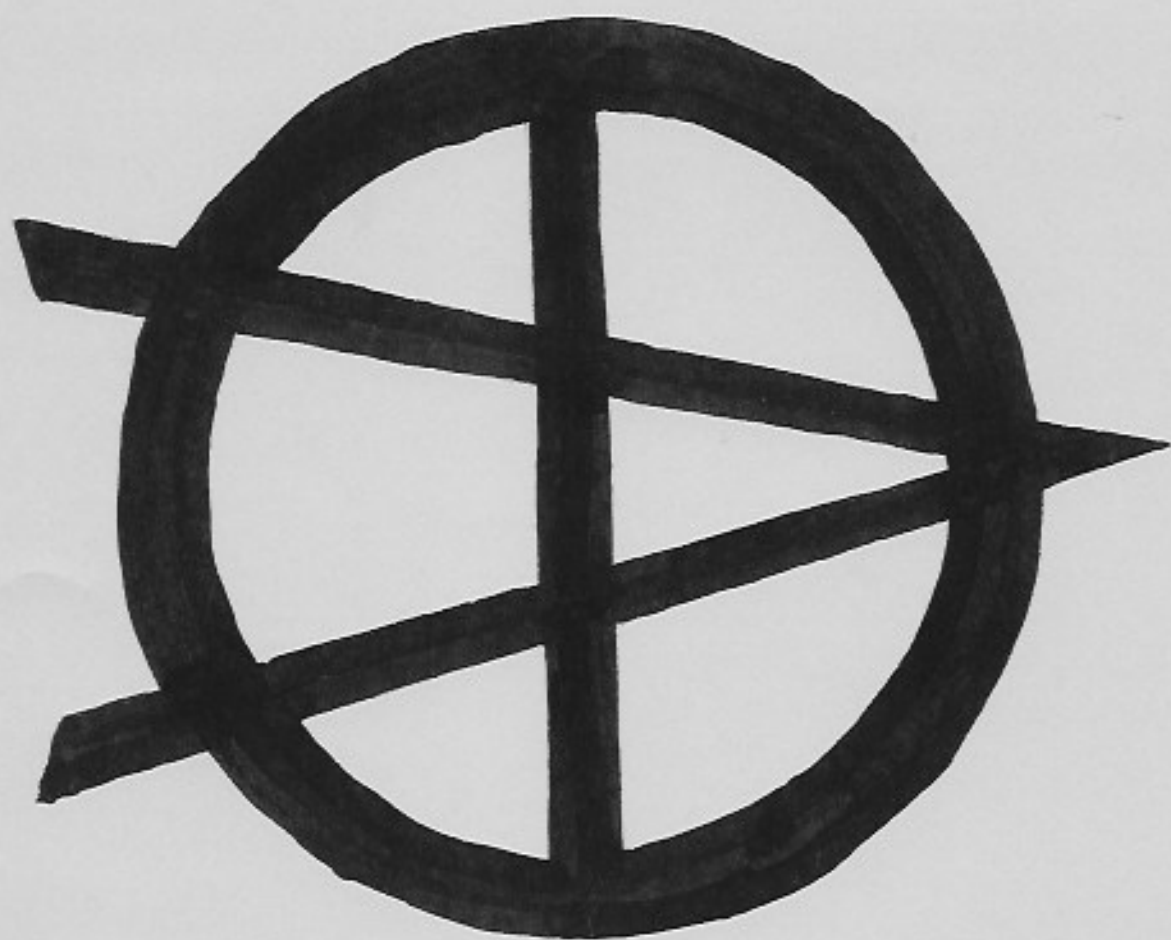


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THE WORLD
WE CREATE

THE WORLD WE CREATE:
IMAGINAL EDUCATION FOR W.SAMOA

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Religious House: Apia
1973 - 1974

INTRODUCTION

The Order of The Ecumenical Institute has had staff working at Methodist High School, Western Samoa, since 1969. During that time we have gained much wisdom of what it means to work in Western Samoa. In 1971 the House decided that it must record that wisdom in order that it not be lost. Consequently, in 1971 a school manual was begun.

The losing of three principals in the year 1973-1974 caused the House to feel an even stronger imperative to finish the manual (which had been started in 1971) to enable future EI staff and principals of the school with its common memory.

We realize that this manual is a rough draft. It includes many details of school policy which are constantly being changed and will continually need to be revised.

RELIGIOUS HOUSE APIA

THE WORLD WE CREATE: IMAGINAL EDUCATION FOR WESTERN SAMOA

DECEMBER 1973

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MOVEMENTAL IMPERATIVES

INTRODUCTION AND CHART OF MANUAL

SCHOOL HISTORY

KEY EVENTS

- 1969-71 Decision not to call teachers by their first name.
- 1972
1. Samoan ceremonial fale built by villagers of Satupitea (Jan.)
 2. Built teachers house by road. (April)
 3. Began attain work on extension of school. (Oct.)
 4. Decided to emphasize speaking of English --rules and short courses and punishments.
 5. Initiated Activities Period--one period/week.
 6. Initiated Point System (term 3)
 7. Initiated moving from class to class instead of students in their form room all day. (term 3)
 8. Class and school gardens (term 2)
 9. Class meetings begun (term 1)
 10. First Parents Visiting Day
 11. P.T.A. begun (term 3)
 12. Seilala Mapusua to ITI (July)
 13. Women taking after school detention
- 1973
1. Built 3rd house from road (Feb) --added kitchen to it in 1974
 2. Built access road to school in front of staff houses (term 1)
 3. Fiafia send-out for Duncan Morris (end of term 1)
 4. Rev. Harvey Perkins visited from Australian Mission Board (Nov.)
 5. George Ensinger sent to ITI (August)
- 1974
1. Began using new extension.
 2. Library check out system re-established.
 3. Art Room created out of old lab.
 4. Department workrooms built.
 5. New staff room created from old classroom--telephone installed
 6. School badge designed and students begin wearing them (term 1)
(also sports T-shirts)
 7. Sign for school approved.
 8. School banner with school symbol on it created.

9. Thermofox and Ditto machines acquired from Australia through PTA purchase.
10. New staff house built near ceremonial fale.
11. New roof on old verandah.
12. All staff housing refurbished by Australian work party (Jan)
13. Second grade rugby team begun and jerseys purchased for it.
14. Library class taught fortnightly--alternating with class meeting.
15. School is granted use of houses on east side of malae.

SCHOOL TRADITIONS

Traditions play an important part in the life of Methodist High School. As the students journey through MHS, they look forward to certain things happening. At the beginning of each year, the entire school is divided into four groups called "aiga", (families or houses) which are a cross-section of all ages from all the forms. The house concept came from New Zealand. Aiga's are named with Samoan names of mountains and each also has a colour; blue, green, red and yellow. The aiga is the group used at various occasions such as the end of term celebrations, "fiafias", where each "aiga" prepares songs and dances and presents gifts and food to the honoured guests. There are also competitions between the four houses during the "fiafias". The "aigas" are given points for their singing and dancing and prizes are awarded. During sports periods the students are also divided by "aigas" and gain points for the "aiga" through their team and individual scores. At the "fiafia" at the end of term one, a trophy is awarded to the "aiga" with the highest overall points. The "aigas" wear "lavalavas" in their "aiga" colour for these special events.

The most important event for the "aiga" is the Track and Field Inter-School Sports Day in August. About a month before the Inter-School Sports Day, the school holds its own Sports Day where the "aiga" compete in events and from the winners of these competitions the students are chosen for the Inter-School Sports Day. During the first two terms, there are Inter-School team sports which are not organized through the "aiga". Boys play Rugby and the girls play Softball and Basketball. The teams compete with other schools and trophies are given to the winning team.

The SCHOOL MAGAZINE, Taga'i i Luma, has also been an important part of school life at MHS. Pictures are taken of the classes, prefects, staff and of important events throughout the year such as the Sports Day. Students submit written work which is also a part of the magazine. This has been a significant way to rehearse the school year for MHS.

Each form class has its CLASS MEETING once a week where activities to be held during that period and any special celebrations or events the class decides to take part in are planned for and carried through.

5th PERIOD ACTIVITIES IS ALSO AN IMPORTANT TRADITION. One 5th period a

week is set aside for class participation in events which are not ordinarily a part of the school's curriculum. The 3rd and 4th form classes are grouped across achievement streams or by girls and boys. During a four week period, the students will participate in four different activities. They work on school beautification, hear an outside guest speaker, hear one of the men teachers speak to the boys or a woman teacher to the girls on a special subject, and see a movie in the lab. The 5th form students have the choice of either being in the school choir or the newly formed drama class.

The MUSIC FESTIVAL has been an important event for both the choir and the school. Each year the high school choirs of Western Samoa perform. The money collected for the tickets is divided among the schools to be used in their music programme. (Plans are being made now to change the Music Festival into a Music Camp for 1974.) Singing is an important part of a Samoan's life. The choir gives the student a chance to experience singing as a discipline while singing the Samoan songs he knows and the Western songs he learns new.

At the beginning of the year and at the end of each term, the entire school participates in a WORKDAY, cleaning up the school grounds. Each student brings either a knife or a broom to cut and sweep the grass or other jobs assigned to the classes. At the end of the workday there is a short "fiafia" and the students are sent home early.

The Symbolic Life of Methodist High School is experienced through three main structures; the individual class, the "aiga", and the total school. Within the individual classes there is the most diversity, depending upon the openness of the teacher to rituals and other forms of symbolic life. For the most part, teachers limit their ritualistic life to greeting the class at the beginning of the period and dismissing the class at the end of each period. However, the Religious House members have made it a practice to create special rituals with their classes to rehearse the story of who they are as unique entities in history. We have endeavored to enable our classes through this means to pick up their lives and image themselves as great people who are able to see themselves as serious students. Examples of the rituals used:

- I. Leader: These are the Times .
R. Response: We are the people.

(repeat two more times with double Amen.)
- L. You are the greatest!
R. We are the greatest!

(repeat two more times with triple Amen.)
- L. Who are we?
R. We are 54.
L. What do we do?
R. We create the future.
L. Who do we live for?
R. We live for all men.
L. Hallelujah.
R. Amen.

- L. The future is open.
R. We can decide.

(repeat two more times with triple Amen.)

Another way that the students' greatness is affirmed is through using the team structure for accountability and absolution. (See also Classroom Organization) In setting up the teams it is very helpful to set aside a period where in the teams can create the SYMBOL, RITUAL and NAME. Contexts for this must be carefully laid out by the teacher, but this area of symbolic life is very important in the classroom. The use of rituals is enjoyed by the students in Samoa whose whole life is full of rituals so that these don't seem too strange, and therefore, are easily accepted. Samoa is a country with an

ORAL TRADITION and much ceremony and all important events centre around speech making and many formal rituals.

Another area of symbolic life is the CLASS CELEBRATION. Many classes make it a practice to plan their class meetings for the term including days of work, play, and special celebrations, such as going to a movie. The highest celebration of each term is the term party or trip. Frequently, classes plan picnics or class parties to fulfill that function near the end of the school term. The students do almost all the planning and handling of finances to enable the class, whether that includes having food stalls to raise money or charging each student a certain amount of money to pay for bus fare. For a trip, often a prefect and/or another teacher is invited to go along (often it helps if a Samoan teacher is invited because of Samoan customs and language). This is an honour for the class to have a special guest and enables the group should an emergency arise that might require an adult to accompany someone to the hospital or home.

Another area of celebration occurs every year when people are sent out. Our school has a transient staff, mostly of volunteers from overseas or assigned by various church bodies. As a result, each year there are people whose contracts or terms expire. The school always has a big feast and "fiafia" to celebrate the sending out of these people. The students bring food and gifts and the "aiga" prepare many items as part of the "fiafia".

The daily ASSEMBLY is another important part of the symbolic life of MHS. Every morning the students line up by classes when the bell rings, and then, the teacher on duty greets the students who respond with a greeting to the principal and teachers. Announcements of various sorts are made and then a short worship follows consisting of a song or Psalm and the Lord's Prayer or student prayer, and then dismissal to classes. On occasions, such as Holy Week or the end of a term, classes have taken responsibility for a longer worship including scripture readings, a brief witness and prayer.

Another special event in the spiritual life of the school is the Prefect Induction Service during the first term. Here guest ministers are invited to address the students, and the songs, prayers and witnesses have usually all been given in Samoan. A tea follows this service where the prefects serve the guests and staff. Then there is the Easter Service, term one, which is a brief service before the students are dismissed for the Easter holiday.

Staff members and/or invited guest ministers conduct this short Easter service. At the end of term three, one of the most important events of the school year takes place: PRIZE DAY. This is the day when parents are invited to watch the presentation of prizes to the top students of each class, the Dux of the school, and a special prize for the students who have excelled in scripture.

During the year, there are several occasions when the staff gathers for special celebrations to either mark the beginning of the school year, or a send out mid-year, or a welcome to new staff members. The symbolic life of Methodist High School is a rich one. All students and staff members participate in it in several dimensions. Some people are more self-conscious of the significant role that it plays in the life of the school and strive to uphold and maintain it, and also enhance it by adding to it, thus adding greater richness to the school's and students' life.



In 1974 the above design was approved for the school symbol. It incorporates the church symbol along with the rising sun symbolic of the new day, the resurrection and the future. The words "Agai i Luma" mean "move into the future-progress." It was changed from "Tagai i Luma" which was the name of the school magazine, when it was learned that "Tagai i Luma" didn't hold the action of moving, but only sitting and looking into the future. (The name of the magazine will also be changed to "Agai i Luma")

The Education Committee approved the symbol but requested that "Ia Matau i le Atua" be added to it. That means "The fear of God" but implies the whole statement: "The fear of God is the beginning of wisdom."

Since that time the badges have been printed, the symbol has been printed on T-shirts, duplicated onto a new school banner, and planned into the design of a new school sign which will stand near the road in front of the school.

CONTEXT: SAMOAN WAY
CONTEXT OF STUDENTS

Families send their children to school in order that they will at some stage in their journey receive a certificate showing that they have successfully completed their schooling so they might get a job in Samoa or in New Zealand to get money for the family. But the context out of which students come to school in Samoa is often not the most helpful for being effective students.

Students often travel by bus for long distances to school if they don't have relatives closer to school to stay with during the week. Students then must often get up as early as 4:00 to get a ride or catch the bus. They often arrive at school before sunrise and sleep on the verandah. The students are then not as alert as they might be. Some students, too, do not eat breakfast and perhaps get only a mouthful of bread from a commonly owned loaf at interval. Hunger, therefore, can slow down their performance. Students of all ages are assigned work to do before and after school, such as cooking, washing, cleaning and working on the plantation. This does not give the student the time he needs to study.

It is also the Samoan way for the older person to have the authority over the younger one. In both work at home and at school that is used to the fullest. Older students in a class often order the younger students to get things from the teacher or to give them their pens etc. when needed.

Where students would normally ride a long way to and from school, they sometimes arrange with members of their families to stay with them during the school term. Living with other members of one's kin can often be a greater burden than the long bus ride. Often students who live with distant relatives or who are adopted are discriminated against. They do the most chores and are given less time to study. Also, living with another family will often cause the student to feel hampered when he is asked to bring flowers or a tablecloth to school because it is not his family's garden or his family's tablecloth.

Probably the greatest area of fiddiculty in their background is that English, the language which most subjects are taught in, is not spoken at home. Some students are punished by the chief of their village for speaking English. The student is told that English is for the foreigner and that they only use it when

they have to; in the village, speak Samoan. Parents also have little contact with the schools they send their children to. The parents usually cannot speak English, so it is an inconvenience to come to see how their sons and daughters are doing. When they do come, it is usually because their child is being disciplined, and usually the foreign teacher knows little or no Samoan and makes little contact on his own with the parents of his students.

The total context out of which the students come helps make them the kind of person they are individually and the kind of class they are corporately. It is a wise teacher who is aware of the background of his students and uses that to brood on what his class needs. A foreign teacher will experience many differences between himself and his students. These differences do not have to be a source of frustration or a block to learning if they are dealt with realistically and openly.

WHERE THE STUDENTS ARE

Introduction- In their starched uniforms and neat rows a classroom full of students may seem remarkably like back home. It takes an early visit to a village to discover the unique culture your students come out of each morning and return to each night.

These are some questions to ask yourself about your students. If you're new to the country, it's best to assume you can't answer very many of them. Hopefully, it will give you some ways to be surprised by the people you are teaching.

Questions to ask...

Samoan illustrations

1. WHO ARE THEY?

- actual age
- home village/family
- previous performance

1. Students range from 13-20 years, many live with local families during the term, but actually come from remote villages. Often a student had to get up at 4 AM to make it to school by 7:30. If you look at their marks from earlier terms it may give you a head start on getting to know your class.

2. WHERE ARE THEY FROM?

- parents
- previous schooling
- status of youth in society

2. Most parents hope their children can get a job in Apia after graduation. The kids may speak English better than their parents. You may be the first overseas teacher they have had, having someone who couldn't speak Samoan is quite a change. Nearly all of our students spend their weekends and holidays working hard on their family's plantation and in cooking etc.

3. WHERE ARE THEY GOING?

- success story
- real situation for most
- concrete possibilities

3. Students hope to pass external exams, go to New Zealand or get a job in Apia. Usually, though, they return to their village and continue their work in the family. The more available openings are Teachers' College, Trade Training Institute, Alafua College (agricultural) police, and office errand clerks.

4. HOW DO THEY THINK?

- non-western gifts
- concrete vs. abstract
- level of English ability

4. The family is the center of Samoan life and every student is proud to be sent to school by his. Respect for elders and the wisdom of the past make Samoa the strong nation it is today. Students aren't as interested as we are in abstract concepts of history, poetry etc. We found that in the 3rd Form classes, not knowing English blocks learning.

WHAT IT MEANS TO TEACH IN A SAMOAN SCHOOL

Teaching in Samoa can be a surprise to a foreign teacher in many ways. Any idea that the students will fit the stereotype of the studious overseas student soon disappears. While friendly and reasonably obedient (if you are firm) the student prefers play or often hard labour to serious study. The rote method of learning has been used so long that any creative effort here requires long patient development.

The Samoan student is not very accustomed to Western custom so "common sense" is Samoan, not Western. Children will walk into a classroom without knocking, talk while the teacher is talking, make up stories to get what he wants or for no reason "lies", tell you what you want to hear, and steal supplies and books while they are being passed out without recognizing that they are causing any trouble or doing anything wrong. Students have a tendency not to reflect on what is happening. Things happen that's all, and often students don't know even one minute after they've done something that they did it. Sunday School language is quite common although most of it is used with little understanding. Especially common is an understanding of forgiveness that says, "Christians always make people happy."

The Samoan teachers in the school have a much different relationship to the students. Very often students think the teacher doesn't understand because he is Western (sometimes, but not always the student is right). That escape is not considered with Samoan teachers. As a result, rapport is easier for Samoan teachers to establish, although it is not impossible for anyone. Western teachers simply have to recognize the need for more work in this area.

Samoa is feeling the effects of technological impingement and the influence of Western style is showing up more and more in the classroom. The global youth culture shows up in music, clothes, life style, 'dating' and stance towards teachers. The pattern is well known. The dutiful child is turning rebellious. The blind note-taker is asking questions. Authority is still recognized and demanded, but the teacher must find ways of holding a tension between that and a more collegial and transparent style.

The traditional way of Samoan learning is by memorization. In this way customs and heritage are passed on from generation to generation. The contradiction is

experienced between the students and teachers. Teachers are trained to think analytically, while the students are trained to learn a previously formulated answer. The gift of the traditional method is that it preserves the cultural wisdom which would not otherwise be passed on, and upholds the custom of obedience to elders which has carried the culture to the 20th century in a more complete form than is seen in most other places. While the 'rote learning' method has a valuable place in the society, students must also learn the 20th century methods of rationality which will carry it into the future on an equal footing with other nations.

FA'ASAMOA USED IMAGINALLY

It is an exciting possibility to take the gifts of this culture and "exploit" them in teaching imaginally. There are several aspects of the Samoan way of life that are exactly what we have experimented on in other places of the world to break the people loose.

One of the major gifts that Samoa has to offer is its CORPORATENESS. Corporate-ness is internalized in every Samoan. (Western influence which has brought a money economy is teaching an individual achievement orientation.) Some villages emphasize the good of the family or the good of the village to such an extent that if a single individual has a particularly successful store or enterprise which is making him richer than the rest of his villagers, he is likely to find his store burned down, or at least stoned; this in order to restore him to his proper place within the community.

In the classroom, therefore, we have found that it is very easy for the students to be assigned to TEAMS and work together as a group--assuming responsibility corporately for a task and corporately accepting the consequences. ENABLEMENT in the family and village, too, is shared by all--from the youngest walking member to the oldest. It is an easy transfer to make, the, to short course the students that caring for their room is a symbol of caring for all mankind, etc. Students take turns sweeping the classroom, weeding class gardens, and so on.

Decision making here is done primarily by CONSENSUS. This can be turned into a very helpful tool in classroom discussions, classmeetings, etc. Students can work out many decisions re. the class' life together. It may appear to the newcomer that there is a lot of arguing and confusion in these discussions, but when they have finished, a decision has been made, everyone knows what it is and will abide by it. The aspect of corporateness and consensus making is useful in allowing some students to explain something to the rest, too. Whereas what you said wasn't understood, seemingly, at all, a Samoan--knowing his peers well--can often quickly say the few necessary words to allow the group to move ahead.

Samoans have a tremendous respect for their ELDERS. They like to be told what to do--especially by an older person. A teacher can use this, too. If it is necessary to be firm in helping a student make a new decision relative to his relationship to being at school, or whatever, the student will accept what you say and,

for the most part, do exactly as you have told him. Students who have had much contact with European teachers know, though, that the European is more likely to be less firm and less demanding; and so, children push the teachers as hard as possible. That's a sign of the shifting times.

Finally, Christian symbolizing and daily worship are the Christian tradition so much a part of everyone here. It is possible to freely use religious language and symbolism to explain an aspect of their work. However, there is a tendency on the part of the students to throw Biblical quotes around for convenience's sake.

Samoaans are "entertainers". They love to get up in front of a group and sing a song or dance or put on a skit, almost regardless of how well prepared they are. Any type of drama or dramatic curriculum event is helpful. If you can get the class to act out all or some of what you are trying to teach, they will ground it much faster.

USING WESTERN CURRICULUM IN SAMOA

The use of English and with it, a Western curriculum, has been general practice in Western Samoa for a number of years; however, it has only been in the last year that at Methodist High School, a new, major emphasis has been placed on the use of English in the classrooms as that which is necessary in order to use English texts effectively and enable students who are bound for higher education here or overseas.

The use of outside curriculum is a great gift to an island nation, halfway around the world from most major nations, for it has a globalizing affect which enables the students to learn about the gifts and culture of other peoples, as well as to become aware of the 20th century technological advances available to mankind, and the interrelatedness of economic and political powers. Also, as one uses these materials and curriculum, there are many opportunities to lift up the gifts of Samoan culture so that the students can see how they, too, are related to the whole world, for there is a commonality within all cultures which allows one to see the similarity and relatedness of men.

However, because the curriculum is an imposed one, there are some difficulties one encounters while using it. One area is in language. There are no Samoan words that convey meaning equivalent to many abstract scientific words and concepts in English. As a result, lessons need to be carefully contexted and worded in order to enable students to grasp the meaning behind difficult English words. This ties in with the gap between experience and concepts. Experientially, the students frequently don't know what you're talking about in many arenas. They have had no concrete contact with many aspects of 20th century technology and therefore they have nothing to compare things in the textbook to. Another problem is that students feel that the more words they know in English, the better off they'll be. They spend much time each lesson looking up many new words. However, what this does to them is eliminate any grasp of the whole picture as they get caught up in the particular. Another arena where there is a gap is in the area of general knowledge. Textbooks treat many subjects taking for granted that everyone knows what is being talked about. However somethings, like "suburb" for example, are completely new and foreign concepts to our students. If one wants to deal seriously with these difficulties, many questions need to be raised.

The questions we wrestle with have to do with education for authentic involvement in Samoan life for the 20th century and the 21st century. We know that

culture is taught through the language of the culture, and we also know that our moral and ethical systems (which are inherent in our Western curriculum) may not necessarily be at one with Samoan's. We further know that even though Western Curriculum is generally accepted, and it's helpful relative to further education overseas, that it doesn't apply practically for most students who return to rural village life and don't have much contact with the more westernized Apia area overseas. How is it that we can make this education relevant to our students when we know that English is the global language and that all Samoan commerce and political dealings overseas are handled in English? How do we enable the students to reflect on their own experiences and draw forth from them the impetus for their future? How is it we enable these students to "catch up" with students in other high schools in the Pacific, when we know they are 3-4 years behind them in their work and achievement? These are necessary questions not in terms of bringing them status, but to enable them to be ready to live in a time of rapid change in Samoa and the South Pacific, when the impingement of the rest of the world is becoming more and more evident. We who have the responsibility for using and teaching the Western curriculum have a big task in order to enable our students in every way possible to understand and affirm their own culture's gifts while saying YES to the gifts of all men; to be truly global human beings.

APIA: WHAT CONTRADICTIONS DOES AN EDUCATOR MEET BECAUSE OF PACIFIC CULTURE AND WHAT TOOLS HAVE BEEN OR WILL BE EFFECTIVE TO MEET THEM?

Changing Cultures: In the encounter with overseas standards and patterns there is the contradiction of either accepting or rejecting Samoan customs and ideas, which is experienced in education in many aspects. The schools are now effectively forcing students to make an either/or choice by training people on overseas patterns and cutting them off from the Samoan way of life. There is no model of relevant education which affirms past experience, global demands, and realistic possibilities. There is also the defiant victimism which on the one hand elevates anything foreign to great value and on the other hand rejects it totally in favor of the 'simple village life' which is a result of the view that success in the school means getting away from the village and failure means 'going back'. Students must be prepared to 'go back' to their villages, but in practical skills, and imaginally to see a meaningful destiny there.

Family: The family is what holds Samoan society together, yet it limits the vision of possibilities for youth. The family has an image that pushes young people into a new world, yet limits what you can teach in high school because it wants a western education and job, even though this is too reduced a context for deciding what to teach. For example, a promising student who could do much for Samoa will leave school to get a job in a small store because it is the only immediate way to help his family, working on a plantation, or in agriculture, not being considered a real job by the family.

Mind-Set: Students come out of a village culture of great depth and significance, but have no way to grasp what the rest of the world is like, and see little need for this. Throughout its history, Samoa has been famous for its success in fending off outside attempts to take over; however, a by-product of this gift has been an isolation from the 20th century. Students see little value in being global people or appropriating the gifts of other cultures.

Tools: Curriculum applied to Samoa: practical village applications, imaginal short courses on village significance.
Develop agricultural curriculum.
Methods curriculum, games, tricks, to seduce students into using rational skills.
Staff corporateness: sharing of staff wisdom, especially Samoan staff.

Village Heritage Course--imaginal education for villages
Adult education--community PTA
Have an 'old man' of Samoa teach in the school.

BASIC PRESUPPOSITIONS FOR TEACHING READING *

1. Student will not improve reading ability until he has made a vocational decision about his life.
2. Reading grade will deteriorate as student's image of self deteriorates.
3. All the reasons for teaching reading:
 - a. need for getting along
 - b. be better person
 - c. enjoy to read
 - d. book= friend
4. Student does a considerable amount of reading, but it is at the 3rd grade level.
5. Teacher cannot teach the students to read, only give him methodologies he can teach himself.
6. Student will give up quickly unless he sees a visible proof of his improvement everyday.
7. Student improves his reading more quickly when he works by himself, rather than in a group lesson (only for morale).

BASIC PRECEPTS AND METHODS *

1. Structure of the class teaches the method.
2. Outline of the structure for the month allows student to decide and remake decision to be part of the class.
3. Visual reminders (imaginal explosion-bulletin board) beam to students his greatness and potential.
4. Short course construct every day.
5. Lecturette to begin each class; focusing on where we are relative to reading.
6. Unit structure in class.
7. Bulletin board construct for the year.
8. Folder for each student kept by teacher.
9. Image for the year for subject in room.
10. Image for course particulars in room.
11. Book list made by students.

RADICAL EDUCATION WORKSHOP

MARCH 10, 1972

1. In one sentence define the existential address of your subject area.
2. List the four radical needs of Samoan students in the arena of humanness that your subject deals with.
3. Articulate the wisdom you have gained in dealing with these needs. List insights, tools, and contradictions.
4. Write a manifesto stating the radical demand for radically quality education in your subject area.
5. Build a 4 X 4 of imperatives covering your next year of classroom teaching.
6. List three items from the above stewing that could be used in grad letters, movement publications, or even other publicity forms to send out signals of total human care.

RADICAL EDUCATION WORKSHOP: SCIENCE

Existential Address:

Science deals with the arena of humanness which is paradigms about material reality and as such defines for each man the just-there context of his existence.

Four Radical Needs of Samoan Students:

GLOBAL HUMAN -Every Samoan student needs to know that he can receive the world's technological gifts.

MYSTERIOUS THERENESS -Every Samoan student needs to know that thereeness is mysterious and is exciting to explore but that in essence the universe is unfathomable mystery.

RATIONAL THINKING -Every Samoan student needs to know that the mind is the greatest place to learn. You can learn a lot just by thinking rationally.

LEARNING IS UNDERSTANDING -Every Samoan student needs to know that knowing depends upon understanding relationships and not upon memorizing facts.

Articulate Wisdom:

1. Samoan students think everything is understood by someone.
2. Students don't really believe that science is real.
3. Students don't really feel that science is meant for them.
4. Samoan language has fewer words for defining material relationships.

Example, in Samoan, you can say "big" and "too big", but it is difficult to say "a little bit bigger."

Manifesto:

Global humanness today requires dealing with the technological context. Samoan students need to see that they can participate in this context. This requires understanding the limits and relationships revealed by physical and biological science today. Samoan students need to believe in asking questions about the cause of things, to know that answers can be obtained by their own thought processes.

4X4 of Imperatives:

| | | | | |
|--|--|---------------------------------|---|--|
| TO TEACH THE SCIENCE OF ALL MEN | Science is global | Everyone can know science. | Science was made by people like you and me. | |
| TO REVEAL THE AWE IN ALL THERENESS | The awe at the bottom of substance | The awe behind life systems. | The awe in force and motion. | The awe of eternity and immensity. |

English must be grounded over and over again sense the dynamics that are released through this medium. It must become as natural as the primary language of our students. The old blocks and must be removed so that learning becomes possible.

RADICAL EDUCATION: SOCIAL STUDIES

Existential Address

There are authentic forms of humanness besides my own.

Four Radical Needs of Samoan Students.

1. Past, Present, Future
2. Whole Globe
3. Gift of Samoa for whole world
4. To "experience" everything

Articulate Wisdom:

1. Fill in the gaps, with details, details, details, build their montage.
2. Teach questioning and problem solving- How does life make sense?
3. Don't assume that if they know a definition that they understand the concept.
4. Don't underestimate the limit of their experience-you'll soon know if it is really old stuff.
5. Do teach a lot of vocabulary words.
6. Always teach so that the presence of the Awe is revealed.
7. Ask a lot of : "Now suppose you were..." questions.
8. Use pictures
9. Use manipulative materials in lessons.
10. Use drama and all fine arts. i.e. Act out village scene in the Republic of the Congo
11. Compare things to things they have already experienced.
" These people have ... just like in Samoa."
12. Always give tests that have some room for interpretation-where there could be several good answers. *. correct answers.
13. Give gestalt categories that help them organize data, see relationships, etc. e.g. Econ., Pol., Cult.
14. Allow them to see the inter-relatedness of social studies to other areas- e.g. math, science, language, history etc.

Manifest: Demand for quality education in Social Studies see no. 3 Articulate Wisdom.

Global Citizenry

Need to deal immediately with impingement of the 20th century.

RADICAL EDUCATION: SOCIAL STUDIES

| Build Experience Background | Keep Comprehensive Picture | Sensitive to Student's Journey | Strengthening the Curriculum & Dept. |
|--------------------------------|---|--------------------------------|---|
| fieldtrips | weekly/monthly rhythm of review and gestalt | 2 talks/week | publish finished units |
| data flood, organize(not junk) | meet s.s. teachers from other schools | goals for indiv. students | regular dept. meetings |
| multi-media | continue research | tutoring sessions | inter-teacher projects and work |
| guest speakers | compare day, week, term and year objectives | Samoaan familiarity | Act as resource for other Meth. schools-providing obj. acct'y for edge work |

METHODS: ENABLING DISCIPLINE
IMAGINAL EDUCATION

Imaginal Education relative to ENABLING DISCIPLINE concerns not only how one disciplines a student when he comes up against his limits but also how the student and teacher conducts himself in any situation. In everything we do and say in school we are shaping out students image of himself.

Students in all schools throughout Samoa wear uniforms. The student's pride in his school is seen in how he carries himself in his uniform in school and travelling home. All students are to come to school in a white short-sleeved blouse and grey lavalava (boys) or jumper (girls). They are at all times to be neat in appearance, hair combed, blouse tucked in, a thin white or black belt for the boys. All prefects are to have their badges on at all times when in uniform. If a student for any reason will not be travelling straight home from school they are to change clothes after school then proceed. Yet the mere observances of these externals are not enough. Each teacher must continually rehearse the story of the greatness of Methodist High School.

In Samoa all people naturally speak in a softer tone than the foreign teacher is used to. In your class room it is important that each student be required to speak to the entire class. By doing this you not only enable your lesson but you can also short course the students on getting their wisdom out so all may benefit and that what they have to say is significant. As the foreign teacher finds the voice of the Samoans difficult to listen to, the Samoan student finds it equally frustrating to be given complicated directions and explanations. Give precise simple instructions and don't change them. Both these points require discipline on the part of the student and the teacher.

Discipline if used to provoke decision making rather than specific action is both frightening and profoundly exciting. How can a student respond authentically to both the limits and the possibilities of a particular situation? First he is given a context for action which holds him present to both the universal and the particular implications. Out of that context, he is given alternatives and decides which action best fulfills them. Whatever decision is made he is required to act out his decision. The responsibility of the group is always to expiate or absolve his decision in order to release him to move into the future. The student must be given an objective self-conscious structure of discipline to which he must take a relationship and make a response. It is crucial that the tension between the individual and the corporate be maintained; that is, like every man, he is always an individual within a group and decisions must be made accordingly. To offer a vision to the student means concretely bombarding him with the givens and possibilities of his situation. This is the task of discipline. Deciding upon the necessary discipline in any given situation is an endless and paradoxical task. How do you perpetually hold the tension for the student of his limits and his possibilities? Knowing that discipline must be perpetually adapted to the particular, how do you maintain the consistency necessary to the students development? How do you hold the individual self-consciously aware that he acts as part of a group without sacrificing his uniqueness? These are the questions which constantly confront the teacher who has decided to be an authentic rather than an authoritarian disciplinarian.

From the moment a child is born you are teaching him either to be an independent, self-disciplined human being or one who will do nothing without orders. The task of imaginal education is to enable the students to be the great, creative beings they are. To do this we operate under these understandings.

1. Students learn through structure and routine. It is important for the discipline of a student that he do certain things at certain hours every day.
2. Discipline depends on students and families having a story to tell themselves about who they are and what they are about. It is only in the light of such a story that rules and directions can become meaningful to a student and therefore something he can decide to share in.
3. Discipline finally can only be internal. We can force students to sit or to walk or to be quiet or to talk, but we cannot force them to will to sit their sit, walk their walk or talk their talk. Students always may choose to do what the group is doing or not do it. However, if they choose not to do what the rest are doing, they are no longer a part of the group and must be isolated until they decide to be part of the class.
4. Every student is a unique creation and must be honoured as such. Understand that all of time has conspired to bring your student into being. Listen to him, talk to him, honour him, know that he is good and require him to be the great person he is.
5. We do not solve students' problems for them because they need to learn to solve their own problems. If there is a bully in the class, he is allowed to continue bullying until someone decides to stop him.
6. Students can grow up to be fine people without being beaten. It is essential that they be taught to obey, to follow orders, to understand to rules of society and to decide to follow them or take the consequences. Students need to be urged to be independent even if it means that things are not done as well as you might have done them or had wanted them done. Doing things for themselves relying on their own ability and judgment is a very important part of discipline.*

Discipline is an important part of the training of students of any age and in any school. It is important that we use all the wisdom we have gained over the years.

* 5th City Preschool Institute

| DISCIPLINE CHART* | | |
|------------------------|---|--|
| ANALYSIS | AIM | METHOD |
| REFLECTION | To allow the student objectivity on the situation as it happened. | What happened? Why did it happen? Why are you fighting? |
| CONTEXT FOR DECISION | To understand what structure he violated. | To remind the student of what the structure of the group is and the structure for discipline -outside to cut grass. -take points off |
| AUTHENTIC ALTERNATIVES | To offer concrete alternatives from the structures which gives permission for decision making | You have a choice, either to _____ or _____. What is your decision? Choices vary depending on the violation. It is only then the student understands the action. |
| ACTION TAKEN | To honour either decision made. This enables the student to continue risking himself in deciding one way or the other. You have set the structure and the content so that either decision can be honored. | Restate the decision and rehearse procedure for returning to the group. (Some may have to be reminded many times of the possibility of returning to the group.) |
| REUNION | To acknowledge his greatness and the ability to decide. | Have the student participate in the telling of what it means to be a part of the group, enabling reflection on his decision. |

* 5th City Preschool Institute

DISCIPLINE AND STANCE

Introduction. First it is necessary to say what discipline is not. It is not what the students need or what they get if they are not good. Rather, discipline is a style that makes things happen. Everyone can have that.

STUDENTS

Students can learn in high school that they are capable of picking up a task and doing it well. It's hard to go to school in a second language but they can decide to do it. If someone is leading the class away from you, don't say he's bad, just have him go out til he decides to be a part of the group.

CLASSROOM

Classroom situations should be run so the student in the back corner of the room has as good a chance of learning as everyone else. Answers to your questions should be given by the person you call on and only that person.

TEACHERS

Teachers can say a lot by their example to those around them. Students will all learn your style no matter how many learn your subject. If you are careful and concerned about whatever you do, your students will learn that from you. You have to make strict requirements on yourself. Most people aren't naturally inclined toward demanding order and respect in every lesson but that is what you must do.*

* First House School Manual Dec. 1970

STATEMENT ON SCHOOL DISCIPLINE

As MHS has grown and developed over the past 10 years, guidelines for how students, teachers, and school structures operate have developed. These are aimed at giving students helpful limits, to enable staff corporateness and make best use of school resources.

The boundaries of the school for students are the edge of the verandah or gardens, the hedges on the West and South, and the row of school rooms on the East. Students may travel as they wish at the appointed times within this area. In addition they may walk along the road to the Amuso store at interval time to obtain food. Entry into the compound is provided by openings at the middle and each end of the hedge by the road. In the interest of the students safety they are encouraged not to stand outside the hedge except to catch a bus. Students who leave the compound and travel between the houses of teachers Levaula villagers are liable to lose points. Students are not to use the path in front of the teachers houses as a road to school. This is to provide some privacy for compound residents. Students are not barred from visiting teachers on legitimate business.

The school building requires a regulated relationship to it. The verandah is narrow and therefore the passing of classes is to take place outside the line of trees. Only teachers travel on the verandah. The rule is lifted in case of rain. Of special importance is the verandah in front of the office and staff room. Students stay from this area, except for business to enable the staff to move freely about its work and preparation. The students stay out of the classrooms including the Sanoan house unless a teacher calls them in and is there to supervise them. Prefects supervise classes on Monday Period 5 during staff meeting. Pathways from the malae to the classrooms are provided and students are to use them so the gardens can be maintained. The use of the bookroom requires that students lineup at the edge of the verandah and come to the window one by one.

Everyday starts with Assembly at 7:35. The first bell rings and students gather in the assembly area. Five minutes later the second bell rings and all students lineup quietly in their class lines. This second bell indicates the start of school and any students arriving afterward are to stand behind the prefects at the back of the assembly. They come after school to do detention for lateness. Any student who wishes to leave school early must bring a

note saying why to his form teacher in the first lesson. The form teacher is the only one who can excuse the student (except the Administration) but may require the student also to get his other teachers' permission. Any student coming without a note after 8:00 (the start of lessons) are sent home. This seemingly harsh action cuts overagainst the tendency of students to come to school anytime.

Classroom discipline starts as soon as the teacher first contacts the student. As the students gather at the edge of the verandah and line up, the context for the lesson is set. A quiet insistence on straight lines and quietness and relaxed orderly entry into the room will enable the students to concentrate on their lessons. Every effort is made to see that lessons are not disturbed. On the rare occasions when a student, teacher, or administrator needs to interrupt a class the person will knock quietly and then wait until the teacher can gracefully send the lesson on its way while he takes care of the visitor. This procedure is not familiar to many students but they learn it after a while. The students in the classroom have two major rules to keep. First they are to take their seats and not get up during the lesson without permission. The second is that responses to the teacher's questions are made by raising the hand and being called upon. The students have been trained to shout out answers but this usually leads to many unthought out answers and an interruption of the lesson. Occasionally this rule can be relaxed in an Upper 5 class where the students are listening for one another's thoughts but most students only see themselves as trying to get the teacher's attention so shout out in order to get it.

To enable the running of the school procedures have evolved which maximize the use of school resources and maintain a helpful image of the staff. Many of the school resources are in the bookroom which is open to serve the staff primarily during the first period each day. Stencils are run during that time so teachers need to prepare their work in time to get stencils run during first period. Any duplicating needed the first period should be in the first period of the preceeding day. Any textbooks needed can best be checked out during first period. Any books checked out need to be checked out via the bookroom with the record returned to the bookroom so all students can be held accountable for their books. The student mail is distributed by the form teachers who pick it up from the staff room each day.

Relative to discipline, the teacher's own stand sets the mood for the school. One area of special concern to the church fathers is that teachers not smoke in front of the students.

The disciplinary system of the school rests primarily on the point system. Points should be put in the box in the office by 3:00 on the day of the offense. The student must be told before the points are deposited in the box. This sometimes means the points are deposited a bit later because the student can't be found. Detention is set up only for lateness. Other areas of misbehaviour are handled by points. Also re. points, Teachers are the only ones to take points. In some cases a prefect may indicate to a teacher that some student should lose points but the teacher must be the one to actually take the points.

The point system was devised as an objective structure for enabling students to experience the limits with the school. Each student starts the school year with 100 points, and each term is given 50 points in addition to the total remaining from the previous term. What is held in the point system are the rules of the school and a particular number of points that wone would lose for infractions of the rules (e.g. -10 for speaking in Samoan in class.) There is built into the point system an additional accountability, for when a student gets down to 60 points, he must speak with the disciplinarian, if he (loses another 20 points and) gets down to 40 points then his parents must come to school to speak with the disciplinarian; if the student gets down to 20 points he is suspended for two weeks, and if he gets down to zero the staff considers him for expulsion. The students are now familiar with the system and know the consequences of it. Sometimes students will start throwing away points if they think they have enough, others are proud of maintaining all their points throughout the year.

In every teaching situation there are always a few students who seem to have more than their share of problems, and who come off as "losers". Many teachers will make an effort to help these students divert their energies constructively by giving them alternate punishments rather than continuous points which would get the student out of school very quickly. Some of the alternate punishments that have been successfully used are weeding vaofofo (sensitive plant), cutting grass, sitting on the floor in front of the class, working in a class garden, gathering stones for a particular purpose, and weeding the hedge. This kind

of alternative to the point system is not meant to take away the power of the point system but to enable those students who seem destined for suspension to have another chance.

Everyday each class is evaluated as to how well it works and its conduct in class. This is through the Class Evaluation system. Starting with Assembly in the morning, and then for all regular classes, (except study periods and Thurs. 5th activity period) classes are evaluated and given either Plus 3 for excellent class work and behaviour; Plus 2 for good class work and behaviour; Plus 1 for average class work and behaviour; Zero for weak work and behaviour or Minus 1 for poor work and behaviour. The class evaluation system is designed to judge the class as a whole and its willingness to cooperate, not the individual students, although we know that some individuals can make a class either come off or fail to come off on any given day. Every two weeks the points are totaled and the class with the highest points is rewarded with pancakes and the class with the lowest points is punished by being given an after school job to do. At the end of each term the class with the over-all highest points is given a special treat of some kind; and the class with the highest points for the whole year is given some special recognition. On the back of the class evaluation sheet is the class attendance which is checked during each class period to keep record of absences, escapes and excuses of students. This is another form of accountability for the students for those who escape are given points and anyone excused must be excused by his form teacher only.

POINT SYSTEM RECORD OF BEHAVIOUR

The point system is used to provide a daily measure of the students conduct in Methodist High School. The point system is made to help the student understand that many days of bad behaviour may shorten his stay in school. The student can see that when he loses many point, he must try hard to improve his behaviour. Only regular bad behaviour can cause the student to lose all of his points.

Every student begins the year with 100 points. 50 more are then given at the beginning of term 2 and 50 more are given at the beginning of term 3. Clever students that respect their teachers and the school will try very hard not to lose any points from their name.

Students may lose point for the bad behavior listed below;

| <u>CONDUCT</u> | | <u>EQUIPMENT</u> | |
|------------------------------------|-------|---|-------|
| A. Speaking in Samoan- in class | -10 | L. No knife/broom | -10 |
| other | 5 | M. No pen, ruler, book cover | 5 |
| B. Swearing | 10 | N. Damaging school property | 10 |
| C. Throwing Stones | 20 | <u>COMPOUND</u> | |
| D. Fighting | 20-40 | O. Standing on vermadah in front of the office or staff room, hallway | 5 |
| E. Smoking | 10 | P. Being behind staff houses or in classrooms without permission or supervision | 5 |
| <u>UNIFORM AND APPEARANCE</u> | | <u>BEHAVIOUR</u> | |
| F. Untidy Uniform | 5 | Q. Being Cheeky | 10 |
| G. Improper Uniform incl. hair | 5 | R. Stealing | 10-20 |
| <u>LATENESS</u> | | S. Disturbing Class | 5 |
| H. Late to class | 5 | T. Disobedience | 10 |
| <u>ABSENCES</u> | | U. Special | 5-20 |
| I. No absence not | 5 | | |
| J. Absent from class | 10 | | |
| K. Absent from detention | 20 | | |

Regardless of points the principal may discipline serious offenders as he sees fit, or refer them to staff meeting.

The following steps will be taken as points are lost;

- 60 points - Student sees the disciplinarian
- 40 points - Parents see the disciplinarian
- 20 points - Student suspended for 10 school days
- 0 points - Referred to the staff meeting for probable expulsion.

EVALUATION OF THE POINT SYSTEM

1. What the purpose of the point system has been:
 - a. To objectify analysis of students' behaviour by teachers.
 - b. To help prevent individual erraticness on part of teacher.
 - c. To eliminate 17 different interpretations of the rules and punishments of the school.
 - d. To provide one set of set rules and punishments for every student.
 - e. To eliminate the possibility of a student being kicked out of school without any previous warning.
 - f. To eliminate student punishment without his knowing clearly the reasons.
 - g. To eliminate arbitrary punishments.
 - h. To prevent any one teacher having it "in" for a student.
 - i. To enable a lax or liberal teacher to know what the limits of acceptable behaviour are.
 - j. To provide a punishment that doesn't require too much teacher time, and therefore will be used so that the students know that they have violated acceptable school behaviour and are indeed being given a punishment.
 - k. Provides specific records of misbehaviour so that when questions come up about what a student has done, they can be answered.
 - l. It eliminates long interruptions of lessons for explaining offense and punishment--it is quick and easy to use.
2. How the point system has proven itself useful this past year:
 - a. A clearly set list of school rules.
 - b. It provides an objective list of expectations in regards to student behaviour.
 - c. It provides a concrete list of consequences for losing points.
 - d. At this time there is familiarity with the system by students, teachers and parents.
 - e. The point system carries weight with the parents.
 - f. The point system includes a wide range of possible student offenses--everything from fighting to not having books or a knife on workday.
 - g. It has created a self-consciousness on the part of students about their own behaviour.
 - h. It provides objective second chances--more points each term and also the freezes at each level of punishment.
 - i. It involves parents so that they know if their students are in trouble.
 - j. It is sort of like "computer care" because all the points lost are recorded and kept on file for future reference.
 - k. The point system is not just negative--it provides a second chance.
 - l. The students are given the chance to be really responsible for their own behaviour.
 - m. It allows more of an overview of student behaviour than isolated punishments do because everything is recorded easily.
 - n. It provides self-evaluation by students.
 - o. It creates a structure through which to go in regards to discipline.
 - p. Provides an across the board standard of behaviour for the whole school.
 - q. Helpful for new or first year teachers who are at a loss for how to handle a particular problem.
 - r. Allows students to participate in improving his behaviour by keeping track of his points and guarding them.
 - s. It provides a structure for forgiveness to all students by providing each student with 50 more points each term.

- t. Outstandingly good behaviour is rewarded at the end of each year.
 - u. Students have several opportunities to make a new decision about their behaviour by going through the different levels.
3. Questions which would need to be considered before the point system is changed:
- a. How, specifically, has the point system failed in the last year?
 - b. How, specifically, has the point system succeeded in the last year?
 - c. What is the system going to be to replace it?
 - d. How would you deal with students who under this system are suspended or expelled, under any new system?
 - e. How would you build in the new system the objective self-evaluation inherent within the point system?
 - f. How would you keep account for all the nitty gritty infractions included within the point system—that are small but important to the school's image?
 - g. What objective guides would the administration use for making decisions on suspensions or expulsions?
 - h. What model would be put in its place that would do the same job?
 - i. How has the staff found the use of the point system?—what is their opinion?
 - j. Where have you seen results relative to students' behaviour which has changed positively as a result of the point system?
 - k. What was the reason for the point system being devised for the school? What was going on at the time that called for its creation?

SAMOAN DO'S AND DON'TS

There are some aspects of the students' character about which new teachers seem to be surprised, and consequently, these teachers are often caught off guard when initially confronted with them. All Samoans are taught to respect and obey persons older than themselves regardless of what age they are. The impingement of the 20th Century and with it the global youth culture and subsequent shifting values is causing these traditional Samoan ways to shift too. Samoan youth realize that foreign teachers often are not conscious of the Samoan way and therefore as students, they take advantage of the situation. They are often disobedient in situations where a Samoan would consider the behaviour appalling if directed towards him, but a foreign teacher assumes that that is normal teenage defiance and lets it pass by. Once a teacher has allowed this to happen, he begins to lose his authority and respect in the classroom. Always assume that the student should obey. (Of course, you always also realize that there are many factors influencing any situation of disobedience and each case must be considered in itself) But the operating premise in the classroom is that you are the teacher, the authority, and every student should respect that completely.

Another important aspect of the Samoan way besides obedience and authority is understood in a word called "musu". It is usually acceptable in this culture for a student to be "musu". That is, people are allowed to be sulky, moody, stubborn, if they want. It is necessary to be able to recognize this quality in a student when it arises. A student who has decided to be "musu" cannot be helped by "nagging" or trying to force him to do what he has decided not to do. The foreign teacher can offer an alternative behavioural stance or remove the student until he has decided to be a part of the group again. Many times, the best approach, however, is simply to leave the student alone. His moodiness may pass as quickly as it came, and he may soon be an eager, cooperative student again.

Newcomers to Samoa are often shocked at the amount of what is called stealing and lying. With these two things in combination, the ordinary daily routine can often become intensely frustrating if the teacher does not consciously try to understand the whole picture and if a certain degree of nonchalance to the situation is not taken. Samoans have had a written language only since the missionaries arrived. For centuries, they had developed great skill at oratory, but never recorded their wisdom in a written form. Therefore, there is not, yet, within the country built up much literature in Samoan nor is there a wide range

of material that is read and understood as general knowledge by the mass of Samoans. Therefore; books are still something of a novelty; a treasure, possessed only by the well educated. Students will very often be tempted to steal books. Paper, too, is not available in abundance and is highly prized. When paper is passed out, it must be counted out by individual sheets or else someone will help himself to as many pieces as he can. There is constant stealing of books, exercise books, pens, etc. out of student baskets. Patience and careful organization and follow up are the best places to start in dealing with the problem. It is helpful, too, to remember that one of the great gifts of the Samoan culture is its corporateness. The students will readily share their belongings (such as pens, sports clothes, etc.) and what often seems like a chaos of goods can quickly be sorted out by the students. Although this is changing, property belongs to the whole community; and so, what teachers often label as stealing is simply a redistribution of goods with no hard feelings or misunderstandings on either side!

Samoans are masters of psychology and innuendoes. They very often say one thing, but mean another and it takes a great deal of patience and skill to learn what a student really does mean or what actually did happen in any situation described. One rule to use is to never accept anything on the basis of its appearance. If a student comes to you and asks to leave school early to go to the airport to see off a relative to New Zealand, for example, ask him a series of questions to ascertain whether or not they actually need to leave. The students are full of tricks and it matters little to them whether the excuse or story they give you for something is true or not. By being fully aware of this, the teacher can remain calm while not allowing himself to be "taken in" by the child. Sometimes it is even possible to turn the matter into a joke if you find the student caught in his own lie. Punishment is not always needed in these situations. The main thing is to untangle all of the bits of the story until you begin to get close to knowing what really happened or what really will happen for the sake of dealing with all of the students fairly. Another helpful thing to remember is to not expect other students to come to your rescue. The students will stick together and if necessary, the whole class may participate in participate in perpetuating a lie if it will protect a classmate.

There are numerous other lesser areas of concern relative to who a Samoan student is and how to run a disciplined classroom. The following is a list of helpful guidelines relative to discipline:

1. Students need punishment immediately after the offense. Don't wait until 2 or 3 days later to deal with something. Even if it means rearranging your timeline for the day, it is important to settle each problem as it arises.
2. Physical labour for punishment is very typical in Samoa and is considered quite helpful.
3. Homework if assigned, should be checked and marked in some way; otherwise students will not believe that you are serious and they will not do their homework simply on their own initiative.
4. If the teacher has just explained something, and one or two students were not paying attention and ask for the explanation to be repeated, it is good to have another student explain. This lets you know if other students understood and it also demonstrates to the talkative ones that they could have known, too, if they were listening.
5. Give time for individual work so that you can tutor everyone at some point during the week. Some students are so shy that you will never hear from them otherwise, and you will not be able to adequately evaluate their learning.
6. Students standing to recite is a good idea. They learn more confidence in using English and projecting their voice, and everyone in the class sees clearly whose turn it is to answer.
7. It is considered rude to click your fingers at someone.
8. Don't be satisfied with a Yes or No response to your question. Many students simply shout out Yes or No without a clear understanding of the concept being discussed. With the 3rd Form classes especially, do not say to the whole class, "Do you understand?" They will always say "Yes" whether they do or not. Oftentimes, Form 3 is the first time that they have had overseas teachers and they are awed by you at first and want to say what pleases you. Therefore, a Yes is logically always a right answer!
9. Do not assume that the students understand you or your vocabulary. Always be ready to say your explanation 5 different ways.
10. Students often play on your sympathy and beg for "forgiveness". Be very careful before giving into any pleas for leniency. Often they make statements indicative of repentance with no intention of following it up and no idea of what that repentance would actually mean.

Finally, after all is said and suggestions are given the teacher's style is

any particular situation is a critical factor. Be concerned with the student's whole life. Treat them as fully human beings deserving serious attention and care and their behaviour will begin to reflect the image of a responsible student.

TEACHING TIPS

We've decided to include the topic of teaching tips so that the wisdom that has been gained may not be lost or painfully relearned. In Samoa there are many situations a foreign teacher confronts which will try one's patience, wisdom and endurance. However, teaching is also most rewarding here and the students are a joy and a delight when one can know what to do and expect while working with them, and this is true anywhere.

One area of advice is relative to teacher discipline. One of the best preventative techniques as far as behaviour problems is concerned, is a good, well run lesson with enough activities and materials included to keep the students busy during the whole period. Teachers need to be early to school and have lesson plans made out well in advance and all necessary materials should be gathered and ready to be used. One's appearance and dress should be dignified and neat. Samoan people are very clean (and always shower at least twice a day) and keep as fresh as possible all the time. Therefore, teachers need to be self-conscious of their own daily cleanliness of body and clothes just to maintain their own dignity. It is always appropriate for women to wear puletasis (Samoan dress) to school--and it is also practical--but it is not appropriate to wear too short skirt or dress in Samoa. Just above the knee is fine, but not much higher. It is also not appropriate to wear black clothes unless for a funeral or to church (other than Methodist).

Within the classroom there are some helpful techniques which enable one to better understand the dynamics within your class. One suggestion is to walk around your classroom at least once a lesson. Don't sit behind your desk while dialoguing with the class--the desk acts like a barrier. When a quiet student recites, don't come close to him, he'll tend to talk more quietly rather than loud enough for the class to hear.

In almost any teaching situation there are times when one becomes frustrated and angry. It is helpful to maintain one's calm, and not act out of one's anger (counting to ten isn't a bad idea). Don't take things personally to show your anger. If you can, use a joke to ease the tension, and give objectivity to the situation. Don't get trapped in a shouting match or a battle of wits with a student, you lose your dignity and the respect of the students. Demand that students treat you seriously--this you do through your style and expectation and follow through with them. If you use the points system as a punishment for

specific abuses (eg. 10 for escaping class) as it is meant to be used, then the students respect you as upholding the school policy and know you're treating them in a predictable manner. If, on the other hand, some days you meet out many points and other days, for the same infractions, you fail to do so, the students are frustrated, don't know what to expect, and try to push you to the limit to determine what those limits will be. One suggestion is to use the point system as the last resort, but to deal with each infraction of it in some way so that the students know you are conscious of it, and not ignoring it. Some people fall into the trap of using a lot of points because of a personality clash with a particular student and thus punishing that student excessively through the point system. That can be demonic. This point system only works when the teachers treat it seriously without abusing it, and the students know that that is the case.

With students it is always helpful to set a context for what you expect within your classroom and to also carefully explain the school rules and expectations. Sometimes palagi's have a tendency to talk down to students and Samoan students in particular--raising their voices higher, speaking at a snail's pace, and with too much emphasis--this tends to distract students more than help them. A slow-normal pace of speech in a normal or low tone is more helpful and also communicates seriousness to the students. Anger in you voice loses then or makes the students very defensive in return--it doesn't help. Many of these tips are obvious to us, but rehearsing them helps us to consider the long range goals and aims of teaching while submerged in the everyday dilemmas of running a class.

CONTEXT SETTING AND ATTENTION GETTERS

1. Have a movie running while students are entering the room.
2. Sing a song eg. Run Into the Future Run.
3. Read poetry eg. Lawrence "Mosquito Knows" Prose, Eisley "The Snout" as class enters.
4. Ask a question that grabs attention.
5. Have a large picture up in the middle of the chalkboard.
6. Have a different quote on the board everyday to discuss.
7. Have a slide showing on the screen as the enter.
8. Start the lesson with a ritual
9. Make an exclamation "This is a great day!"
10. Have an experim't or demonstration set up and working when they enter.
11. Rehearse where the class has been and where it is going re. the unit.
12. Act out anything you want explained.
13. Accountability for presence.
14. Train students to always have exercise books, pens on the desk when the ritual starts.
15. Stand in center of room as place to start.
16. Use spontaneous student involvement.
17. Start lesson by asking students to summarize yesterdays work.
18. Teams prepare their answer to a question.
19. Teams do specific assigned seat work.
20. Teacher moves around the room during lesson.
21. Games with flash cards.
22. Team presentations
23. Guest speaker (even the teacher from next door can be an interesting new person to listen to).
24. Have other classes come into share in a lesson.
25. Use students, by names, in examples.
26. Use "line up" curriculum.
27. Corporateness exercises.
28. Key image gimmicks eg. swinging stone on string.
29. Pantomime
30. Teach a song related to the curriculum.
31. Act like a side show barker.

METHODS: ORGANIZATION/STRUCTUREEDUCATION SYSTEM OF W. SAMOA

The education system of Western Samoa is closely related to the New Zealand system which in many ways reflects a traditionally British approach to education.

There are three basic kinds of schools in Samoa. Primary Schools, Intermediate Schools or Junior High and High Schools or Colleges. The Primary Schools include levels Primer 1-2-3 which start at the age of 6. Intermediate Schools or Junior High includes Standards 1-2-3-4 and Forms 1 and 2. The average age to start Standard 1 is 9 years old. The High School is made up of Forms 3-4-5 and Upper 5. The college includes Forms 3-6. Form 6 is University preparatory. The average age of beginning Form 3 is 13.

Education in Samoa is considered to be a privilege. Fees are required except pastors' school, which increases its value and worth imaginally. Education is the key for overseas travel (a sought after prize). A student's success in school is measured by the exams given by the New Zealand and Western Samoan governments. These external exams indicate what the student has achieved after two years of work. The Western Samoan Government exams are given at the end of Form 2 and Form 4 while the New Zealand School Certificate Examinations are given at the end of the Upper 5th year.

English is the basis for all High School education. Although often the training in English in the Primer, Standard and Form 1 and 2 levels does not prepare the student for the work demanded of him in High School in English, and few students qualify for University training overseas at the end of their education in Samoa.

The basic method of teaching is through lecture presentations. The idea of asking questions has to be taught. Students continually want to know the answers instead of asking questions and working out the answer themselves. Sometimes they will even ask for the questions and answers for a test!

The system of education in Samoa is set up so that the government schools include mostly Primary and Intermediate Schools and the Mission Schools are mostly High Schools. There is no overall structure of authority over both the government and mission schools. The government has a Minister and a Director of Education while the Methodist and Congregational missions have their own Education Committees which set the policies for their own schools. The Educa-

EDUCATION Department sets the Form 2 and Form 4 exams which the mission schools also use. There is a voluntary Principals Association which works to standardize the policies among the member schools. Subject Committees which work through the Education Department are the Social Studies and Maths Committees which also include representatives from the mission schools. The Ad Hoc Committees are English and Science which meet to exchange ideas, primarily.

The trend in education in Samoa has been toward creating a curriculum written for the Pacific island nations. Working through the University of the South Pacific, a Pacific wide Social Studies curriculum has now been written for Forms 1 and 2. There have also been plans made for a National Form 5 exam for some time in the future.

After 10 years of independence, Samoa is realizing its own uniqueness and the need for that to be reflected in its system of education.

ADDITIONAL EXISTING SCHOOL STRUCTURES

There are many on-going structures at Methodist High School that are taken for granted by the experienced teacher here, and need to be made known to new staff members. These structures affect every phase of school life. Below is a listing of some of the most familiar ones:

1. Classes are to line up for Assembly at the first bell and be ready for assembly at the second bell. There are bells marking the beginning and ending of each period, with 5 minutes in between for the students to pass from class to class.
2. The students are to line up before being allowed to enter the classroom at the beginning of each period--no students are to enter before the teacher tells them to.
3. The lab doors are always locked unless a class or teacher are working inside.
4. Only one teacher is to be in charge of the book room and the mimeograph machine.
5. Each student's family is expected to join the PTA and to pay the PTA dues.
6. The prefects take responsibility for watching for late students, assist with detention and supervise classes during the weekly faculty meetings.
7. Another role students have in caring for the school is the planting and weeding of the school's hedge. Each class is assigned a section to care for and replace as necessary.
8. It is helpful to know that the Methodist Schools of Western Samoa have hierarchical scheme like this:
 - President of the Church
 - Standing Committee
 - Education Committee (about 20 members)
 - Education Sub-committee (about 6 members)
 - Supervisor of Schools
 - Principal
 - Vice Principal
 - Chairmen of Departments
 - Teachers
 - Prefects
 - Class Officers
 - Student Body
9. With the school week, the faculty has weekly meetings as well as monthly teacher training sessions after school. The departments meet occasionally to plan and evaluate their work and curriculum.
10. The general practice on a day-to-day basis is that teachers sign in when they arrive at school, and one teacher makes the tea during 4th period for the rest of the staff and sets out the cups etc.
11. Each week a Duty Teacher is assigned whose job it is to run the Assembly, monitor the students during Interval, and hold Detention after school for the day's latecomers.

12. At one of the last staff meetings of each term, staff evaluation is done to look at the key events, accomplishments, contradictions, and imperatives from that term.

13. Whenever there is a special project in the school, either the whole school or the individual few classes are assigned to do a certain task, such as collect stones for the new building or dig a trench or build the hedge.

14. In Term 2, we have Parents Day which is a formal time of classroom visitation usually associated with the Annual church conference (Methodist) so that the parents from Savai'i are able to come on their way to conference.

15. In Term 3, all U5 students take the English SC exam plus at least 2 other SC exams.

All of these school structures serve to maintain the quality of school life at Methodist High School and the flow of continuity from year to year.

METHODIST HIGH SCHOOL CALENDAR AND EVENTS FOR 1974

| | | | | | |
|--|---|--------------------|--|---|--------------------------------------|
| 21 Jan | TERM ONE | | | | 24 May 17 Jun |
| January | February | March | April | May | June |
| Teachers' Orientation Registrat'n Fees Staff Get Together | Prefect Induction | Teachers' Training | Easter 8-16 April Teachers' Training ANZAC Day 25 April | Term 1 Fiafia Teachers' Training Staff Celebrat'n | Independence Day |
| TERM TWO | | 6-23 Sept. | TERM THREE | | Break 6 Dec. |
| July | August | September | October | November | December |
| School Sports Day Methodist Conference Parents Day Teachers' Training Mid-Year Exams Nurses Exam Police Exam School Magazine Pictures | Inter-Schl Sports Malua Exam Teachers' Training | Teachers' Training | White Sundry Form 4 Exam Teachers' Training POLOLO Alafua Open House | School Picnic School Cert. Exam Teachers' Training TTC Exam TTI Exam Alafua Exam Nurses Exam POLOLO School Magazine | Prize Day Piula Exam CHRISTMAS |

DAILY TIME SCHEDULE

7:30 Warning bell
7:35 Assembly
7:45 Dismissed to classes
7:50 First period
8:35 Dismiss
8:40 Second period
9:20 Dismiss
9:25 Third period
10:05 Dismiss
10:10 Fourth period
10:50 Dismiss
INTERVAL
11:10 Warning bell
11:15 Bell
11:20 Fifth period
12:00 Dismiss
12:05 Sixth period
12:45 Dismiss
12:50 Seventh period
1:30 DISMISSAL FOR THE DAY

There are several major ways to approach organizing the classroom. Most of the methods used at MHS are considered in the areas of: CLASS MEETING, TEAM, PHYSICAL CARE & ENABLEMENT and CLASSROOM ROUTINE.

Every form class in the school is allowed one period a week for a class meeting with their form teacher. This period was designed to enable students to develop skills of leadership, group meeting procedure and oral English. At the beginning of the school year, the class during its first meeting, elects a class president (or captain) a class vice-president and a secretary/treasurer. The class needs a notebook or exercise book in which to keep notes on all of its meetings and records of its decisions and plans that it consenses on. In order for the class meeting to be a successful structure, the teacher has to be willing to work with the students--and especially the class officers in planning meetings and activities. The class meeting needs to be planned and run by the students, but to have that happen, often considerable invisible aid is given by the teacher.

Early in each term, the class should brainstorm a list of its activities for the term and put them onto a term timeline. Some typical activities that a class may work on are:

- class picnic
- trip to movies
- discussions
- indoor/outdoor games
- work on class garden
- money raising projects (such as food stall at interval)
- music
- drama - skits
- panel discussion
- making room decor

The class makes assignments and carries through its plan for the rest of the term. The class meeting also provides a forum for the class to raise questions when they don't understand about school policy or to discuss any issues that to be dealt with but don't fit under any other structure.

Another important aspect of classroom care is carried out through TEAMS. Most classes have also about 30-36 students which usually allows for about 6 teams. Each team should have a TEAM captain (leader, prior)...
-- probably having the teacher appoint the leaders is better than by class vote. Each Team can work its NAME and design a SYMBOL of a CREST

1. Have seating charts for your classes & require students to sit in their own seats, but change the seating arrangement around every term to relieve the monotony.
2. Have a garden or outside space to care for.
3. Assign student-teacher to teach or demonstrate something to the class.
4. Students can be expected to bring items for the room such as mats, tablecloths, etc.
5. Set up a BROWSING CORNER in one area of the room for students to read magazines and short stories if they finish their work early. You must have the rules for using the BROWSING CORNER clearly outlined and posted for the class and it is necessary to appoint a student to count the books everyday so that the "lost" books don't become permanently lost.
6. Make clear that the students understand that the teacher's desk is sacred space.
7. Students do not leave books anywhere in the room when not in class. It is also a good structure to have students leave their baskets altogether in the front or the back of the room when they enter and take only needed materials to their desks. This should help cut down the number of articles stolen during a lesson from baskets.
8. Students are not allowed in a room without teacher permission.
9. Students carry all books with them to class.
10. Have baskets, pen, book cover checks regularly.
11. All students have exercise books, pens textbooks on desk before beginning the lesson.
12. Students do not leave seats without permission.
13. Take attendance first thing each period (use acc't).
14. Post standards of classroom behaviour and operating procedures in room.
15. Have a current calendar in your room.
16. Have classroom assembly on rainy days when all-school assembly is cancelled.
17. Students do not talk while others are talking.
18. Arrange desks in a creative manner.
19. Assign only one person to carry the attendance sheets from class to class.
20. Experiment with different ways to admit and dismiss the class to keep their full attention..e.g. by teams, rows, all born in '57, all whose first initial is "S" etc.

CLASSROOM DECOR

One of the things that we are clear about as imaginal educators is the value of decor as a teaching tool. Decor creates the mood and environment in any room which is basically a shell without it. Decor should be rotated at least twice a term. This helps impact students on a continual basis as the decor is changed to meet the requirements of the curriculum.

Decor is useful to impact students with the global especially in places such as Samoa. Many different spaces can be used for display of decor. Even the ceiling and the floor can be used for decor.

Listed below are some ideas on helpful decor by subject areas. Many of these ideas can be used in any subject area..

ENGLISH

Illustrated stories by students

Essays/poems

Rules for Grammar

Adjective--word with picture for all parts of speech

Short Course signs

What Words Would You Use to Describe This Scene?

ENGLISH: THE GLOBAL LANGUAGE

"These People Speak English Too" with pictures of People from around the world

"20th C. Vocabulary eg. "Engl. Helps Prepare Us For Our Technological Future"

SOCIAL STUDIES

Maps of all sorts

Photos of other countries & landscapes

Grids

Mobiles on particular topic

Globes

New and Views Corner

WE SPEAK ENGLISH THE GLOBAL LANGUAGE

Posters, Prints and Montages

SCIENCE

Charts/Models

Illustrations

Mobiles

Globes

Aquaria/terrariums

Maps

"SCIENTISTS SPEAK ENGLISH THE GLOBAL LANGUAGE"

Science News

Diagrams

MATHS

Formula

Short Course Signs

OTHER

Charts for team competition

Team Assignments

Room Care Chart with assignments

Mats on wall with black border for bulletin board for Student work or Specimens.

TESTING AND EVALUATION

The testing and evaluation procedures for Methodist High School fall mainly into 3 categories: individual class and student; school-wide; and nation-wide. For the most part, ongoing evaluation of a student's work is the job of the subject teacher. The individual teacher, however, works in cooperation with the Department Head and the other teachers of that subject. Some of the most common methods used in evaluating learning are written tests and quizzes, oral tests, and team test. At the conclusion of each term, each student is given a percentage mark for the total work done in each class. He is then ranked (from 1- total no. in his class) in each subject. Then, he is given an overall position according to a formula based on all his subjects from the highest achiever that term to the lowest achiever in his class. An addition to the percentage and rank no., each student receives on his report card, a short comment on his participation in each class and a longer comment on his over-all work and behaviour in school for the term from the Form teacher.

The students themselves have an opportunity to evaluate as they discuss life at school. Many individual teachers hold evaluation workshops at the end of each term where the class reflects on the events, the accomplishments and the contradictions of the past term in order to deal with what is needed for the future. Within the class meeting structure, too, students can evaluate and discuss the general conduct of the class in dealing with any particular problems that may arise. It is also quite common for pairs of classes which share the same teacher for a subject and, consequently, the same curriculum and test to evaluate their own class relative to the achievement of the other class (eg. 4AG & 4AW).

Students also critique themselves in relationship to school-wide testing and evaluating. Methodist High School has no school-wide exams at the end of each term or finals at the end of the year. Instead we have replaced those with comprehensive, written exams given in the middle of the year. There are many advantages to this kind of testing. In Term II, there is not much pressure on the students from outside exams, so that they can concentrate on the midyears. The mid-year exams, too, are based on (and set out like) the School Certificate exam for Forms Lower 5 and Upper 5 and the Form 4

exam for Forms 3 and 4. The students have a "trial run" to prepare for those much more important exams and still have enough time left in the year to re-adjust his study habits or revise weak areas, etc. --a necessity which may be revealed to him when he sees his mid-year exam results! Also, these exams, although imaginably very significant, only accounts for 25% of the student's total mark in that subject for one term. Therefore, students can feel somewhat relaxed about the consequences of the test results and work more intensely on doing well on the exam. Finally, one other advantage to mid-year testing is that the teacher has more time in his schedule at that time of year (compared to the end of Term III) for marking and brooding over the students tests.

A teacher's brooding and reflecting time at MHS is also enabled through the regular use of Department Meetings. Traditionally, deciding how each department should operate has been left to the discretion of its convenor. A convenor who decides to breathe life into that structure can use it to train other teachers, to co-ordinate work in subject areas, to have corporate writing sessions and to push the staff to stand on the edge of creating the necessary education for the Pacific Island nations and all men.

Recently, one of our edge areas, has been in pushing student reflection on the meaning of what is going on around him. At the end of the year, each student in the school (through his form class) filled out a questionnaire-evaluation sheet which was an attempt to help the student have an opportunity to reflect and to make suggestions to affect creative change for the coming year.

Also, to enable serious engagement in class & homework, several students have been passed up to the next form on a 10 week probation basis. Their behaviour and academic progress will be evaluated every 2 or 4 weeks during the first term to determine whether or not they should remain in school. It is hoped that this will provide an incentive to the student to utilize all of his time in school as a time of broadening skills and knowledge rather than simply "coasting along" or playing. Also, to help have a good standard in the Lower 5 classes this year, an Entrance Exam was given to 22 George Brown Form 4 students who wanted to transfer to MHS Lower 5. The exam tested primarily English ability and logical thinking and included a short written exercise, oral reading, reading comprehension, short extemporaneous speaking and a few general interview questions. Another aspect of testing that was done this past year was the examination given to all Form 3 students. This test was also an English test and was designed to

1.) set a minimum standard of English expected for new students and 2.) to compare the English ability between the 3A classes and the 3B classes. It still needs polish and refinement, but a test like that is a good tool for getting off to a good start in a subject that becomes increasing more important throughout one's high school career.

Finally, a person's high school career is judged and evaluated by most people by his final results on the Government Form 4 exam and the New Zealand based School Certificate exams. This is the prize that students work for. It is good to give recognition for work done in school over 2 years; however, these exams' results do not seem to be able to accurately indicate what the student actually has been doing during the year or even what he is capable of. This is especially true of the Form 4 exam since it is multiple choice questions and answers can easily be guessed at.

All in all, testing and evaluation is an area in which we have only begun to work. Many more questions and issues must be dealt with in order to get accurate data, such as what are our overall aims for the students; are we adequately preparing them for the future? How do they show that in a classroom, and so on.

METHODS: THE LESSON

The planning of lessons for a year, a term, a week or a day is an activity which gives the teacher the chance to bring into focus the picture of the lessons he will be teaching and force him to determine his goals and objectives for the students for that time. Lesson planning is a creative activity where the wisdom of the individual teacher is spun with the content of the syllabus and the needs of the students into an entity which will need the needs of all three. It needs to be something which is easily used, flexible, imaginative and fulfills the requirements of the government.

Lesson plans need to be comprehensive, but they don't need to be long necessarily. Lesson plans need to be inclusive, but that doesn't mean every word that you are going to say needs to be written out. Lesson plans are a guide, a roadmap for what you are going to do. They are not the final word. Many things come up during a class period which can alter the plan in a helpful way, but for which you had not planned originally. Lesson plans give a record of what has been done and serve as a reminder of your goals and the syllabus you are out to teach. You can see before you a week at a glance on the weekly plan, the existential and rational goals for each lesson and the image for the week are helpful guides to keep you on target each lesson, and the evaluation format on the back of the daily plan sheets, provides a helpful way of recording immediate reflections of the lesson and the students' response to it. Finally, one of our purposes is to enable others to gain from our experience and these lesson plans are a helpful way to pass on our wisdom to others who follow.

We have included sample copies of the formats, currently used by the teachers in the school and House, along with some sample copies of individual lessons.

| | |
|--|--|
| TOPIC FOR WEEK Animal classification and environment. | IMAGE FOR WEEK Relatedness of life to life. |
| RATIONAL OBJECTIVE: Understanding factors which affect living things. | EXISTENTIAL OBJECTIVE: I know much of this already! |
| KEY IMAGE: Communities are small related groups. | |

| THE LESSON | | | | |
|--|---|---|---|---|
| PRELUDE | MOVT. I | MOVT. II | MOVT. III | POSTLUDE |
| Class ritual Acct/ Absol. Review Vocab.: habitat environment eco system flora fauna aquatic marine terra mare | <u>Climatic Conditions</u> heat cold rainfall aridity wind seasons zone-temp. artctic torrid (tropic) | <u>Natural Barriers</u> mountains oceans deserts rivers | <u>Community Living</u> balance of nature dominant animals or plants food chains predators and scavengers | Student summaries Homework assignmt. Closing Ritual |

| | | |
|---|--|--|
| BLACKBOARD Key words--vocabulary Life zones | HOMEWORK Write about the relationship between the climate in Samoa, the natural barriers in Samoa and the kind of living things we have here in Samoa (eg. coconuts, bananas, pigs etc) | |
| | ABSENCES <u>3Ag</u> Piulu Tonari | <u>3Aw</u> Masua Fale Michael |

MATERIALS/RESOURCES

BIOLOGY MADE SIMPLE pg. 24-25

STUDENTS' RESPONSE

The students were eager to participate in the vocabulary review because of their good recall of the words.

They were particularly fascinated by the predators and scavengers, particularly interested in the words "buzzards" and "vultures" as well as seeing the relationship of them to parasites we've talked about before.

TEACHER'S INSIGHTS

The life zones section needed more work. One whole lesson could be devoted to talking about the different zones where different living things are found (eg. tree lines, desert communities--artic as well as heat deserts. Talking about it briefly under community living didn't have the full impact it could have had.

HELPFUL METHODS

Review at the beginning of the lesson of words that will be used again within the lesson. Having a lesson with three short sections within it keeps the flow and movement of the lesson more interesting to the students.

SUBJECT ENGLISH FORM L 5 DATE Sept. '73

CURRICULUM FOR DAY 3 WEEK 1 TERM 3 YEAR '73

70

TOPIC FOR WEEK

Parts of speech

IMAGE FOR WEEK

Re-engaged

RATIONAL OBJECTIVE: Realize parts of speech depends on how the word functions in each sentence.

EXISTENTIAL OBJECTIVE: Grammar can be fun!

KEY IMAGE:

Problemlessness with English Grammar.

THE LESSON

PRELUDE

MOVT. I

MOVT. II

MOVT. III

POSTLUDE

Explain the rules of the game:

1. Competition of teams A,B,C against teams D,E,F

2. 2 sets of flash cards--each set has a card with a part of speech on each card. (eg NOUN)--9 cards in each set.

3. 1 rep. from each set of teams (i.e. 2) come to the front of the room and faces the class holding the cards.

4. Teacher writes a sentence on the board.

5. Then, tells the competitors to turn around.

6. The students read the sentences and the teacher calls out one of the words from the sentence.

7. The students must find the card to match the part of speech for that word--and then hold up the card. The first one with the correct card wins a point for his team.

Explain homework game.

MOVT. I.

Play game

MOVT. II

Tally score

MOVT. III

Talk about the different ones.

BLACKBOARD

Sentences that the teacher writes up for each competition.

HOMEWORK

In anything you read, notice the words that act as nouns, verbs, etc. and think about how they may be used in other sentences with a different function.

ABSENCES

MATERIALS/RESOURCES

2 identical sets of flashcards.

STUDENTS' RESPONSE

They all wanted to play it again next week!

TEACHER'S INSIGHTS

This kind of review exercise can go a long way in giving practice and in developing skill at recognizing quickly how words are used. The other student standing next to him forces the student to think quickly and accurately (since his teammates need him to be right for their point).

HELPFUL METHODS

It is helpful to colour code each set differently (eg. one set red, the other blue) so that you can easily sort out the jumbled mess of cards before the next 2 students come forward.

SUBJECT ENGLISH FORM 4A DATE 15 Nov. 1973

CURRICULUM FOR DAY 3 WEEK 10 TERM 3 YEAR '73

72

TOPIC FOR WEEK

DRAMA

IMAGE FOR WEEK

Actor

RATIONAL OBJECTIVE: To see how reading orally can be made interesting through the voice.

EXISTENTIAL OBJECTIVE: To experience self-consciously the variety in their own voices.

KEY IMAGE:

Many faces.

PRELUDE MOV'T. I THE LESSON MOV'T. III POSTLUDE

A short history of Drama, eg. Greek, Roman and Christian mystery plays.
Vocabulary:
actor
stage
line
stage
direction

Begin to read play.
Short course what if you showed no feeling in your voice... with example from play.

Read play showing different ways which you might read the play eg different or no emotions, characters, voices

Have different students take a short part.

Home-work.

BLACKBOARD

Notes on History of Drama.
Picture of amphitheatre and church steps where mystery plays were performed.

HOMEWORK

Everyone read the play and prepare to practice in teams tomorrow for teams performance of the play.

ABSENCES

MATERIALS/RESOURCES

School Journal--class sets

Subject

Form

Yearly
Objectives 1.
2.

| Term One | Term Two | Term Three |
|-----------|-----------|------------|
| February | June | December |
| May | August | September |
| Resources | Resources | Resources |

Subject

15 Week Term 1972

Form

Term Objectives
1.
2.

Week

1

2

3

4

5

6

7

8

9

10

11

12

13

14

Sections

WEEKLY TOPICS

Resources

Subject: _____ Week: _____ Term: _____

Weekly Topic: _____ 1.

Weekly Objectives: 1. _____
2. _____

| Topic | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------------|---|---|---|---|---|---|---|
| Objectives | | | | | | | |
| C | | | | | | | |
| C | | | | | | | |
| N | | | | | | | |
| T | | | | | | | |
| E | | | | | | | |
| N | | | | | | | |
| T | | | | | | | |
| Assignment & Method | | | | | | | |

The future of education in Samoa is at a crucial stage in its development. With the rapidly changing times and its effect on the nation the education system must change also to keep up. The education system must be designed to educate the youth so that when his education is finished, he has the training and opportunity to significantly engage in the social process of Samoa. There must be a creative outlet for the educated youth of Samoa. The next generation will be even better educated and the effect upon the country will be even more profound.

As it stands now the New Zealand School Certificate is being phased out. Samoa must consider what will take its place. If an Internal Exam is created for Samoa, how will it be co-ordinated among the Pacific Island nations and still enable a greater number of students to have the opportunity to go on to university overseas. The questions which arise when one considers what kind of education is needed is what needs to happen to the existing structure. How far does one raise the standards of schools like Alafua, TTC and TTI without so drastically cutting down number of students able to enter. What would be the ramifications of Alafua aligning itself with the University of the South Pacific? As schools in Samoa seek to raise their standards and the competition gets even stiffer, having family influence will not mean much in getting and keeping a student in school as it has.

In the area of curriculum, there is an incredible amount of work being done and yet to be done. The education systems of Samoa whether government or mission must have a common curriculum of some sort between them to standardize the education among all schools. It must also be decided whether and to what degree will English and/or Samoan will be used in the schools by students and teachers alike. The speaking and teaching of English must start effectively at the Primary and Intermediate Schools to prepare the students for high school. Still, Samoa must not lose its own culture and language. Samoan custom and language must also be upgraded and passed on to each generation so that all men can share in the vast wisdom of this culture. An oral history project, recording the legends and myths on tape, might be the best way to

initially preserve all the legends, which change from village to village, and custom of a nation with an ancient-oral tradition. Then, to work from the tapes to pull together the myths and legends of Samoa would be the next step.

As more and more curriculum schemes are created, it must be considered how they are introduced and maintained in the villages. The Form 1 and 2 Social Studies curriculum is hardly taught in the villages. The teachers must be trained and taught how to teach the new methods and vocabulary. Now, the curriculum is largely unused. The Maths curriculum, created by the Education Department, is geared for those students who will not set School Certificate Maths. How do you decide in Form 1 or 2 which direction the student will go by the time he reaches Upper 5? As Samoa considers the state of its youth, it must consider increasing trades training and training the youth who go back to the plantation on how to utilize the natural resources of the land and the sea. Alafua will play an important part in educating the farmers in using 20 Century techniques. Samoans have had very little training in the Arts and an appreciation of the various forms of art should also be cultivated. The edge in education in Samoa relative to curriculum is the writing of curriculum for the Pacific island nations.

There is, also, in Samoa a trend toward Pre-school education.

As Samoa seeks to create an educational system which meets the needs of its people in the 20th Century, it must consider how heavily it will rely on foreign administrators and teachers and how it will enable the training of highly qualified Samoan teachers. How can the gifts of the West and of the Pacific be combined creatively without either culture exploiting or degrading the other? These all are issues that the serious young Samoans are beginning to grapple with.

The Future Is Open!

FUTURE FOR SAMOAN YOUTH

The future always is the unknown, fearful and fascinating are to contemplate and plan for. For Samoan youth, the fear and fascination is the area of struggle today as never before. Previously the accepted, general rule of the family would be to force youth to return to their families and help with the plantation, fishing, cleaning and cooking. Today with the economic impingements and availability of material things, youth and their families are more actively concerned with getting money and using it. The plantations are not enough. There are many implications which arise out of this shift for the youth, the families and the nation.

The youth are more globally aware than ever before and are experimenting with new life styles and also moving away from Samoan traditions. Many youth are beginning to fall out of "aiga" and village structures especially as more youth are having contact with urban life styles in Apia, Pago or other overseas locations. Some of the ramifications of this can be seen in the dress, the gangs of youths roaming in Apia, the fact that nothing seems to hold their interest long. The One Way Inn (Youth for Christ Movement) is finding that there is a big drop out rate in their programme. Deen Mordaunt, a layman was asked casually to speak to a small group of youth in one of their homes about Jesus and to his great surprise, 80 youth showed up! It appears that the youth are seeking new ways, and the imperative upon them is to take a hard look at their future and the future of Samoa and decide what that is going to be.

Today there are more educated youth in Samoa than ever before. These youth are seeking jobs where they can use their skills, but have difficulty finding jobs, and also are ignorant of the social skills involved in job-getting. Hundreds of youth ask for jobs at shops in Apia, often with the plaintive, "Would you please give me a chance?" The job opportunities for youth are in trades, fishing, farming, or Apia businesses, and these jobs don't match the number of youths seeking gainful employment.

New businesses and industries being planned and developed will absorb some youth in the future, and youth can go back to the village and plantation if all else fails, but what else is available? New Zealand, the USA and other countries have quotas on age limits and numbers of youth they will accept from

overseas. Overseas travel and training isn't the panacea for Samoan youth any more. Within Samoa, higher competition and expectations of employers and tertiary (eg. Training College) schools is bringing home the fact that not just anyone can get a job or into school because he would like to, and that only the most highly qualified and those with the best recommendations even stand a chance to compete.

Today the results of this new pressure is seen in the high rate of ulcers and headaches among young people in Samoa. One psychologist reported that many students suffer nervous breakdowns--especially at Samoa College (the country's prestige high school). Attempted suicides are on the increase, too. However, in spite of all of these trends, many Samoan youth are not collapsing, but dealing creatively with the future. The new businesses point to this. The first Samoan ever to publish a book points to this, and the numbers of students taking entrance exams (700-800 for each) for the tertiary schools in Samoa has increased many times which also points to the new realization of what the future demands. The demand upon us is to help train the students in useful skills and to allow them to embrace the future as the gift that it is to them and Samoa.

18. What is the church's stance on salaries & housing for teachers?
19. Should rent be deducted for housing when pay is so little?
20. How can we get good, educated Samoan teachers?
21. What about all of the double standards that exist between foreign and Samoan teachers?

PARENTS:

22. What is the role and purpose of the PTA?
23. How can the PTA work with the teachers?
24. How can the Education Committee work more closely and openly with school staff and administration?
25. How can parents be helped to see that student motivation begins at home and is encouraged at home?
26. How can we enable the Methodist families to support their own school --esp. by sending their brightest children to this school instead of to another with a bigger name.

OVERSEAS TIES:

27. What will be the effect of church union in Australia on the Samoan Methodist Church?
28. What relationship should the Methodist Church take to outside services such as, EI, VSA, PCV and Australian Missionaries?

STRUCTURAL CARE
CONTEXT

The shock of the future, the coming and going of papalagi's (foreigners) who try to work out their "ideal" ways here even though they did not work back home, the very powerful impingement of the global in relationship to world economics (eg. energy crisis) and world politics (eg. French nuclear testing), the breaking down of the fa'a Samoa (the traditional ways)... all of these external events are causing many waves of internal crisis and confusion in the Samoan people of all ages. It is the task of the church to be always sensitive to the struggle of such an emerging nation and help it to once again see its greatness and to understand how to use the methods and tools the 20th Century brings as gifts and not as "monsters".

The church must find ways to reveal the WORD to all men... that WORD which bridges the gap between the past and the future, the East and the West, the strong and the weak. We feel that it will be through structures and methods that are filled full with the Holy Spirit that the WORD can be realized and responded to; and therefore, we have laid out some models and plans as a prelude to actualizing these structures. We feel that this is the first step towards caring for the staff and students of Methodist High School and, thereby, caring for the whole world.

BATTLEPLAN: 1973-1974

| GOALS | QTR. I | QTR. II |
|---|--|--|
| Set aside time each week on the demonstration station | Assign 2 afternoons per week to demonstration station work 4 Wk. II's set aside especially for year's work | Schedule common time with other staff to work on M.H.S. Schedule strategic projects |
| Enable staff to be Imaginal Educators | Staff celebrations and guest nights Structure our own imaginal classes and mid-year evaluation by Departments | Intentional use of short courses and spins in meetings and conversations with staff Use LENS - send teachers to LENS-- pedagogues as guest speakers |
| Build structures which hold the wisdom of imaginal educators | Wk. II PSU on reviewing old manual and rewriting Develop method of structuring a record of our wisdom in our daily lesson plans | Use manuals at assigned sch.'s for corporate similar lessons (Qtr. III) Create file system for House for imaginal educ. materials |
| Develop style which will create 4 signal classrooms which will enable and dem. pride in the school. | Create structures for eval. and reflection on style Enable class to affirm its greatness by struc., intent, symbolic life | Help to create total school story and symbol ----- |
| Pull together and record the picture of where we are working | Do Samoa problemat Pull together insights of teaching in W. Samoa and share | Vision the future of education in W. Samoa Do spirit and UR analysis of Samoa |

| | QTR. III | QTR. IV |
|--|--|---|
| | <p>Intentional use of corporate and free periods</p> <p>Common work time on Demonstration Station/schools</p> | <p>Assign Demonstration Station co-ordinator for the region</p> <p>Schedule strategic projects</p> |
| | <p>Create inclusive models for establishing imaginal departments for move to new facilities</p> <p>Enable fantastic beginning of new year with staff battle-planning, tech time, depts and observation</p> | <p>Use intellectual, social and spirit methods, especially in staff meetings and training sessions</p> <p>Imaginal Education course</p> |
| | <p>PSU on IE to update battleplan (Qtr. II also)</p> <p>Have wisdom ready for orientation week including study methods curric., lesson plan formats, etc.</p> | <p>Develop skills curriculum applicable to any subject</p> <p>Develop struc. of interchanging ideas among schools with new staff (inc. 3 Methodist schools)</p> |
| | <p>Enable teachers to see gift of structures in order to create helpful self story</p> <p>Organize class so that students carry more respon. for their classes</p> | <p>Evaluate style</p> |
| | <p>Rehearse our history (including major events) at M.H.S.</p> <p>State our role re. education in Samoa</p> | <p>Be "on top of" educational structures in Samoa</p> <p>Begin initial design of signal school re. to 5th CITY HOUSE</p> |

FACULTY NURTURE WORKSHOP

THIS IS A WORKSHOP THAT WAS DONE IN THE HOUSE IN MARCH, 1972

1. List the arenas of faculty-student encounter. This should include categories of encounter as well as channels of encounter.
2. Create teacherhood triangles worked down to the third level.
3. What new structures are needed to enable the faculty to develop their teacherhood which will thus enable them to better develop students through the channels within each encounter arena?
4. What structures are needed to enable the faculty to use above new structures?
5. Gift procurement: For each faculty member, list the three gifts they are now getting into the school, the two tactics necessary to sustain them in those gifts; next, list the next gift they are going to get out, say what is blocking this coming gift and what steps are going to unblock it.

| Names | present 3 gifts | 2 tactics to sustain | next gift | block | steps to unblock |
|----------|-----------------|----------------------|-----------|-------|------------------|
| Gertrude | | | | | |
| Johnny | | | | | |
| Frank | | | | | |

LISTED BELOW ARE VARIOUS ANSWERS GIVEN TO THE WORKSHOP QUESTIONS FROM THE PREVIOUS PAGE (March, 1972).

1. classroom learning
choir
Wed. 5th period
sports
music
detention
report card comments

special activities, eg. fiasco
assembly
class meeting
study groups
art
casual conversation

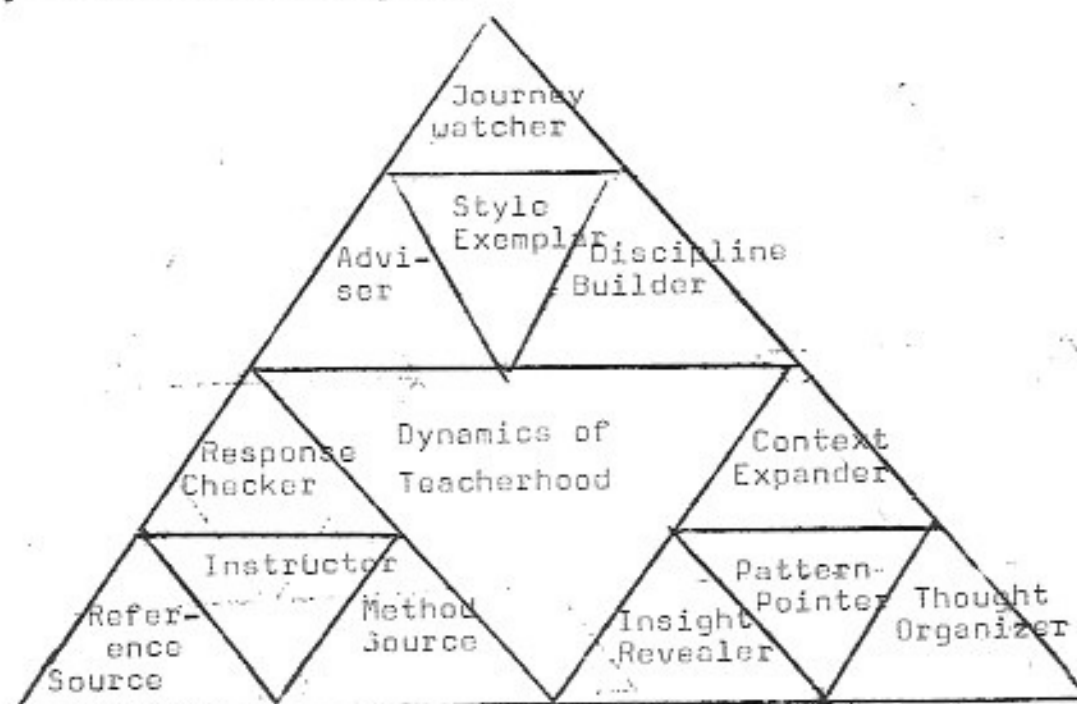
classes
verandah
bookroom
discipline

questions
lectures
individual work
informal instruction

classroom
around the school
lesson presentation
teacher directives
report cards

style
intellectual presentation
moral wisdom
accountability

2. teacherhood triangles:



ANSWERS CONTINUED:

3. New Structures-

classroom gimmicks
visit other schools
watch other teachers teach
resource materials
staff meeting workshops

methods lectures
guide sheet for student
evaluation
short courses on seating
arrangement
form level meetings
teaching coordination

staff teaching methods sessions
school evaluation by staff
format and rhythm for staff meetings
teacher's manual
department workshops
staffroom talk model
student discipline committee
staff study group

observation of each teacher by principal 1 time each term
3 hour faculty evaluation 1 time each month
dept. and total staff look at most creative & successful
lessons
continuous nurture for the spirit life of the school

CONCLUSION: MOVEMENTAL IMPERATIVE

In this manual we have attempted to pull together a sourcebook on Methodist High School. It contains key history, policies, methods, and questions that we work with and/or have created.

This manual was mainly written at the end of 1973 when due to major shifts in the school and the church we felt the imperative to record our wisdom. Since that time the church and school have experienced much chaos and many attempts to change the way things were made. The event of having three principals in Term One of 1974 was something which crystalized the corporate staff and raised the demand to return to the simple, effective structures which had been created by the total staff during a painful era only a short time ago.

We see our role in the school as the body which can hold the tension between the no longer and the not yet. Our ability to raise questions behind the obvious questions and to see the comprehensive picture has enabled the staff and the school to weather the storms well. We believe that MHS has more potential to be the creative edge in education in Western Samoa than any other school. The lucidity that is ours born out of the collapse we have seen has freed us to move into the future and determine where that future needs to be in history.