



GLOBALIZATION, CULTURE AND EDUCATION IN SAMOA

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Abstract

The paper focuses on the impact of globalization on postcolonial Samoa's social, culture, and education. Due to the many global social, cultural, economical and educational changes, Samoa in the postcolonial era is currently in the process of recontextualising and restructuring Samoan cultural values to coincide with its social, cultural, economical and educational global changes. This recontextualising and restructuring is part of comprehending Samoa's hybrid social, cultural and education system in the current climate of transformation permeating Pacific nations. The colonial influence has continued to linger in post-colonised Samoa. These influences are reinvigorated by globalization which contributes to the social, cultural, and educational problems of Samoans. It then directs discussion on the transformation of Samoan cultural and social values to western ways of living, which also leads to problems in the lives of former colonized individuals. The argument put forward by this paper is that there has to be a constructive post-colonial Samoa education system embracing global changes, and people to be well versed in the essence of these changes.

Keywords: globalization, post-colonisation, colonisation.

Introduction

Globalization is a complex term that has a variety of meanings. Globalization is perceived as the cause of the spread of westernization and rapid vicissitudes in social, cultural, education and economic situations of individuals in former colonized nations and their environments. Celik and Gomleksiz (2000) refer to globalization as a '... fashionable expression that opens all doors dealing with both past and future times' (p. 135). In essence, the term has come to be trendy transcending the bygones to merge with current opportunities in our cosmopolitan world. It is evident in education, economics, politics, society and all facets of life influencing mankind. Further, globalisation is like magic that welcomes all changes in its own ways, whether it is good or bad. Nations have taken on the armour of globalization as an antidote when problems encountered is perceived as insurmountable. Globalization as defined by others is to do with westernisation of small island communities (Razak, 2011). Similarly, Scholte (2000) and Schrottnr (2010), both interpreted globalization as internationalisation and universalisation, which paves the way for developed nations to enter small island nations and developing countries. However, Tuia (2013) has argued that globalization is a form of change, revolutionising everything for better or worse and where cultural values of heterogeneous nations change to supplement western ideologies. As such the post-colonial era has contributed to the incorporation and acceptance of different value systems, and a way of life that demonstrate elements of universality in disparate systems. In addition, life style that was based on Samoan traditional cultural context no longer exists and is replaced by western life styles formulated on western cultural values. Therefore, globalization fragmented Samoa and former colonised nations in terms of their organizational structures and relations to their social and cultural values. In fact, previously and currently, globalization will always be the center of western influence in many non-western societies, like Samoa. In essence, global influence is the reason for many western establishments now visible in island nations and developing states around the world.

This paper views globalization as a way for small island nations to learn more about the new social, cultural, economic, education and political developments of other countries, and all depends on how



nations and individuals perceive globalization in their own developments. Apparently nations will assess globalization from their particular context as people will define systemic changes as being influenced by the more powerful forces from outside. Vulnerable and small island nations believe there is very little they can do to deflect the fast paced transformation of traditional villages to modern societies. As Wulf and Merkel (2002) stated, "...globalization processes can be characterized by sets of tensions: the global and the local, the universal and the individual, the traditional and the modern" (p. 15), such tensions creates a wider educational, economical, social and cultural gap between under developed, developing and developed nations. Subsequently, societies fall into the trap of a dependency mindset which would run counter to growth and sustainable development. It also leads to the creation of misconceptions over national and international cultural values, while westernisation of traditions is a concern for most indigenous nations like Samoa. Consequently, the most affected areas are in social, cultural, education and economic contexts of developing and underdeveloped nations. Echoing Wulf and Merkel (2002), other tensions lie in the expansion of knowledge, economic competition and the issue of equal opportunities (p. 15). These tensions expand the gap between the rich and poor, such as better the education for those that can afford higher education in former colonized nations, while the children of the poor remain deprived and uneducated in a colonized society. Significantly, the culture, social, economic and education conditions in developing nations reveal inequalities between the rich and poor. As stated by Schrottner (2010) globalization '... differentiate social phenomena' (p. 51) of individuals and 'shapes new systems' (p. 51) that suits their living situations. In reality then, individuals and nations change their social, cultural and educational characteristics based on their '... globalized interaction' (Schrottner, 2010, p. 51). Samoa shares with the international community concerns about globalization that centers mainly on different 'areas of life' (Razak, 2011, p. 60), such as in education, social, cultural and economic situations of heterogeneous societies. Globalization is a multifaceted and intricate phenomenon, and as Razak (2011) reminds us globalization is happening and it is an "ongoing process" (p. 60). However, as an island nation with limited resources and mounting loans from world agency and donor nations, Samoa continues to associate with developed nations in the hope that they will infuse its economy with their expertise and project funding. It is a viable option for nations that work in close partnerships to benefit from such close associations. As argued by Razak (2011), '...globalization comes from the rich and affluent countries and less affluent countries are skeptical as to whether they can benefit from it' (p. 60). Hence, most former colonised individuals and nations doubt the credibility of these changes, whether they are beneficial and a blessing to numerous developments, or another alternative towards re-colonisation.

However, to counter such global changes and to ensure former colonised nations benefit from such transformation intentional decision making is pertinent. Through instilling relevant, contextual educational knowledge and skills to accommodate the new global changes, the unknown - is made known, and indistinct ideas and innovative techniques explained, clarified and demonstrated. I would argue that well-cultivated and debated knowledge and skills will elevate comprehensive ideas and strategies for individuals to deliberate, question and adjust to the new global changes. In so doing, primary, secondary and University education should be well equipped with the expert knowledge and skills for global changes to be well established and functional. Consequently, the problems encountered in today's education, social and cultural situations stem from Samoa's colonial past that infiltrated socialisation, culture, education and political affairs. In fact, colonisation originally initiated the transformation of many cultural values as a result of western influence to the extent that Samoans are now puzzled with its consequences. For instance, this is evident in children's and adults behaviors and attitudes that contradict Samoan cultural values. In fact, post-colonial Samoa is an era of recontextualising and restructuring of Samoan cultural values to coincide with the current social, cultural,



economic, and educational global changes, due to the many cultures, people, and languages that Samoa embraces. Therefore, such post-colonial social, cultural and educational practices rely heavily on an appropriate integration or mixing of culture, social and education ingredients to ensure a successful survival of diverse cultures in the former colonized society.

Colonisation and Post-colonisation

The German's colonial regime concentrated more on building its empire, while its colonized nations including Samoa, was struggling to meet their economic and political demands. In terms of education, the Germans did not pay much attention on educating Samoans as they were very busy organising people to work the lands to grow cocoa and coconut in return for wealth (Meleisea, 1987). During the German colonial power the German language as well as the Samoan language were taught for everyday communication (Meleisea, 1987). When Germany left, New Zealand took over after the WWI in 1914. It was the first time Samoans were introduced to major formal educational change. During New Zealand administration, Samoa went through major social, cultural, education and political reforms regarding Samoans life styles. Samoan cultural values were mostly affected by these colonial changes and all Samoans have adapted and assimilated to accommodate colonial rules and demands in every aspect of life (Boon, Lafotanoa, Soo & Vaa, 2006). During the transformation process, Samoans were very busy trying to do well in the white man's education system. Samoan parents also mimicked their European and half-caste counterparts, adopting values such as the importance of being well educated and proficiency in the English language. In so doing, Samoan parents encouraged and motivated their children to do well as a means of getting a better future and being a blessing to the whole family (Tuia, 2013).

Education is a major colonial influence on the Samoans and many parents persevere to give their children a good education as an investment for the individual, family, the church and nation. Samoans pursuit of education is a legacy from the past and the advent of formal school, which is perceived as opening further opportunities for personal enhancement. Inadvertently, the global changes Samoa experienced meant the role of education in the western world was duplicated in the small island nation. It also marked the era where western knowledge and lifestyle were assimilated into the school system. This blend has not been without problems as cultural values and norms have been severely tested.

During colonisation and post colonisation, Samoan children in the early 60s and late 70s were untried in modern technology, such as computers, ipad, tv and readings from the library. The advents of these gadgets in homes and schools have had a huge influence on children's overall development exposing them to a whole new world out there. There is no denying children in this modern era have surpassed their parents in terms of knowledge gleaned from surfing the internet and the exposure en masse to a continuous supply of books. Further, children misbehaved in the classroom and families are somewhat associated with western values and ideas that are unfamiliar with the Samoan culture and customary way of living. Presumably, children engrossed in what is they find interesting and absorbing would not go well with parenting styles that expect them to drop everything and attend to what the elders want. In post-colonial Samoa many have adopted western lifestyles, such as children attending private schools as well as additional tutoring after schools. Allowing Samoans to re-examine its Samoan cultural values, and ways of living coincided with the introduction of western resources and materials through the 'space' or 'Other' as argued by Gayatri Spivak (2003), Bhabha (1994), Frantz Fanon (1967) and Edward Said (1978), as a 'space' for the 'Other' to speak on the rectification of cultural, social, and educational values based on the interests and needs of the country.



Post-colonisation is a period for former colonized indigenous citizens to reorganise their cultural, social, education and political values and beliefs to concur with people's interest, needs and desires. Said (2005) referred to post-colonisation as the time for former colonized nations to speak out through post-colonial discourses, by reinstating what is right and demand justice to the Orient. This can be done through readjusting and rectifying false cultural, social and education interpretations of the Orient by western colonizers. Hamadi (2014) echoed Said's argument on post-colonisation that "the powerful coloniser has imposed a language and a culture, whereas those of the Oriental peoples have been ignored or distorted" (p. 39). The Orient like Samoans have been socially, culturally and educationally marginalized and they were easily manipulated because of their military and political weaknesses, which allowed the colonizers the colonial jurisdiction over their human rights. Olsson (2010), "... claims that post-colonial theory is always concerned with the positive and the negative effects of the mixing of peoples and cultures" (p. 4). Similar process have taken place in Pacific countries where colonizers domination over vulnerable island nations is also a subtle colonial tactic to invade their lands and strip them of their rights by raping their inner soul, such as their cultural values, which is what they live for. It is their identity, which has now been fabricated into something that may look similar to their own but is socially, culturally, educationally and politically different. Hamadi (2014) argued that "the Western fabricated image of the Orient was a preface and a reinforcement of the Western imperial rule over the Orient" (p. 41). It is in this study that the hybrid space created and defended by Bhabha (1994), advocated and utilised by Frantz Fanon (1967) and Gayatri Spivak (2003) was highly vital to that of the Orient in the academic post-colonial battle. Further, Tibile (2012) extended support to Bhabha's (1994) hybrid space as a reflection of the 'colonized people's ways to resist the power of the colonizer' (Tibile, 2012, p. 2). Therefore, this hybrid space provides the allegedly inferior and disadvantaged groups knowledge and skills to enable them to confront the colonizer. Further attempts to understand and become attune to the colonizers world require breathing space for reflection. This practice is not new and Samoans have used it to their advantage such as retreating during difficult discussions to recoup and return energized and with a clearer vision on how to move forward. For Samoans, instead of full conversion of Samoan cultural and social ways of life to traditional Samoan it was pertinent for Samoans to advocate for this hybridizing space for survival, particularly if the colonized intended to revive the essence of Samoan social, cultural and educational values. In effect, this hybrid space will assist the former colonised to refurbish their values based on their social, culture and education interests and needs. More importantly, Samoans had to acquire western knowledge and skills in different aspects of life, its post-colonial aims as a former colonized nations was for individuals to take control of their own social, cultural, education and economic organisation and practices. As Ghandi (1998) reminded "we want the English rule without the Englishman. You want the tiger's nature but not the tiger ... the only way forward, accordingly, is to render the tiger undesirable" (p. 21), in fact, it is the desire for freedom and to be independent from the former colonial rule.

Hybridity is a concept used by post-colonial authors to describe and clarify the mixture of two or more cultures in a singular place. Subsequently, hybridity is more of a post-colonial response to former colonial domination and also a form of resistance in post-colonisation. Hybridity is a term coined by post-colonial writers, such as Bhabha (1994) as a way to describe the mixing of two substances, to develop a new life that inherits both characteristics, but none looks similar to any of the two substances. For Yazdihia (2010), "hybridity arose out of the culturally internalized interactions between "colonizers" and "the colonized" and the dichotomous formation of these identities" (p. 31). As argued by Bhabha, (1994) and Joseph, (1999) "hybridity has been characterized as a subversion of political and cultural domination" (cited in Kraidy, 2005, p. 2), of the coloniser. Hybridity as defined by Kraidy "refers mostly to culture but retains residual meanings related to the three interconnected realms of race, language, and ethnicity"



(Kraidy, 2005, pps. 1-2). Similarly in the situations of Samoan people, the cultural system remain in its whole structure, but its organisation and practices change to suit contemporary ideas and beliefs. Yazdiha (2010) further elaborated that, ‘theories of hybridity, clarify the shifting and indefinite nature of culture and can serve as a tool’ (p. 31) to strengthen former colonized nations social, culture and education contribution into the development of this hybrid culture.

In post-colonial discourses, hybrid space allows the colonized individuals to mimic their western counterparts’ language of speaking, social and cultural ideas. Unfortunately, post-colonial discourses claimed that there is always a problem with mimicking the coloniser's educational, social and cultural ways of doing things by the colonised. In effect, there will always be an ‘ambivalent’ between the former and the latter. In fact, any ‘mimicry’ of the ‘Other’ (Westerner), will always be inconsistent (ambivalent), due to their differences in social, culture, education, language, skills and knowledge. Inadvertently, people have an inclination to emulate what is uncommon out of curiosity and interest. This takes the form of trying to impersonate what it means, feels and probably think like the other. For some it gradually becomes a way of appropriating knowledge, skills and values that they have assimilated. Becker (2009) puts forward a claim by Bhabha (1994) that “colonial mimicry is the desire for a reformed, recognizable Other, as a subject of difference that is almost the same, but not quite” (p. 25). In former colonized nations “inferior” groups around the globe of indigenous and disadvantaged individuals attempt to improve this hybrid education system, by familiarising themselves with the language, ideas, thinking, and writing, yet not many succeed in this education system. Some are able to aspire to the colonial level, through knowledge and skills acquisition, but they are never free of such ‘ambivalence’ due to their differences. Rutherford (1990) further supports hybridity as an important entity that “bears the traces of those feelings and practices which inform it, just like a translation, so that hybridity puts together the traces of certain other meanings or discourses” (p. 211). However, as Rutherford postulates, hybridity provides the colonized with the opportunity to better themselves by acquiring the white man’s knowledge and skills, as well as providing meanings to their everyday social, culture and education.

The mixing of the Samoan cultural values and ideas, customs, people and language, with incoming cultures problematise this hybrid culture system in Samoa. Inadvertently, Samoan culture in its flexibility and malleability has made it possible to overcome obstacles that could have ended in its demise. There is always a problem when one tries to take on a double persona, where the stronger partner takes advantage of the weaker one. It is also possible to advocate for a partnership in this hybrid space where depending on the context and the appropriate situation that calls for a clear demarcation of roles and responsibilities to ensure cultural values exist as part of western philosophies and framework. The nature of the fa’aSamoa (Samoan way) to accommodate changes while not losing its focus of cultural existence has been its stronghold. Currently, Samoan society is no longer a homogeneous society, with one culture, language and people dominating the everyday social, cultural and educational activities of society. In fact, Samoa today is cosmopolitan and includes many cultures, people and languages changing the social, culture and educational ways of doing things. This cultural transformation in Samoa is now known as the notion of hybridity, which describes the merging of two cultures, and as a result a new culture is born which looks neither one nor the other. This is the essence of the hybrid culture that now operates, coordinates and organises Samoa’s post-colonial education system. Retrospectively, Samoan cultural values are no longer pure and contain outside influences that also reflect on how people deal with their cultural activities (Tuia, 2013). The merging of ethnic minority groups, western, and Samoan cultural values, ideas, customs, people, and language create hybrid Samoan way of life, currently lived and practiced by Samoans and other individuals in their everyday socialisation and cultural activities. For instance, the behaviours shown by Samoan children in the classroom is unacceptable in most Samoan



homes, and which, Samoans refer to as western behaviours where children speak out of turn or may even question someone in authority. However, post-colonial terms, such as 'Other', 'hybridity' and 'third space' are in place to clarify and reposition colonized nations' cultural, social and educational values in their rightful place in a post-colonial society, thus enabling survival in a heterogeneous world. For instance, third space represents the 'Other', that is the colonized, a space to fight, speak and write. In fact, the main focus of hybridity is to support the interests, needs and desires of the former colonized nations. Therefore, such post-colonial social, cultural and educational practices rely heavily on an appropriate integration or mixing of culture, social and education ingredients to ensure a successful survival of diverse cultures in the former colonized society.

Brief History of Samoan Culture and Education

The Samoan culture before European contact was mainly founded on its strong cultural values, beliefs and ideas. Samoan people spoke the same language; share the same values and beliefs without the interference of the outside world (Tuia, 2013., Vaa, 2006., and Malama, 1987). In addition, Samoan style of education was structured around the environment, where learning and teaching happened in everyday living, whether it was in the home, ocean, farm, social gatherings, village meetings or in cultural activities (Maiai, 1957 & Tuia, 2013 and 1999). For instance, children of all ages were to learn from observation and participation, and it continued throughout the years (Silipa, 2004). The youths or the taulelea (untitled young men), attended village gatherings while young females of the village, observed and modeled the role of the tamaitai (young women of the village). The taulelea served the fono a matai (meeting of chiefs), and when it is their turn, they will preside over village gatherings (Maiai, 1957).

The culture was Samoa's only guide in everyday living, whereby children, adults such as untitled young men, village tamaitai (females), matais and their wives followed the protocols of the faa-Samoa. Their values of reciprocity (fetausia), sacred relationship (va tapuia), respect (faaloalo), mutual respect (va fealoai) (Tuia, 2013, p. 9) were demonstrated in everyday cultural and social activities. The practice of respect in Samoa's cultural activities is usually known as service (tautua). This cultural practice is slowly eroding with Samoan assimilation to the global social, cultural, educational, economical and political changes.

During these cultural activities, such as funerals and weddings, families offer respect to distinguish guest/s with a 'sua' involving the bestowal of fine-mats, pigs, and tapa. For instance, a coconut is now replaced with a can of coke (western drink), while a chicken is replaced with corn beef (western product) (Vaa, 2006). Although this transformation is the current cultural practice it continues to serve the purpose of respect and honour that this cultural practice was known for in the past. Although it strengthens and consolidates the values of respect and honour as an important aspect of Samoan society, it has become costly, as its associated value to money increases. Currently, most families with low economical situations are finding it hard to keep up with this new cultural transformation, but it doesn't stop people from asking or giving what they perceived as the norm. These changes confirm that Samoan customs and cultural activities have changed. It is referred to as 'Tumau faavae ae sui faiga' and literally translated as the foundation remains but practices change (Tuia, 2013, and Vaa, 2006). Subsequently, in education, Samoans assume cultural values guide the education system, and its quintessence and significance remain vital in the post-colonial era (Tuia, 2013 & Afamasaga, 2006). Undoubtedly, there is the belief Samoans run the education system at the school level, ministry and at university and as such cultural values are deemed to be part of the package. However, the majority at university and the ministry have had overseas education and exposure limiting their peripheral vision to what they have learnt overseas. The application



of western philosophies and values into cultural epistemologies and belief systems remain a challenge. Furthermore, Samoan's cultural changes as stated above thus signify the notion of mimicry, which are shown through the western materials and objects used to replace Samoan objects. Although this is evident in cultural functions with the replacement of a cultural item with a western commodity as it is more cost effective, it does not detract from the process, style and conduct that attest to the Samoan approach of respect and reciprocity. Thus in postcolonial, Samoan adoption of the hybrid space revitalises Samoan social and cultural values, which is to lessen confusion and encourage restructuring for understanding.

Due to the rapid global movement, people of former colonized nations are unable to respond to these changes recurrently, because of the vulnerability in human and physical resources. Fundamentally, the loss of cultural values has played a significant role in the problems that children encounter at school. This is due to less recognition given to the Samoan cultural hybrid values situated in its culture, social and education activities. Therefore, it is necessary for Samoa to have a strong education system that accumulates the necessary global social, cultural, education and political ideas and knowledge for all to learn. There is a major attempt by teachers of all levels, primary and secondary, to infuse cultural ideas and local knowledge into productive lessons that incorporates the local context, practices and western knowledge for students to acquire.

Methodology

The study was directed by a qualitative scientific research methodology that required an investigation of text such as government documents, missionary writings and Samoan authors through the utilisation of interpretive methods and analysis to elucidate the views from texts and general observations. The texts included education publications, (MESC, 2006), archival missionary writings documenting Samoa from 1830 and before 1830 (Meleisea, 1987., Davidson, 1970 & 1967) and Samoans historians who have added to the work of others (Meleisea, 1987). Government documents contain significant information in relation to Samoa's education policy and the changes overtime. The history of Samoa written by missionaries before 1830 was recorded and collected from conversations with Samoans when they first arrived in 1830. The same information was also captured in the writings of local and western historians (Meleisea, 1987 & Davidson, 1970). Qualitative research methodology is utilized to comprehend the changes caused by globalization on education, from Samoa's post-colonial perspective. For instance, some of these educational changes were information that replaced or supplemented the existing curriculum to ensure information and examples were relevant to the context of Samoa, a change derived from globalization. Some of the recent education changes that took place in Samoa was the change from the scaling system to raw scores, the primary curriculum and extending teaching hours in schools. Qualitative approach was also used to capture the global education, social and cultural problems that Samoa had gone through in the post-colonial era. In doing so, qualitative data was gleaned from the MESC documents, globalization and education theories, as well as situated readings of themes that included culture & heritage, art forms in oceania, issues of literacy & numeracy in schools. These themes characterized Samoan cultural values and values transformation as situated in different periods from colonisation to post-colonisation and globalization. The new Samoa in the global world demonstrates its association with the concepts of hybridity and mimicry. The study adopted a critical analysis approach, with an aim towards providing a social, cultural and educational framework critiquing and illustrating how globalization has changed Samoan cultural and social values and its impact on post-colonial education system in Samoa.



Effects of Globalization on Education in Samoa

Education is the backbone of any nation, it is a haven that houses and nurtures knowledge and skills into its specific area before transmitting to individuals in society. “The vision of the Ministry of Education, Sports and Culture for the period 2006 – 2015 is a holistic education system that recognizes and realizes the spiritual, cultural, intellectual and physical potential of all participants, enabling them to make fulfilling life choices” (United Nations Education, 2011, p. 1). These individuals with specific knowledge and skills will one day assist with the educational, political, social, cultural and economical developments of the nation. Forshay (1991) further explained that the purpose of education is to serve the "social needs, to contribute to the economy, to create an effective work force, to prepare students for a job or career to promote a particular social or political system" (p. 1). Others described education as a way of teaching "one to think intensively and to think critically" (Martin Luther King Jr., speech at Morehouse College 1948). It is vital that education should be seen as a living organism that provides energy to all its essential sections to flourish physically and psychologically. In essence, the future of any nation depends on its education system to produce a skillful, intelligent and capable workforce to ensure that all entities within the country are well nurtured and productive for the country to augment and embrace globalization in education, social, cultural, economic and political spheres.

The actual purpose of universal education is to strengthen and encourage "sustainable development and advancement of human welfare" (Okoli, 2012, p. 659), in any nation around the globe. Similarly to the purpose of education here in Samoa and abroad, education is seen as a driving force towards improving individuals well being in society, culture, economic and politics (Tuia, 2013). Further, education is the aspiration of many individuals in former colonized nations to grow physically, psychologically, educationally, economically and politically competent. “The Mission of the Ministry of Education, Sports and Culture is mandated to promote quality and sustainable development in all aspects of education and culture to provide choices to everyone” (United Nation Education, 2011, p. 3). As Okoli (2012) argues, education serves the "nations from league to low to those of high level technology nations" (p. 659). However, the education systems of former colonized nations including Samoa cannot survive on their own, without the assistance of donor nations and world agencies, to reach higher levels of education. Moreover, former colonized nations need a globalized strong education system to strengthen their political, educational and economical ties with donor nations and world agencies.

World agencies and donor nations have contributed greatly to Samoa’s educational development. Khamisi (2012) explained the World Bank’s contribution to education developments in developing and underdeveloped nations is “steeped in a political process” (p. 1), that helps to “garner support” (p. 1), into “particular activities” (p. 1). World agencies and donor nations’ presence in education reforms in Samoa have impacted greatly on the people and nation. The aims and objectives of these organisations and donor nations are to assist vulnerable and fragile small island nations with global educational developments, due to their limited physical and human resources (Samoa National Human Development Report, 2006). Organizations and donor nations intentions in relation to education, political agenda and ongoing association with Samoa's educational reforms are a disguise. For instance, small island nations cultural values have been ignored, while western values and ideas dominate the education system in former colonised nations. In fact, this is the case with Samoa’s current Education policy statements document (MESC, 2006), which represented by Universal values rather than Samoan cultural values. Retrospectively, this arrangement illustrates what many indigenous are unaware of in the development, organization and formulation of Samoa’s education system.



It is also universally agreed amongst developed nations to assist small islands and developing nations with their educational, political and economical infrastructure (Tuia, 2013). The role of these donor nations and world agencies are to find possible educational ways to ensure that places like Samoa has an education system that serves the interests and needs of the people. The change in the education system in former colonized nations usually takes place when there is a rapid flow of global changes around the globe. Problems that usually occur in these educational reforms, usually relates to limitation of time for small islands and underdeveloped nations to examine, absorb and deliberate new educational ideas that are introduced by donor nations and world agencies to be integrated into the education system. Therefore, instead of island nations examining new educational ideas, they welcome the new changes and hope for instant adjustment by people. The whole operation of educational reform in former colonized nations has always been a problem, due to the imbalance between the inputs of indigenous people and the donor nation or agency. In addition, indigenous people's voice are hardly heard in these educational reforms, however, the presence of their cultural values, beliefs and ideas, are pertinent to the development of the Samoan child to become a well rounded person. Samoa is a country with very limited resources, and its developments rely heavily on foreign aid. Education in particular, has been served by world agencies, such as World Bank, JICA, Asian Bank, and donor nations, like Australia and New Zealand (MESC, 2007). Therefore, some of the conditions in accepting foreign aid from world agencies and donor nations was to adopt their cultural values, beliefs and ideas, believed to be relevant to the organisation and operation of the education system. As the result, these foreign places and agencies expand the distance between the indigenous people and their cultural values, beliefs and ideas, as well as replacing their indigenous cultural interests with western interests. For instance, most well educated and rich Samoan parents now put their children into private schools, and expect their children to speak only the English language. Moreover, some parents provide favors and give their children freedom to explore the world, without considering the consequences of too much freedom. These are some changes that interfere with Samoa's cultural values and differentiate Samoa in the past from the present.

For Samoa to succeed in the global world of education, social, culture, economic and politics a well developed education system is key. Educational reforms need to steer development towards the vital cultural, social, educational, economic and political needs and interests of people (Iyer and Tuia, 2015). For instance, Samoan educational needs and interests were to succeed in the Western education system, with the guidance of Samoan cultural values, beliefs and ideas. In addition, Samoans are desperate to acquire western education, knowledge, ideas and skills, so that their social, cultural, educational, and economical interests can be achieved. Harthi (2002) suggests that better educational reforms are "the means that will help countries to deal positively with the forces of globalization" (p. 1). It is also Chinnamai's (2005) understanding, that "through globalisation of education, which is being knowledge transfer from the western countries into developing countries, is intended to improve the skills and capabilities of the people receiving it" (p. 1). In fact, that has always been the aims and objectives of educational reforms led by world agencies and donor nations, which is to improve education in former colonized nations and to acquire appropriate knowledge and skills to face a dynamic world. However, while Samoans are rushing into improving their western knowledge, ideas and skills in all areas of life, their language, cultural values and customary ways are slowly slipping away.

However, in Samoa, the education system has always being a problem, especially in the area of policy and curriculum that contradicts with the social and cultural values of the country (Iyer and Tuia, 2015). For instance, most Samoans assume cultural values that govern and guide Samoan's education system are purely Samoan (Tuia, 2013), instead, these are universal values such as cultural and spiritual values, partnerships and cooperation. (MESC, 2006). Samoan and Universal values have similar meanings but



different ideas as well as the way people perform them in their environment and abroad. For instance, Samoan cultural value of respect is a value that signifies the old and young, kinship and noble status in the village, the pastor and high chief of the village. When a Samoan shows respect to a family at a funeral, the family gives in return through fine mats and money. In addition relatives of the deceased help with the funeral chores. This kind of respect is a demonstration of strong family ties and a symbol of reciprocity in the faa-Samoa. Samoans also expect their children to develop these deep-seated values in the faa-Samoan way of life in schools and public places, denoting a solid upbringing of Samoan cultural values in the home (Silipa, 2008). In fact, it is important for Samoan children to learn the pros and cons of their Samoan values at home, and when they enter school, it has become an integral part of who they are. Interestingly, every major educational reform in the past, have been in the areas of curriculum and policies. These educational entities are usually dismantled by donor countries and their counterparts, and then reconstructed to accommodate New Zealand and Australia educational ingredients believed to be the best for the well-being of Samoans. In practice the local teachers may have very little say in the whole development process. As echoed by Tuia (2013), most of these education policies and curriculum somehow originated from the developed nations or donor nations like New Zealand and Australia, which some have referred to as second hand education policies (Green, 2006). This indicates that not all the changes that are introduced by donor countries are physically, socially, culturally, politically, economically and educationally adequate with the environment and culture of Samoan people. However, it didn't stop former colonized people from encouraging their children to do well in the white man's education. Historically, former colonized indigenous aspire for their 'children to do well in education for both locally and globally because of the dual environment they live in' (Quigley, 2009, p. 78). The intention and expectation of former colonized nations, relies on a consequential education system that has relevant social, cultural, educational, political and economical ideas and knowledge significant to an improved global lifestyle. The educational intention of many Samoans is for their children to acquire western knowledge and ideas, and speak their language, without considering the consequences of losing cultural values and language.

The effects of globalization on education in Samoa have greatly affected all areas of human life in former colonized nations. Chinnamai (2005) also argued that "globalization is a process, which has affected many areas of human life, one of those being education" (p. 1). Some of these effects were relevant to the social, cultural, educational and economic situations of people, and some effects tend to create problems to people. The aim of globalization in former colonized nations is to introduce people to new information, products, living styles, work ethics, education systems and connect people to other people and countries. In addition, "the effects of globalization on education bring rapid developments in technology and communications" (Chinnamai, 2005, p. 1) which is relevant to the general development of Samoa. Some of these changes are in education and as argued by Chinnamai (2005) of reform after a country has experienced new global changes. In former colonized nations, such education reform correlates to global changes that validate new knowledge, ideas and skills for people to acquire. Through education, people learn to acquire the knowledge and ideas of new information. Indigenous people also master the skill of mimicking how western societies learn in schools. This is similar to Bhabha's (1994) notion of mimicry, which described the way indigenous and ethnic minority groups mimicked the dominant middle class ways of doing things in society, which sometimes indigenous and ethnic minority groups failed to imitate the exact ways of doing things in the western ways. This has resulted in the misinterpretation of information, knowledge and ideas that may problematized their work or living situations. Often when people of a different cultural upbringing emulate another culture there are certain elements and characteristics of that specific culture they may not be privy to and as a result false impressions and misconceptions arise. Tibile (2012), argued that Bhabha's notion of mimicry is based on ambivalence,



exaggeration, anxiety, and repetition with a difference (p. 17). People need time and space to develop in another culture and this metamorphosis does not happen overnight. One may change the way they look and dress, however, deep seated beliefs and values will need demonstration and exemplary modeling to ensure that there is a permanent change. There is also the probability that immersion in a particular education system which will ensure upward mobility could also be a major incentive in changing values and beliefs. A type of imitation that is unstructured and informal in terms of social, cultural, educational, and political organisation, that is different to the likes of the coloniser, but not a major concern with the former colonised. Further, Bhabha (1994) stated that "mimicry is an exaggerated copying of language, culture, manners and ideas. And this exaggeration means that mimicry is repetition with difference, and so it is not evidence of the colonised's servitude. Essentially mimicry can serve many different purposes and in Samoan culture it could be taken as showing disdain, at other times a form of ridicule, or blatant contempt for the colonisers' ways. In Samoan it would not be seen as analogous to servitude. This mimicry is also a form of mockery as Bhabha's postcolonial theory is a comic approach to colonial discourse because it mocks and undermines the ongoing pretensions of colonialism and empire (p. 86). Therefore, although that the former colonised see himself/herself as doing what their counterparts are doing, but their performances reflects differences in terms of speaking and writing in English as well as their socialisation.

Emerging changes in Samoa's education system is a struggle and frustration to many people, especially in trying to comprehend these changes. In fact, the assimilation and accommodation of these global changes to be effective in Samoa rely on human and physical resources. Unfortunately, human and physical resources are the two particular areas that Samoa has major problems with, due to less specialised people in different areas, and physical resources are a scarcity. In order to make progress in education, student performance and teacher quality need to improve. This calls for a better caliber of teachers to teach the future generation (MESC, 2007). Samoa's future teachers should be well educated, obtain the skills and knowledge to deliver and demonstrate repertoire of teaching techniques to enable learners to connect and comprehend expected learning outcomes. For Samoa incorporating changes in education is vital for educational upgrade, as well as familiarizing teachers with the new changes before implementation. In addition, the Ministry of Education, Sports and Culture (MESC) has initiated a new teacher scheme, as a response to global education changes, which involves in-service teachers' qualification upgrade. The main aim behind this educational move for teachers in Samoa is to improve the standard of teaching and learning for teachers and students.

The transformation of Samoa's education system is also a change to its social and cultural identity. In post-colonialism, Samoa is slowly becoming a heterogeneous community with a large group of people migrating from different parts of the world to Samoa. It is no longer a place that carries traditional customs and rituals as it was before, but a place that utilizes the hybrid system that incorporates the Samoan culture, people and language in this hybrid space.

Conclusion

Globalization and education is important in the post-colonial era, due to the many social, cultural and educational problems and consequences to be comprehended. In post-colonial Samoa, globalization is unstoppable, and people and nations are impacted by globalization, due to its significance in social, cultural, educational, economical and political developments. Moreover, globalization can be seen as both positive and negative, and this could only be determined after people have experienced global changes in their life situations. Therefore, a well-developed education system in a post-colonial Samoa



will offer opportunities for individuals to explore their horizons in many different areas of life. Further, a suitable education system will assist with extending, expanding and clarifying all the incoming social, cultural, economic and educational changes that are appropriate to foster future intelligent and skilful citizens in Samoa.

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