I'm glad that we have finally got that one sorted

I hear I've done well, it has been reported

I can't wait till your sister who starts here next year

Comes into the classroom, she has nothing to fear

I've finally got the hang of it, it's easy you know

I really am clever, her new name is Jo.

"…and that's why you need to tap into your prior knowledge…"

Filling the shallow pools of a parched beach scape

Left wanting by a tidal ebb

That creeps and then retreats leaving traces of an outline

Edged in shells and debris

But look beyond the seascape that escapes like a vanishing mist

Filling yet emptying the pools standing waiting to receive, as

Twice a day, the elements play

But what do we see, at the water's slow rising?

Slowly filling with the certainty of its form and function

Provide but a refuge of its temporary measure

Life forms, starred and crawling, amoebic in structure

Perform the dance of temporary respite

In its willingness to surrender to the sobering brine, as

Twice a day, the elements play

But observation's lofty perch

Provides a telling within its own all-seeing eye

Adding up the grains that know no number

The moving force of a wave that repeats oft

In a surge that knows no bounds

With creatures enlivened with a vitality that is life itself

And all this we know through watching and learning

Time is not a hinderance, as

Twice a day, the elements play.

Narrative

Sina is a senior teacher who brings with her years of experience in teaching in both Samoa and New Zealand. This is unusual although not unwelcome, in providing a coverage that the research would otherwise not have had. This is important as the impressions that are held by a Samoan born teacher with teaching experience in both countries, are able to reflect the varying approaches that teaching in both areas entail. It is these approaches that reflect a mentorship role in working closely with non- Samoan teachers and staff, that provide another perspective which reveals her passion for teaching inasmuch as it does for culture.

She affirms her stance in being able to impart a dual role as a Samoan teacher, acknowledging that "I really believe the thought of our young people developing and understanding their heritage because, when we talk about the *browning* of Auckland, it's absolutely happening at the moment, so it's critical that the kids, that the students are taught social studies." Fluent in Samoan and having taught a Samoan language class at secondary level, this acknowledgement covers the year levels from primary to post primary. The urgency that this message presents is echoed in her thoughts regarding coverage over a wider age group, and which is embedded in her understanding of what social studies brings to the learning table. She relates,

> Social studies is a study of society..it's for students to be given the opportunity to understand their world, and to develop their skills and processes to value, and to have an insight to value other societies, and also to be included in social

participation, relating to other people, valuing different perspectives, and become more and confident and respectful citizens, not only for themselves but self-reflecting on their own social practices.

To gain a sense of perspective in how she shapes her thoughts towards differing attitudes, especially amongst her Samoan colleagues, it must be realised that the independence of Samoa is still a living memory for her. The political ramifications bound up in the changes that would have taken place in education under a New Zealand directive are real, and her experiences with both New Zealand and Samoan teachers in Samoa at the time have had an impact that other teachers in the research arguably, would not have experienced first- hand. It is this perspective that has a real historical significance, especially when issues of citizenship and cultural affirmation have a bearing on what and who she teaches. She affirms, "…kids are exposed to the exploration of values and decision making, social decision making, and I think with social issues and collaborating as well." This causes some consternation as she admits that there are issues with her own learning experiences that conflict with her current philosophical views on what is being currently taught. She recalls,

> There was a time when we never heard of the kid's culture. You know, I'm trying to do my mental elimination here..social organisation, ah, there was a time in Samoa when we, as being brought up in Samoa, there was no Samoan history taught, and now I'm trying to relate here, into what we do here..continuity, I think.

There are issues of reconciliation within the curriculum, where the broader issues of contextual social studies, allow her some leeway in determining her own place as a Samoan teacher in New Zealand. She maintains,

> Because it needs to be much more meaningful to the kids, because you know with our kids, I know as a second language learner, you stand alone again, to learn something on top of what I have been focusing on …it doesn't make …it's really hard to make connections with stories, it would very hard to connect with my schema.

The stories and connections that need to be told, are shared as a frustration that a teacher would have in navigating the curriculum. However, her own stories provide a measure of self- assurance and confirmation as she touches on her own experiences in coming to terms with a changing world. She reminisces, "… yes, and that's why you have need to tap into *your own prior knowledge,* because you know, growing up in Samoa, you know I saw my own grandmother do a lot..and it's something that I'm really keen to do."   In endeavouring to reach out into the greater learning community, and using her innate sense of cultural competency in appealing to Pasifika community, she acknowledges a certain confidence in being able to cross boundaries of family and school to reach out and make changes. She explains,

> In particular activities, tapping into kids' family members. That's what I've done for years. I always go…I always go..I always do that. Tapping into the one's that you will be more effective to work with a group of parents. The other activity, some of the activities that I've used, are tapping into the Pacific community as

opposed to the Samoan only group, because that can happen, but that works. *That only works if you have a really good relationship with your Pacific families.*

The essence of being able to move into other peoples' spaces confidently, carries with it a greater element of trust that arguably would possibly not be found in other Samoan teachers who experientially and culturally, will not have that required cultural competencies to bridge the gap. The reality is that a sense of being Samoan, still requires 'tiers' of acceptance in being able to fully navigate the complexities of a community and people still transitioning itself into the 21ˢᵗ Century. The greater vision is that a level of continuity will continue to make the transition possible, but bringing with it the elements that must make it work. She insists that it is "…because traditional knowledge is so important..traditional knowledge is so crucial, there is no doubt about that."

Summary

The individual case studies in this chapter provide an insight into teachers who have varied experiences which support their impressions of a topic that encompasses life choices within an historical context. Their relationship within their own families and collegial setting settings, have enabled them to provide a subjective perspective of a Samoan teacher having to come to terms with the requirements of the curriculum, in addition to their own status as Samoan women within their own families, extended families, village, church and collegial settings alongside other Samoan teachers. These impressions are bound up in examining facets of Social Studies that may provide individual answers to their own issues of identity, teaching in a multi-cultural society that

requires of its teachers to express the unwritten demands of a Social Studies curriculum that has at its central themes; justice, values and humanity.

Chapter Seven: Thematic (Horizontal) Analysis

Introduction

This chapter builds on the individual perspectives of the case studies, through identifying themes across participants' narratives. Mutch (2018) refers to a systematic analysis, done horizontally across participants' transcripts, which enables certain themes to surface that highlight an area requiring further discussion. Allowing these themes to be discussed within a larger research format assists in developing a platform for conversation and outcomes. The following chapter is divided into three main sections, each aligning to one of the three prominent themes. Within each theme, major and sub- themes are listed in the table below.

Table 1. Cross-case Themes

Cross Case Themes		
Major Themes		
Ethnicity	Pedagogy	Content
Sub-themes		
- Collegiality - Respect	- Grouping - Inquiry	- Planning - Outcomes

Ethnicity

All participants, including myself as the researcher, are either Samoan born or New Zealand born. Although there may be distinct traits that would identify an individual as being Samoan, the reality in some respects is quite different. The acculturation processes are as varied as the individual, and this may explain the differing perspectives that are held, although there are non-negotiables that are also present which arguably define what it is to be Samoan. The temptation to portray one's own culture and cultural heritage in a favourable light, would be to discount the development of a greater human family fraught with challenges, anxiety and fear. The prosperity enjoyed by those whose communities have subjected these barriers to an honest appraisal of what needs to be achieved to overcome them is also part of this analysis, as an examination of the issues are honestly appraised and recounted.

Collegiality

The focus of presenting a Social Studies Curriculum for dissemination and implementation would imply that teachers are able to quickly able to study the requirements and make the appropriate arrangements to meet the achievement objectives. This would also include a professional expectation that teachers are able to discuss and plan these points with colleagues who are as interested and are as capable as the professional expectations require.

A question posed as to whether social studies was raised as a topic for discussion with Samoan colleagues was met with the following reply, "Samoan teachers? No…well, well… yeah." When asked to clarify the situation, asking whether there was a reluctance

to talk to certain Samoan teachers, there was no reply. The question was answered instead with a nod to the affirmative. When asked why? The reply given outlined a lack of opportunity. "I'm..well yes, I keep saying that I'm selective with Samoan teachers, I think there was never an opportunity to share social studies ideas with other Samoan teachers." The initial reluctance to offer an audible reply, followed by a grace-saving reason, may infer issues of a collegial mismatch which arguably, one wouldn't expect from teachers of the same ethnicity.

Another teacher was asked whether other teachers are engaged in specific social studies conversations with her. Her answer was short. "Explicitly? No.." As to further questioning as to whether another Samoan teacher specifically engaged with social studies conversations with her, she replied, "We often make connections with our upbringing, and even our culture and the pride that we have in it.." A general understanding of what social studies comprises seems to be evident, but the curricular requirement moving beyond general conversation, is not made explicit. The reluctance to engage in conversation around curricular based topics between two particular Samoan teachers is evident, which again may infer a mismatch between Samoan colleagues, although the implication that neither, in this case, is capable of implementing a curricular driven social studies programme, is unfounded.

A continuation along a similar theme reveals an issue where there may be reluctance to discuss a topic where engagement may be seen as perfunctory. A question directed as to whether talk around social studies with colleagues in general, received the following response, " I don't recall myself doing that with my other colleagues." The same question

is redirected, this time relating to Samoan teachers only. The reply would appear to denote a recurring trend, although it does reveal a certain reluctance which may infer other issues are at hand which need addressing. The questions and replies are presented here in full, to preserve the urgency that must prevail if these issues are to be addressed.

Question 1:   Do you feel an affinity with other Samoan teachers, that you have an understanding that you can better relate to them, or are you neutral?

Reply: Not all of them. Not all of them. Some of them are just, you know, out the gates (laughs). Some of them are just not interested, but yeah.

The trend continues with another teacher explaining the preferred options amongst her colleagues, which again reveal a reluctance to tackle the subject of social studies as a valid learning medium.

Question 2:   With your colleagues, do you talk about social studies with other teachers or with other Samoan teachers?

Reply: No. No. one of the highlight things that has happened for the topic area, is science. So science is one of the things that we've been driving, and then.. yeah.. not social studies.

Question 3:   Why do you think that would be?

Reply: Personally, I think the way that schools set the topic up. Just teachers, us teachers have looked at it in a very minute kind of way, rather than really being able to scan it out and say yes! This the moment we can unpack this.. unpack this because they've given us

something small..yes nine weeks..we'll just keep to that. That's enough. Whereas that value and that ..and that lens isn't big enough, therefore its teachers are like, well this is what they said, nothing more nothing less. But if we look at the curriculum, it does require a lot more if we're wanting to.. like we're doing to that minute, you know, we're doing what we feel is enough, but there is definitely room for more.

Although the reply would cover an ethnic range of teachers, and would be indicative of their curricular concerns in Questions 2 & 3, the researcher is aware of other Samoan teachers within the particular cohort who also had an opportunity to influence the outcome. A pattern of complicity would appear to influence the reluctance to promote social studies as a part of the school learning programme. Whether Samoan teachers are subject to the same level of complicity is an interesting perspective, and the initial indicators are that some of them are, but more evidence would be needed to support any further assumptions.

Respect

The notion of respect surfaces as a trait that is often spoken in Samoan circles as a mainstay of everyday life, more so in Samoa, but still holding a powerful influence over those residing in New Zealand. Moving the notion of respect into the teaching arena, carries with it a series of allegiances that Samoan teachers have to abide by, arguably through no choice of their own, but abiding by the precepts of their own culture that require a multitudinous interpretation of respectful actions that they are expected to

convey. In defining respect within these parameters, the danger lies in the expectation that all Samoan teachers are bound by these expectations which is not always the case. For example, New Zealand born Samoans may see the realities of a western society as a social experiment in which they can determine their own forms and terms of respect, but the influences of cultural culpability count for a lot, and arguably Samoan primary teachers may still show respect, even though in their estimation, it may not be warranted.

A key component of respect expected to be shown within a Samoan context, has ramifications with the expectations within the New Zealand education system. This especially important in determining the extent and breadth of what is expected from Samoan teachers and also their students. A conversation between two Samoan teachers reveals certain misgivings.

> ...we talk a lot about our kids, our students…and how they lack that sense of resilience, or the sense of *respect*. That's a lot of conversation. It's common with the two of us, our role in society , and who we are. We talk about as well, to be able to positively influence these kids, we talked a lot about no matter how much hard work we do, it's the frustration of these kids…they're just not pulling up to par, yeah, they are the conversations her and I have.

The onus seems to be placed on two particular Samoan teachers who have recognised that students are not measuring up to cultural and educational standards, and are placing themselves in a position where the confluence of blame and conscience may affect their own cultural values. There may be a correlation between *resilience* and *respect,* as they are mentioned as being complementary to each other. The essential component of respect

here, is regarded as the underlying premise for displaying a sense of resilience which is essential within a classroom setting, and also the homes which these students come from.

Why this particular subject would affect these two particular Samoan teachers, is of particular importance, as their conversation reveals certain points that only a cultural perspective could provide for. The admission that the students are reflection of their culture, may not be an uncommon one, but when the culture is Samoan than any misgivings about a student's behaviour reflects on family and community. From the perspective of a larger Samoan community, any form of anti-social behaviour has its roots in the failure to show the appropriate level of respect to the many aspects of Samoan society that demand it.

This level of respect includes the classroom, where the expectation is that a New Zealand classroom will provide the appropriate level of education to be able to survive in a western world. It is the researcher's experience, during parent interviews, where Samoan parents are only interested in their child's classroom behaviour, at the expense of curriculum subjects. This is not an isolated experience as other Samoan teachers share similar stories. The cultural perspective becomes a quandary when Samoan parents ask Samoan teachers to preserve the ideal of *respect* as a cultural expectation that essentially supersedes their own child's other curriculum areas.

Another teacher, when asked about the value that would be the most component in helping her students, relayed the following to the specific question asked,

Question: Because the Samoan content..what Samoan values do you think

would be important to teach in social studies? What do you think is the most..the prime value that you could put into social studies as a result of your cultural understanding, your knowledge of Samoa, what's the most important thing that you would do?

Reply: Our respect.

Question: Respect?

Reply: Has a huge value.

Question: Would that be number one?

Reply: Yes.

The implications that are inclusive of parental expectations, include an additional premise that Samoan teachers take on the role of imparting a cultural expectation as a learning medium to be promoted as part of a classroom social studies programme. While not necessarily a Samoan expedient, the reason for imparting *respect* as a part of a teaching model, becomes easier to understand when it is understood that Samoan teachers have a particular perspective of *respect* that is accepted as a dominant part of their cultural heritage. One teacher admits her own expectations, referring to her own upbringing, "I wish…I relate it back to when I was a kid, and how I was brought up. I think that's really important to set the example first. So when it comes to modelling, set the example… practice what you preach. That's cool for me and also what I expect of my leaders too."

Other implications are that Samoan teachers may teach a social studies curriculum subject, where the over riding premise may be one where respect is the primary motive in acknowledging historical changes that have occurred in New Zealand. The notion that

various power structures in New Zealand are accorded respect as an expedient of social conformity, is an interesting teaching conundrum. Placing Samoan teachers at the forefront of teaching a social studies topic at a primary level, invite an interpretive discourse that arguably will reflect the background of the teacher. The resulting outcome may be as straightforward as teaching what is in front of the teacher, with all the cultural mores of respect intact, or teaching a principle that may have confrontational issues, but still maintain the accords of *respect*, as that is the expectation of a Samoan.

Pedagogy

The classroom delivery of a social studies curriculum, offers a unique opportunity to examine how Samoan teachers implement the curriculum. Acknowledging the facets of respect and collegiality that have already been discussed, classroom practice is arguably a solo effort with resourcing and 'front of class' expectations requiring the teacher to lead in the classroom. The effectiveness of the individual teacher may be gained from implementing differing methods, but the essential component of effective teaching, that learners are able grasp concepts to meet the outcomes, remains at the centre of classroom practice.

Grouping

An interesting approach expressed by all teachers is the idea of a single grouping of all students when teaching social studies. Whole of class teaching seems to be the preferred option. When asked about groupings, the replies were unanimous.

Teacher 1: "I do whole of class…"

Teacher 2: "…taught across the whole class."

Teacher 3:   " Yes, whole of class."

Teacher 4:   "It will be done as a whole of class…"

Teacher 5:   "It will be whole class…"

The use of whole of class as an approach would infer that it is an ideal option if the topic broached is to be completed as quickly as expediency would allow. Previous indicators have signalled that this might be the case, as teachers 'rush' to fill their commitments to complete the assigned social studies unit. This raises issues of whether Samoan teachers would necessarily approach a social studies topic with same attitude. Taking into account ideals of respect and other cultural expectations, it would not be unreasonable to think that any level of complicity would be mitigated by cultural implications that echo a sense of responsibility to the profession and to the learning community. The assumption is an onerous one, as previous Samoan teachers have expressed a disinterest in social studies to their Samoan colleagues. This may reflect symptomatic issues within the professional development of teaching social studies as opposed to the reluctance of teachers to follow the social studies curriculum.

Individual teachers would have to be assessed on their personal approaches to preferring a whole of class approach, and their reasons for doing so. One teacher in particular was able to quantify her reasoning in answer to why she preferred a whole class approach. "Because in the real world, we are not put in ability groups anyway. Does that make sense? In the real world we are mixed, and dealing with a lot of people…" Her flexible approach also reflects the real world in allowing her to pick and choose which learners are catered for at a particular point in time. She continues "…and sometimes it might be

one on one, and an individual, but mainly whole class." Her rationale is sound, and reflects her understanding of a greater community that relies on individuals to contribute to the success of the whole. This in turn would reflect her understanding of a communal approach found in a village or a church community, and although these are basic pedagogical approaches, her communal approach essentially reflects the ideals of a Samoan community.

Another teacher offers a similar teaching method, in addition to whole class approach, she uses a small grouping approach to provide a voice to those who may be overlooked in a larger group. She explains,

> I do whole class, I do small group work. We do it in small groups. When you do it in small groups, you give number one, you give some time to the reluctant learners time to quietly share. When you use the whole class, you know when you have a whole class activity you will always have the confident speakers. To share, it will be time for the reluctant speakers to also hear ideas from the leaders, so to speak from the class. But the thing about small groups is that it gives the opportunity for the quiet ones to share their thinking and their ideas, and you know, there's always the case of people that we know..

An interesting facet with this particular teacher, is that she was schooled in Samoa prior to coming to New Zealand. Her experiences to a certain degree, would include those of a student who was brought up under a system where pedagogical approaches would have been instilled as a prospective teacher, mirroring the society that she was part of. The formulation of small groups in the classroom may reflect the various committees within a

village setting, that are responsible for the welfare and education of village children. The family learning concept in a village setting is an interesting one, as the emphasis is placed on children to learn within an environment that reflects the home and village. The tenets of respect and expectation cross over into the classroom and the transition is arguably seamless. The New Zealand model should reflect the same values for Samoan children, but there are obligations and other influences that prevent these expectations from being exercised to the same degree. The notion that she naturally moved into splitting her class into groups when the occasion required, provides some legitimacy as a cultural expedient, and is a reflection on her own pedagogical awareness that complements her teaching style.

Another perspective with group work is examined under a general discussion heading, which stretches the social studies topic into one where differing are ideas being brought forward as a means of facilitating critical thinking. She explains,

> Taught across the whole class, but it's not explicitly taught 'that this social studies, guys.' Some guys give it explicit language, of giving it a heading. I don't do that. Yeah, this is the issue that happened on the news, or this is what we talked about the other day. So if you come into my classroom and go to my kids, 'hey when did you last learn about social studies?' They wouldn't exactly know..

The generalities provided by this sort of discussion brings forward issues that can be addressed immediately through student voice and teacher guidance. Appealing to current affairs within a large city environment, becomes more apparent when it is noted that many students at this particular school are bussed in from outside of the decile zone. The

immediacy is apparent as soon as the student enters the school residential zone. Conflicting views that surface as the result of discussion have an authentic context in which to embed and disprove assumptions. Arguably, the difference and effectiveness of the day's discussion, is made more apparent as the students get off the bus at the end of the day. The role of the teacher becomes crucial in directing the discussion towards a curriculum-based topic, which should be the result of rigorous discussion. In addition to directing the course of the discussion, the views of a Samoan teacher are also crucial in disseminating the various patterns of thought that emerge as a result of student input.

The strict conciliatory nature of Samoan village life, still evident in New Zealand, provides an interesting cultural backdrop from which assessments can be made and passed on to students. This particular trait, which shares the same cultural expedient as respect, provide a subjective sounding board from which assessments can be made. She breaks down the discussion format by noting that students' thoughts and ideas are acknowledged in such a way that they are part of the solution. "We do talk about a lot of reflecting and what did you enjoy about it, and what did you find hard? The topics, what do you think we could do to make it better? Always gathering student voice in the reflection." The Samoan approach to problems provides a similar scenario, where village matters and issues are discussed in a circle, each contributor having an opportunity to express a particular view. The perspectives gained in a classroom situation using this format is not lost on a Samoan teacher, and the parallels arguably fuel the need for a consensus if required, while preserving the dignity of the contributor.

Inquiry

The advent of good classroom participation is advocated by strong inquiry learning processes. Having discussed the group and smaller unit engagement procedures within the classroom, the method in how and why inquiry learning will affect student outcomes against a social studies curriculum, is critical if problem-solving and student voice are to have a major impact. The issue of Samoan teachers making a contribution with their own set of cultural and experiential perspectives, give inquiry learning a particular insight which adds to the cross-cultural perspectives that already exist and form part of the New Zealand educational landscape.

An immediate answer to a question posed concerning the best approach to social studies, was an indicator that this particular teacher had a well-structured programme already in progress. The following conversation took place.

Question:	What do you think would work best?
Reply:	In social studies?
Question:	Yes.
Reply:	Inquiry questions. Like getting them to research an issue around the school, I guess, first.. or within the classroom, like if we had something to address in the classroom. How can we change…to improve?

The recognition that student input was required to problem solve issues within the more immediate space of the classroom, extending outward into the school, reflects a teacher/ student understanding of good inquiry at a grass roots level. The level of inquiry is aimed

at a progressive model, where the principle of real- world connections, is made through a series of engagement activities, and then progressively extended in an outward direction. The mentorship is centred around experiential learning, where she is able to initially model a problem-solving strategy that her students can apply to other scenarios. Her affirmation of acquiring inquiry process skills is pleasing. She re iterates, " Definitely. If we want our learners to have critical thinking and have a quick system in their mind, then we will have to use inquiry and we also have to teach the kids how to acquire those skills."

When asked her approach to an inquiry process, another teacher replies that a collegial approach was enabling students to make sense of their research topic. Two Samoan teachers were able to collaborate on a social studies inquiry topic, and met with some success. She explains, "Currently I'm talking to one of my colleagues about something I would try differently, because I was able to teach a group about a story…and what they would write about, put down the expectations, and a note down to the kids that these are the things that you need to do." Her inquiry process began with a collegial conference which enabled a cross-class participatory approach to determine the initial phase of the inquiry. This in effect doubled the number of participants which enabled a broader range of ideas to be floated in addition to combined class resources being used more effectively. Her effectiveness in initiating this approach enable two teachers to be on call while the students went about their tasks. Each teacher having different skillsets, was able to capitalise on their area of expertise over a wider class base. The combined classes were more settled in their social studies research topics as a result, including being prepared for the next social studies period. She continues, "…vocabulary…facts…interesting

facts..because at that stage they have something to start off with, writing before I get to see them the next day…so it's more effective." The collaborative features of allowing both teachers to implement their plan, were compounded by a similar language and a cultural understanding that the students could readily relate to.

Other Samoan teachers experienced varying success with inquiry and teacher collaboration. One in particular, records her efforts in attempting to consolidate teacher collaboration, inquiry and curriculum issues.

> "We try and encourage collaboration. How well it's done? Not that well. In regards to building up a so called curriculum, it would be nice to see more of that free collaboration, *to* see what is local curriculum in our area. No we don't have that strong ..what does it look like? Here's a career document, do with it what you will. What would you call those? Not so much curriculum, but they're topics that could be applied in any setting. They're generic topics…"

The whole issue of inquiry learning would appear to become unravelled in this particular instance, before any formulation of the inquiry topic has a chance to take hold. The anomaly would appear to be a disconnect between explicit social studies achievement objectives, and ad hoc resources provided as an interim discussion topic to fill the gap where a formal social studies period should take place. The fixing of a local curriculum also seems to be an issue with no real focus on establishing parameters where teachers have guidelines where they can peg curriculum achievement objectives to issues within the community, or geographical area that can be used as specific inquiry topics. The level

of frustration is evident and would indicate issues that place the whole social studies conundrum in the 'deal with it later' category. Issues of complicity have already been mentioned in other areas of this research and the issue of a Samoan teacher endeavouring to push an inquiry process with sympathetic colleagues, is one where issues of self-efficacy and collegial collaboration need to be given more voice and recognition in the initial overall planning stages.

Establishing an inquiry platform is a work in progress for some teachers and incorporating a social studies component requires some form of teacher guidance and teacher mentoring. A teacher briefly explains, "In inquiry learning…you need to set that baseline." This implies a starting point for both teacher and student. The role of questioning in formulating a sound inquiry basis for further research is explored here, as inquiry requires suitable level questions to be asked, suited to the appropriate age of the class. Another teacher briefly states, "Questioning is really important, critical thinking..communication." The statement is an admission that questioning as an integral part of the inquiry process. The statement becomes more prominent when it is realised that the teacher is operating under her own auspices to promote inquiry as an effective learning tool, as the following conversation reveals.

> Question: You've mentioned inquiry.
>
> Reply: We use that in all our subjects.
>
> Question: Is that formalised throughout the school?
>
> Reply: No.
>
> Question: Why do you use it?

Reply: When a student is interested in what they want to learn about, I find there's more engagement in the classroom.

Question: Engagement would be a priority, you think?

Reply: Engagement is more likely to have purpose.

The exchange is a good example of a particular teacher having a grounding in inquiry learning, as a purposeful tool in her social studies practice. It demonstrates a purposeful pursuit of the inquiry process despite a lack of a school-wide approach to implement inquiry as a standard engagement tool. Another teacher comments on the questioning process, and its effectiveness in enabling the teacher to provide answers. The following conversation explains her point of view.

Question: You'd agree that questioning is important in social studies?

Reply: Definitely. Yes.

Question: From who? The student, or you?

Reply: I think, definitely from the students, but you know, you have to be savvy as a teacher to be able to prompt because...you know, you might just have questions that.. you know you just might have a group of kids who are oblivious to what they're supposed to be doing. Sometimes, just a question posed for them to discuss from the teacher is good enough, and then walk away.

The strategy in asking and redirecting questions, raises issues of whether there is a standard body of core social studies knowledge that teachers should have. Arguably, the situation is compounded by a requirement that standards of Mathematics and English

have to be present in order for a teacher to be able to capably meet the curriculum requirements, but the same would not appear to apply to social studies. The content of the social studies curriculum should reflect the outcomes required to be achieved, and a teacher's ability to interpret the content in context is a skill that always presents a challenge for some teachers. A Samoan teacher's perspective on content would be a valid indicator as to how social studies content would affect their ability to meet curriculum achievement objectives.

Content

Choices arise from interpreting particular achievement objectives in the curriculum, as to how the topic will be delivered and whether the curriculum is restrictive in its scope compared with school long term plans. Planning approaches may also differ, as collaborative strategies influence the way in which lessons are presented. The lessons learnt in the classroom should reflect a sound body of knowledge providing a basis from which learners are able to determine their own outcomes in life.

Planning

From the outset, a framework needs to be established in order that any form of planning can take place. A question was asked to rate social studies as a classroom topic in terms of teacher input. The rating required was from 1 to 5, with 1 being the highest.

Teacher 1:   4

Teacher 2:   5

Teacher 3:   Between 3 & 4

Teacher 4:   No rating given. ("Well, I just think it's just important.")

Teacher 5:　　No rating given. ("It would be up there..")

The low gradings were given as an appraisal of a curriculum area, where arguably math and literacy are accorded a priority. The appraisals are subject to the power dynamics of a researcher who formulated the research question, and the reluctance to offer an honest appraisal has to be taken into account. However, the immediate response of those who declared a low rating, arguably displayed a sense of honesty, as anecdotal indicators outside of the of research reflected very low ratings for social studies. It is within these evaluations, that the planning initiatives can be examined in context.

School management teams can direct certain social studies topics to be taught throughout the school. A teacher making comment on her particular management team, being responsible for the overall approach to a social studies programme, relates, "So this would be the management team. So it's already been pre-organised, pre-planned, *and* it's ready to be delivered to us teachers as to what the focus is." Further planning processes are outlined accordingly. She continues,

> Yes. So, we have the topics allocated to each term. And then we have AOs (Achievement Objectives). This is a new thing for us. We have AOs that we are able to select which is in line with the umbrella topic that we have been given.

This particular approach has its advantages, but when questioned further on teacher input, the reply is revealing.

Question:　　Do you think teachers should have more choice in what they do?

Reply: I think so. So we've just experienced that lately. Like I've stated, they've given us AOs to cover and select, and I think that's been different for us in a positive way because we know our learners, and we know what's going to hopefully capture their attention...and you know that…foster that joy of learning.

A compromise has been reached in the way the management team's overall planning has been provided. This reflects a sense of initiative where the students' needs are prioritised, and the teacher's ability to provide their differing needs is recognised. When asked if planning was done in syndicates, the answer was a simple, "Yes." The acknowledgement that planning is done in syndicates, also reflects a tiered structure where management has taken overall responsibility for social studies planning, and a next level planning stage is left to teacher syndicates to formulate their approach.   The syndicate responsibility to ensure that team members are familiar with the unit planning expectations, is an added feature that will enable a consistent assessment level to be established. Assessing against a consistent curriculum levelling, will also enable a 'where to next' process to be formulated, which is reported to management and the outcome will be used in planning steps to inform syndicates of their next steps.

Where there may issues with interpreting curriculum content, is a dilemma that teachers have to deal with in coming to terms with the requirements of the curriculum and personal teacher ethics. Cultural constraints must also be considered as a factor in planning and teaching material that teachers may find difficult to process. The following

conversation reveals a sense of commitment that arguably places faith in a curriculum that will be used to disseminate historical and cultural contexts.

Question: So, tell me. What do you think should be taught in social studies? Where is the content selected from? Is it the curriculum, is it from the team, is it part of school long term plans? Where does the content come from?

Reply: If they are thinking of making it compulsory in schools, as a teacher myself, I do like to follow the curriculum, and I do like, really, you know, like to follow something that's given to us to teach. Just like I would love for the Samoan language and cultural stuff to be in the curriculum, rather than just us branching off and teaching it to the kids, but I feel as if there should be a curriculum if that's the case.

Question: Even if you don't agree with the curriculum, you would still teach it?

Reply: Even if I don't, if there's an expectation, I guess I'll just have to.

Issues of respect which are directed in different directions, come into play as the curriculum becomes the central issue affecting personal perspectives and professional expectations. A qualifying factor seems to be, to accept the curriculum as the governing document determining what is be taught, with a caveat that if Samoan culture and language were part of the social studies curriculum, then just as much effort and dedication spent on that topic, would be spent on any social studies topic. To imply that all Samoan teachers would follow this course of action, would be unfounded. However,

varying degrees of *respect* would affect others placed in a similar situation, and all would be equally vindicated for the degree of *respect* which is shown, as *respect* is the component that justifies and excuses the course of action.

Another teacher responds to the same planning issues by taking a collective approach involving other staff members in a collaborative approach to planning. She explains,

> ..We just look at the curriculum, and then to develop the curriculum, we look to balancing the curriculum to make sure we haven't left any area out, and then we select what to teach. So for social studies, yes we do look at the school curriculum and from there. That's the basis for our plan. And then we plan as a school. We decide as a school, rather what we do, and then we plan as a team, and then from there we have team planning, we pull out *and* we flesh out what we're going to do.

This bottom-up approach, which is not wholly reliant on management, provides an opportunity to for classroom teachers to have an input into what their classes will do. The role of management becomes advisory, which allows a degree of accountability to remain with management, but the onus for initiative is still vested in teachers planning their individual team and class programmes. When asked to elaborate further on the planning phase, specifically in syndicates, she explains,

> Yes we plan in teams, but we brainstorm in teams with a lot of input from the DP (Deputy Principal), and then it's up to the individual teachers to pull out what they want to start with, you know, so while it's still based on a school decision and overview, teachers still have room to decide what they do.

The element of trust is evident in this particular model, showing a level of accountability which has been devolved to syndicates which allows management to 'check in' with the final stages of overall planning. The real supervisory component is left with syndicate leaders who are also able to 'check in' during classroom teaching periods and assist and advise as they see the need. This high trust model requires a designated management staff member to be familiar with the social studies curriculum, to the extent that all subsequent queries and in-house issues, are dealt with expeditiously. The mentoring process is sound, as an assigned management team member is able to provide curricular updates and lead discussion on certain issues that reflect the implement of a *local* school curriculum against a *national* curriculum.

Another teacher expresses the same sentiment, although her confidence implies an understanding of the issues at hand to be able to make an assessment on her own social studies approach. She explains,

> Never really been a fan of long term plans that happen every second year, seeing as the world's changing and new things do pop up, like keeping up with current situations. We are given the guiding principles, like for reading, writing and maths, but in regards to the problem or context , we do have that openness to be able to go and choose, and we try and keep it *local*, if not *national* as well.

A pragmatic approach keeps her ideas fresh which also implies a certain degree of independence in enabling her to pursue her class own social studies programme. The advisory processes within her particular school would also imply a high trust model, where the degree of implementation of a curriculum rests with a teacher who is able to

prioritise her own teaching processes. Attempting to keep things *local,* has implications about her teaching in an area, which is predominantly Pasifika. A broader social studies perspective as a result of examining the issues within her own community, are a reflection of her own planning initiatives that are bound up in a cultural world that she is part of. Having found her own rhythm in establishing her classroom practice, she will join with her colleagues in assessing their worth as social studies teachers, by looking beyond the classroom.

Outcomes

The alignment with planning and student outcomes is one of measurement. Assessment would imply an academic approach, which would limit the role and impact that an effective social studies programme would have on the learner. In order to examine student outcomes, it would be pertinent to recognise the role that Samoan teachers have played in contributing to the learning. We have established their thoughts on the planning process, it is a matter of acknowledging their contribution by asking of their own expectations of their students.

The various contexts that are part of a social studies programme would invite a varied response that would merge a range of influences that have an impact on the learner. The following conversation is an example of a positive ethnocentric approach which would not be atypical, considering both teacher and students are predominantly Samoan.

Question: What do you think students, your students should know by the time they finish primary school?

Reply: Is this relating to social studies?

Question: Yes. We're talking about the context.

Reply: So, I think by the time they finish school, they would know about the past. You know, maybe New Zealand, what happened in the past, and that brings to mind where we talked about the Polynesian Panthers, where we had people from Samoa coming to work over here, so are the things that they should leave, knowing about. What happened in the past, and what people worked for, to get where they are now. And relating to each other, relating to others outside, so when they leave and go to other schools, they know how to relate well to other people, and they can converse confidently and can be free! And, be fine with where they are going to go, intermediate or college.

The issue of cultural competency is one that has to precede the context. If social studies is the forum in which these issues can be freely discussed, then there is an assumption that the contextual framework will provide the comparisons and conclusions that will result. The Samoan perspective becomes a cultural exchange between teacher and student, having a common heritage in the New Zealand issues with Pasifika immigration in the 1970s. The social studies context provides an added historical format which formalises the material to be studied. The legitimacy which is provided through the social studies curriculum, gives both teacher and student an opportunity to recognise their active contribution as a part of the teaching and learning process as Samoans. A sense of relating to others successfully as part of the outcome, is also seen as an essential part of becoming part of a greater social circle extending beyond the classroom and school.

The implication that students fit into a social circle beyond their own, is a repeating theme with teachers. The following conversation is an example of impending citizenship issues that arise at an early age.

Question: What do you think students should know by the time they finish primary school?

Reply: Well, that's big! Because you know, all very well to know how to be a good *citizen*, but this is at the end of primary. Sometimes it goes over their head…it's just resources and the things that organisations do, that things don't appear out of nowhere, and it's just not magically there.

The situation becomes clearer when by the end of Primary schooling, a student is about to enter secondary schooling as a 12-13 year old. The concepts of citizenship and resourcing, being part of the movement towards a greater understanding of societal cohesion, would not be lost on students who are from a lower decile school, where a lack resourcing is not just limited to the classroom. The role of an effective social studies programme would have been to identify key areas, where issues of marginalisation and resourcing are reflected in society, and the solutions that are also found in a society where responsible citizens are capable of making appropriate changes.

Another teacher echoes a similar sentiment. The conversation also centres around issues of citizenship.

Question: So with that in context, what do think students should know by the time they finish primary school?

Reply:	They should know skills. Like people skills. How to communicate, how to question, how to challenge, how to think critically. How to be New Zealand *citizens*.

The emphasis on New Zealand citizenship would not be considered unusual if there were not an historical context from which to draw on. Samoa, a mandated New Zealand administered territory until independence in 1962, is subject to a quota system for entry into New Zealand. As two teachers that participated in the research were Samoan born, they would have been subject to this system as their families relocated to New Zealand. Their impressions on citizenship would arguably differ from their New Zealand born Samoan counterparts, as their own family experiences would reflect a migrant attitude in having to adjust to a new environment. As a result, for these teachers, these experiences would shape the teaching approach to a social studies curriculum area, where for example, the movements of migrant people, impact on their new society.

Another teacher ratifies the requirement for students to be confident, having a sense of self-worth as they take their places in a wider community. The conversation verifies this need.

Question:	What do you think students should know by the time they finish primary school.
Reply:	Primary school? Talk about self-managing first, would be nice. Managing self, self-directed, that they're reflective thinkers..to improve.
Question:	…with a social studies focus?

Reply: In regard to social studies? Just being aware of their settings, and how to, what and who they are, their identity, being able to confident in that sense from primary…but it's an ongoing thing, isn't it?

An emphasis on student confidence, resulting in the ability to think through their own sense of identity, are issues that have been raised by teachers. The importance of these two key areas, are that they arguably reflect the same traits that they as teachers, are required to foster as they work through curriculum related topics. Empathetic and focused experiential teaching moments that are culturally appropriate, also serve to reinforce the sense of urgency that students need to hear and experience, as Samoan teachers teach the meaning behind the curriculum. A teacher summarises the work, that she and her colleagues perform. These are her expectations, and they are ours,

I really think they should be able to.. they should be confident. I know my kids have a long way to go. They should be able to feel confident in themselves. They should feel confident to share their ideas. The should be.. independent. They should be able to question things, they should be able to know who they are.

Summary

A horizontal analysis allows multiple perspectives that amplify the vertical cases, to be grouped into themes and enable the narratives to 'speak' for themselves. The first theme, Ethnicity, describes the way respect and collegiality are interspersed among a range of thoughts and interactions. These are both operative and their importance is sufficient enough to influence the teaching methods of Samoan teachers. The second theme,

Pedagogy, identify groupings and inquiry as co related approaches to teaching a social studies curriculum. Groupings identify the coverage selected and its advantages, while inquiry enables those in the appropriate groupings to make real-world connections with their subject matter. The third theme, Content, identify planning and outcomes as being consequential in its differing formats. Planning in its ability to provide a framework for the best possible delivery of the teaching medium, while outcomes reflect the effectiveness of teacher delivery and teacher expectations.

Chapter Eight: Discussion

Introduction

Chapters six and seven, highlight the various practices, concerns and issues that Samoan teachers experience in their dealings with the social studies curriculum and related topics. This chapter brings together particular concerns and issues, and places the respective themes within the appropriate conceptual and research literature. Elements from the theories discussed in Chapter 4, will be used to embed the conversations within a framework that seeks to find answers and repercussions as a result of those conversations.

Scope

The essential element in establishing a narrative, is affirming its participants, their roles and the parameters in which the narrative is able to elicit the information that is required. Chase (2005) makes an important distinction in affirming that in addition to narrative inquiry, the resulting data is compiled against a social setting that reflects a lived reality. The lived reality is defined in this research, by research participants being able to competently comment on the issues that are presented before them. The experiential nature of their lived reality is also extended to the researcher as a practicing teacher, with all the nuances of a lived reality as a New Zealand born Samoan who is also able to share a common curriculum as a professional expedient. Neuman (2011) refers to the legitimacy of this process which incorporates the role of the researcher and researched as equal contributors to the narrative.

The legitimacy of whether a commentary would serve to validate its contributor, is a matter of further definition, where all participants are expected to abide by the pretexts of Samoan-on-Samoan research parameters (Anae, 2019). These parameters provide a measure of safety, where cultural expectations govern what is to be done at certain times and in certain places. This provision ensures that a modicum of cultural behaviour is preserved, and the outward expectations of cultural behaviour conform to an equally outward observation of protocol. The issue arises as to whether an internal observation of these same expectations is subject to the same level of scrutiny.

These deeply held personal views on culture and obligation, infer an adherence without compromise, but an inner conflict would never be made manifest from casual observation. Denzin and Lincoln (1994) refer to a qualitative paradigm, where researchers interpret phenomena, brought to them by individuals, in an effort to make some sense of their lived realities. When placed against a curriculum backdrop, the issues of cultural reality are only divulged as an expedient, to arguably appease a sense of one's own of cultural integrity. The resulting data reflects a very poor rating of social studies as a curriculum subject, whether by declaration or default. The indicators are based upon a professional appraisal of the topic, and the assessment has its validity in being judged against other curriculum areas which apparently, are preferred options. Another look at the research topic, would conclude that the resulting assessment of social studies, by a particular sampling of Samoan teachers, is conclusive when compared with other curriculum areas. However, the assumption that all is said and done in declaring and rating one's view on social studies, is onerous, as a careful reading of the research question asks that 'Samoan' teachers' viewpoints are to be solicited.

A 'Samoan' in its greater defining form as an ethnicity bound up in its own set of behaviours and lived experiences, presents with an equally valid ethnicity in what is *unseen*, both in its behaviours and lived experiences. The unseen, presents with its own set of issues whose legitimacy can only be judged by the individual, who retains them as an inward sign of cultural dependency. The outward manifestations are a matter of casual observance, but the inner revelations are only given to those whose trust and compassion warrant such a gift. As a researcher assessing the question to validate social studies as a preferred teaching option, the sole responsibility rests with me to record the responses and re-present them as legitimate representations of the narrative. Not all participants answered the direct question, choosing instead to offer reasons as to why a number rating was not necessary. This raises issues as to whether research questions are sufficient in themselves to provide a reply where assessments can be made in line with the information sought. It also raises issues as to whether cultural compatibility in itself, is sufficient to elicit replies that will not reflect on the participant as being found wanting, either professionally or culturally. Daynes and Pinegar (2007) are clear in their insistence that the researcher/ researched partnership is crucial in enabling the research to accurately reflect the views from both perspectives. These include 'embracing' the partnership relationship, which in turn has a positive effect on data, analysis, context and narrative. The researcher's internalisation becomes self-reflective when posed with the issue of cultural adequacy in reading the situation when it comes to answering a research question unconditionally. As a researcher, expecting all research questions to be answered conclusively, may be a reflection of the inner-self, which has its own set of cultural accords. The expectation that culture or ethnicity alone, will provide a ready answer is

unreasonable, as the *unseen* tenets determine what can be shared and what is to be with-held.

The issue is a Samoan researcher's quandary. Its implications are that there are two sets of cultural ethos, each with its own set of articulated responses. The setting will determine which is to be used, personal or professional. The narrative presented in the research, reflects a professional setting, and their stories have been shared accordingly.

Scale

Having established a Samoan perspective within a 'professional' setting, the setting itself becomes an indicator of where social studies sits as a curriculum area that requires its own set of justifiable actions. The curriculum area has an overarching reach in terms of what is taught, and teachers' own personal perceptions arguably are put aside, in order that the achievement objectives are followed through with a systematic thoroughness that would be expected of a document advocating a 'learning that cannot be left to chance' (Ministry of Education, 2021, p. 2).

Set in a climate of Samoan teachers teaching social studies, and an advocation that indigenous teachers reach out to indigenous students (Scott & Gani, 2018), the position is made more tenable, recognising that the issue of social studies being taught by migrants has its own issues beyond New Zealand shores (Kim, 2021). Cook (2021) advocating for more balance in the Aotearoa New Zealand social studies curriculum, places Samoan teachers in a position where their professional approach will determine the learning that takes place in their classrooms. How they view social studies is critical to the research

question, and how they prepare and plan for their students are an indication of their varied perspectives.

From the outset, prospective Samoan teachers who declared their disinterest in participating in a social studies research paper after being invited to do so, have, by their unwillingness to participate, unknowingly registered their views on social studies as Samoan teachers. Etikan, Musa and Alkassim (2016) refer to the process in which convenience sampling enabled a group of participants to share their views, which are valued and add credibility to the research data. This position arguably places the role of Samoan primary teachers in a professional quandary, as one wonders whether secondary trained Samoan social studies teachers would have declined an offer to participate, if a similar research paper had been presented to them.

The general acceptance of inquiry learning, finds its place in the research as a learning medium which rates highly with the participants. The framework used to position inquiry learning lies within a nominalist approach, in which I was able to embed specific subjective-cultural views to establish a Samoan perspective within a larger world view. Neuman (2011) also uses the same premise to specify an inner-subjective view, which in turn allows an auto-ethnographic perspective to have a place in the research. Boyle and Parry (2007) refer to the effectiveness of an auto-ethnographic approach being able to make links between culture and organisation. Adams and Holman Jones (2008) also specify the nature of auto-ethnography as a research method, being able to be both product and process. It is within these parameters that a specific link between inquiry learning, and the research processes can be established.

Inquiry as a pedagogical tool, has a part to play in establishing links between a world view, the teacher and the learner. How inquiry learning is used as a classroom practice, is dependent on a teacher being able to use the resources at hand to affect the best learning outcome for students. The optimum inquiry model, impacting on pedagogical practice, would be that the teacher is also subject to inquiry processes to affect the best professional outcome for personal social studies development. Johnson & Cuevas (2016) refer to discovering or constructing knowledge through appropriate activities and personal investigations. These are student expectations, but are just as appropriate to teachers, especially with a topic that arguably is not regarded as highly as other curriculum areas.

One teacher's acceptance that inquiry learning establishes a base line, suggests a start point from where a movement can take place which affect various outcomes of a purposely constructed approach. While another advocates an inquiry model as the optimum model to investigate areas of social studies that have a localised outcome impacting on a national and world stage. Yet another teacher attributes her own engagement levels with her class and the topic, which have resulted in a raised level of awareness, to effective inquiry practice.

With inquiry learning, featuring as an effective classroom tool, engaging students while allowing them to construct their own learning, the issue of personal efficacy impacting on professional expectations, becomes increasingly one of pedagogical expediency. The introduction of the new social studies curriculum, as a compulsory subject to be taught through year levels 1-10 has proved as controversial, as its relevance suggests. The issue

with migrant primary teachers, or those from a migrant background, is that their own cultural traditions are based on centuries of practice and their own cultural survival within their country of origin, has not always been without conflict. The issue with Samoan teachers lies in acknowledging that similar issues have occurred in their own homeland, and within an Aotearoa New Zealand context, the subject of social studies, especially a compulsory one, presents with its own set of issues. It suggests that subject knowledge be adequate enough to comprehensively cover the required outcomes, having the historical context, and the situational awareness to be able to confidently guide students through the learning process. The research has shown that Samoan teachers advocate an inquiry learning model to engage students with their social studies. The same level of commitment to the same learning model, needs to be shown by Samoan teachers as they engage with their social studies.

Summary

Scope and Scale have been used as descriptive terms and headings to identify two particular areas as the relate to the research question, and the subsequent outcomes of participant identified areas where a discussion can be formulated to answer two questions. So what? And what does this mean?

The first section, Scope, dealt with issues of cultural efficacy. The *'Samoan'* in the research question, *Samoan teachers views of social studies*. It infers that there are cultural perspectives that are divulged at certain times and in certain places, and that the onus rests with the Samoan teacher as to which cultural perspective is given.

The second section, Scale, dealt with issues of subject competency. The *'social studies'* in the research question, *Samoan teachers views of social studies*. It infers that there are expected levels of professional competency in teaching social studies, and that as professionals, Samoan teachers are subject to the same learning expectations as their students.

Chapter Nine: Conclusion

Formulating a research paper based on a professional expedient to find out what other teachers thought of social studies, came with issues of who I should ask and why I should ask them in particular. The starting point began with me, which meant I had to justify my own personal interest in history, and include other elements which would tie me to a New Zealand context, yet acknowledge a migrant heritage whose cultural mores are inescapable. The logical extension of including teachers of the same cultural heritage, and what they thought about social studies appealed to me, and they became part of the journey. I also thought that the value of having a particular migrant people, expressing their views on a curriculum area which had a storied background of contention and compromise, might be beneficial to others who might wonder what, and why we thought about such things.

Establishing a formal starting point required me to identify a number of theoretical and analytical processes that I could use to tell our story. These starting points enabled me to place some perspective on what was involved in gathering the information that I needed to tell the story. Participants were invited to engage in their story telling, in a formal setting where they participated in semi-structured interviews. These interviews were taped, transcribed and analysed to identify features that would help explain what and why they thought about social studies. Anonymity was assured as formal ethics required it, and as a measure of respect and thanks, given in return for their willingness to share their thoughts and feelings.

Sharing the information involved a process of searching for common themes, while allowing and preserving personal thoughts on background and upbringing. These two approaches allowed for a coverage that hopefully would justify a personal teaching philosophy while seeking to incorporate the reason behind the thinking. I thought it important to establish these two approaches as it would provide the best possible balance between what was required as a teacher, and the other factors that make a teacher, a teacher. Especially a Samoan teacher. I thought it was equally important to establish that the reason for the research in the first instance, was a collective and individual perspective on social studies.

The result of the exchanges, the various theoretical and analytical processes, and the final presentation of the shared views, reveal a number of issues that are both introspectively and pedagogically relevant. Important findings and implications of the research are listed as follows:

The pedagogical approaches and perspectives of social studies reflect a general trend with primary teachers in New Zealand, in that other curriculum areas take priority over social studies. The issue that Samoan teachers share the same sentiment, is not necessarily an expedient to lessen one's personal workload, but may reflect an accountability for other subjects by outside agencies, that social studies does not share.

Responding to a social studies topic within the context of one's ethnicity is to be expected. How a social studies topic is approached has a bearing on one's cultural ethos first, and then the 'other' facets of the curriculum follow.

Levels of accountability are a top-down prerogative. Samoan teachers have a cultural expectation that leaders will model the requirements of a social studies curriculum that is essentially society based.

The requirement for formal social studies development, including rational historical contexts, on par with other curriculum areas. This is critical when taking into account that Samoan teachers maintain a sense of security in acknowledging their own culture and their place in it.

A recognition that Samoan teachers are bound by cultural expectations that are different to all other Pacific Island peoples. To expect a Pasifika perspective, especially in a social studies context, may require further clarification by those affected.

That Samoan teachers take a personal and professional role in understanding the social studies curriculum by reflecting on their own standing in a South Pacific country, and the tangata whenua who stand beside them.

Epilogue

Matu

Ever searching for an infinite answer

Left to the steps of a cautious dancer

Whose steps mirror the slippery plane

Of a fated footstep with more to gain

While seeping through a woodgrain floor

Seek to close the ajar door

And walk the path with prints unbound

Seek to surmount the lofty mound

Where what is spoken is written down

Dictate the script that surround the noun

And explain the cause, unbind the ruse

If all can see, then why accuse?

The truth is written, its sentence plain

The cause is ne'er one to disdain

Marching to a greater cause

Ceasing only to take a pause

At fountain's edge refreshment take

While leaving ill's path, its tomes forsake

Armed with a reason to sally forth

With truth firmly grasped, our journey North.

Matu is the Samoan word for north. The compass direction is one symbolising an upward movement after a journey south from Samoa to Aotearoa New Zealand, and then west to embrace the trappings of a European society. The compass direction also embodies a sense of accomplishment, from an ancient society with an oral tradition, to a studied discourse in the English language, equally as evocative, equally as beautiful.

Legacy

What is left after all is said and done? The hope that those that are left to languish, still share the dream that ignited a spark in an era when light was precious, honed by hand when the sun hid the greater spark. What will be spoken when all is said and done? The silence piercing the thoughts of a people made wiser through the application of a greater good, signalling the end of a journey taken to find a greater wisdom.

Legitimacy

It is that it is.

Appendix

Appendix A — Consent Form

CONSENT FORM (Teacher participant)

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: The views of Samoan teachers of social studies.

Name of Student Researcher: Julius Schwencke

Name of Supervisor: Professor Carol Mutch

I have read the Participant Information Sheet, have understood the nature of the research and why I been asked to participate. I have had the opportunity to ask questions and have had them answered to my satisfaction.

I agree to be a participant in this research.   Yes/No

I understand that I am free to withdraw my participation at any time without explanation up until two weeks after the interview takes place.   Yes/No

I understand that the researcher will know my identity but will keep me from being identified by others by allocating a pseudonym and altering identifiable features such as my school, age and gender.   Yes/No

I understand that the school's name will not be used in any reports / presentations.
                                                        Yes/No

I understand that my interview will be audio recorded for transcribing. Yes/No

I wish to receive a copy of the transcript which I can amend up to two weeks after receiving it.   Yes/No

I understand that the findings will be used in the student-researcher's thesis and may be used for journal publications and conference presentations.   Yes/No

I understand that data and forms will be kept confidential and only viewed by the researcher and his research supervisor. The research forms and raw data will be kept for six years, after which they will be destroyed.

I am interested in receiving a summary of the research once the thesis is completed and I have provided my email below.   Yes/No

Name: _____

Signature: _____   Date: _____

Email details if requesting a research summary: _____

Approved by the University of Auckland Human Participants Ethics Committee on 19 June 2020 for three years. Reference Number 023717

Appendix B — Participant Consent Form

PARTICIPANT INFORMATION SHEET
(Teachers)

Project title: The views of Samoan teachers of social studies

Name of Researcher: Julius Schwencke

Research introduction
My name is Julius Schwencke and I am a masters student in the School of Critical Studies, in the Faculty of Education and Social Work at the University of Auckland. My masters thesis is being supervised by Professor Carol Mutch.

Project description and invitation
This study is being conducted to explore the views of Samoan primary trained teachers in regard to teaching social studies. The aim of the research is to examine the views, preferences, choices and decisions made by these teachers as they plan and teach social studies.

The research requires a working knowledge of teaching social studies, and the experiences that would allow a range of issues to be discussed as the result of open ended, semi-structured interviews conducted by the researcher.

Project procedures
The interviews will include components of the *talanoa*, which will allow a degree of flexibility in the conduct of the interviews, and the protocols that are expected between a Samoan researcher and participants. A tentative timing of 45 minutes has been allotted to the interview session.

Each interview will be individually recorded on digital voice recorder and later transcribed.

Data storage/ retention/ destruction/ future use
The electronic data will be kept on a password protected external hard drive and any hard copies of transcripts will be stored in a locked cabinet on the University of Auckland premises. The Consent Forms will be stored separately in another locked cabinet. Data from the project will be used in preparing a masters thesis on Samoan teachers' views on teaching social studies and may be used in academic presentations and publications. All data will be securely stored for six years from the commencement of the project, after which time they will be destroyed. All paper data will be shredded or incinerated, and electronic data wiped from computers and external hard drives will be either wiped or destroyed.

School of Critical Studies
Faculty of Education
Epsom Campus
Ph: 623 8899
The University of Auckland
Private Bag 92601
Auckland, New Zealand

Rights during and after the interviews

You have the right to not answer any question, to ask to have the recorder turned off or to take a break.

You have the right to withdraw from the interview at any time without giving a reason.

You have the right to withdraw your data up until two weeks after the interview.

Access to your transcript

You will be sent a copy of your transcript to review. You have up to two weeks after receiving it to make and amendments or alterations.

Confidentiality and Anonymity

Your data will be kept secure and confidential while the research is being conducted.

While I will know your identity, I will ensure that it cannot be identified by others by allocating you a pseudonym and altering identifiable features such as your school, age and gender.

Contact Details

If you have any queries or wish to know more, please feel free to contact me. My details are:

Name: Julius Schwencke
Email: jsch097@auckland.ac.nz

My supervisor for this project is Professor Carol Mutch, School of Critical Studies in Education, Faculty of Education, University of Auckland, Private Bag 92019, Auckland. Phone (09) 623 8899 Ext 48 257. Her email is: c.mutch@auckland.ac.nz

The Head of my school is: Professor John William Morgan, School of Critical Studies in Education, Faculty of Education, University of Auckland, Private Bag 92019, Auckland. Phone (09) 373 7999 Ext 46 398. His email is: john.morgan@auckland.ac.nz

For any queries regarding critical concerns you may have, contact the Chair, The University of Auckland Human Participants Ethics Committee, Office of Research Strategy and Integrity. The University of Auckland, Private Bag 92019, Auckland 1142. Telephone (09) 373 7999 Ext 83711.
Email: humanethics@auckland.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 19 June 2020 for three years. Reference Number 023717.

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