

***‘Talanoa’*: A Disciplinary Framework for a Samoan
Child – An EFKS Pastoral Perspective.**

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by
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DEDICATION

This work is dedicated to my beloved grandmother, the Late Aiga Ulu Crawley, whose dream keeps me going in times when I am down and tested.

To my Dearest mother whom I have never had the opportunity to meet, Mommy Sina Crawley, I hope you are happy and are with me always in my struggles in life.

To all the innocent children in Samoa, who are victims of Physical abuse, especially those whose precious lives have been taken away intentionally or unintentionally by disciplinary actions of parents and guardians.

To my wife, Alofa Viliamu Crawley, thank you for challenging me to complete this task. To my coffee mixers Varani Crawley, Geobra Crawley, Vilfred Crawley and time-watcher Tafatolu Crawley.

God bless.

ABSTRACT

As we move into the era of globalisation and human rights, so too are the introduction of social and legal changes that challenge the Samoan culture and way of life. The ratification by Samoa Government of the United Nation's Convention on the Rights of a Child in 1994 saw the emergence of new laws and policies such as the Family Safety Act 2013, which empower and protect the rights and status of children in Samoa.

However, there is publicised disagreement and confusion over the introduction of these changes, especially on how children are disciplined. The intentions of this research paper are firstly, to explore the different aspects of child disciplining in Samoa's context, and what the perspective of the Congregational Christian Church Samoa (CCCS) that is commonly known as EFKS (Ekalesia Faapotopotoga Kerisiano Samoa) on this matter. Secondly, to examine Samoa's child disciplining context using Diane Baumrind's three parenting models: Permissive, Authoritarian and Authoritative. Hence, the aim of this thesis paper is to develop a child disciplinary framework suitable for a Samoan child from the EFKS perspective, contributing to the well-being of the children of Samoa.

DECLARATION OF AUTHORSHIP OF THESIS/RESEARCH PAPER

I, Filemoni Crawley

hereby declare that this submission is my own work and that, to the best of my knowledge, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma at Malua Theological College or any other educational institution, except where due acknowledgement is made in thesis. Any contribution made to the research by colleagues with whom I have worked at Malua Theological College or elsewhere during my candidature is fully acknowledged.

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“Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness” (Psalms 115:1) Glory be to God now and forever more.

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Abbreviations

CRC:	Convention on the Rights of the Child.
EFKS:	Ekalesia Faapotopotoga Kerisiano Samoa (translated as CCCS: Congregational Christian Church Samoa).
KABP Study:	Knowledge, Attitude, Behavioural and Practices Study.
MWCSD:	Ministry of Women, Community and Social Development, also commonly known as Ministry of Women.
NRSV:	New Revised Standard Version.
PCP:	Pacific Children's Program.
Rev:	Reverend.
SCC:	Samoa Council of Churches.
SITAN:	Short form of Situational Analysis. A common name of the study: A Situational Analysis of Children, Women and Youth of Samoa.
SUNGO:	Samoa Umbrella of Non-Governmental Organisations.
UN:	United Nations.
UNICEF:	United Nations International Children's Emergency Funds.

INTRODUCTION

Is spanking a child an acceptable Christian practice? Is it appropriate in the perspective of our Samoan tradition? How about the views of researchers and scholars who study the issue of child discipline and parenting? Being a father of four, these are some of the thoughts and burning questions that have contributed significantly to the formulation and write up of this research paper. It is a common philosophy in Samoa that spanking is carried out of love and for a child to learn from, but not intended to cause bodily injuries.¹

The United Nation's anti-violence campaign defines 'corporal punishment' as "the use of physical force causing pain, but not wounds, as a means of discipline."² These physical or corporal punishments include smacking, slapping and other forms of corporal punishment that does not causes wounds or injuries to the child's body. Therefore, it is clear from the above definition that 'physical abuse' is any beating that causes injuries or wounds to the body of a child. On the other hand, corporal punishment is any smacking, beating, spanking that causes pain, but does not cause injuries or wounds to the child. These are key definitions of 'physical abuse' and 'physical or corporal punishment' (also known as smacking/spanking/beating) that is used interchangeably throughout this paper. The problem however is the fact that there is a fine line between physical punishment and physical abuse. So it is very hard to identify the boundary or draw the line between what is called physical punishment, and when it should be labelled as physical abuse.

¹ The majority of interviewees for this paper agreed to spanking just to inflict minor pain as a usual way of disciplining a Samoan child, for instance tapping the hand or leg when doing something bad several times, it does not to cause injuries.

² UNICEF CEAPA CONCAPA, "Educate Dont Punish; Awareness Campaign against Corporal Punishment of Children in Families," Coimoff S.A.

Physical punishment can easily be morphed into physical abuse, something that Hon. Prime Minister attested to in one of our interviews.³ This spanking out of love or *fasi alofa* can easily turn into physical abuse or *limatēitē* (literally translated as excessive use of hands to abuse or severely beat someone). The harshness of what constitute reasonable physical punishment is arbitrary and is not clearly defined in both legal and social terms. Often times, the task of sorting out what is permissible and what is not falls within the purview of government policies and legislations.⁴

Meanwhile, there is a lack of studies available to provide support for and against the use of physical punishment as a form of discipline, especially in the context of the Samoan family thus, the purpose of this study. The aim is three-fold: 1) to gain a better understanding of what constitutes to be good parenting approaches; 2) to understand how punishment is used in Samoa, and how it constitutes effectively to developing children; and 3) to better understand the correlation between physical abuse – physical punishment and its negative effects on the child.

The Methodology of the paper is primarily quantitative utilising closed designed questions in questionnaires to get a collective view of the sample population for statistical inference and analysis. There is also some qualitative in depth information from interviews that provide detailed quality arguments for this paper. This project used materials from relevant scholar's articles, journals, reports and books to support and provide evidence for this work.

Additionally, interviews were carried out with multiple levels of interviewees with relevant expertise on child disciplinary matters. The Hon. Prime Minister Tuilaepa Sailele

³ Tuilaepa Sailele Malielegaoi, "Personal Interview: Child Discipline," (Government Building: Apia, March 2014).

⁴ Diana Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," in *Child Development* (Berkeley: University of California, 1966), 10.

Malielegaoi provided the view and voice of political leaders, and as a role model and a father; his experience on the issue of child disciplining in Samoa is of great significance. Legal opinions and statistics were sought from the Domestic Violence Unit of the Ministry of Police and Prisons, and Ministry of Justice, Courts and Administration. Interview with the Ministry of Education provided an academic insight and perspective. Eight (8) EFKS Ministers were interviewed to gain core theological contributions and share their experiences on the issue of child disciplining in their respective parishes. The eight (8) EFKS Ministers interviewed include the Secretary of the Elder's Committee and two other Elders who had served for more than thirty (30) years, the Secretary of the Samoa National Council of Churches who is also an EFKS minister, and four other current ministers currently serving in Samoa (EFKS).

I have also conducted a survey using two designed questionnaires targeting parents and children aged twelve and eighteen years old (for literacy purpose, those below the age of twelve were not included). Thirty questionnaires were distributed to EFKS parents randomly selected in Faleata district, Vaimauga district and those from the rural areas and Savaii working in the town area. Thirty questionnaires were also given out to EFKS children ranging from twelve to eighteen years old from different schools around town area.

This thesis paper does have limitations due mainly to time constraints for this research and the lack of resources required for such an intensive study. One of these limitations is that interviews and questionnaires were only given to EFKS members and church ministers in Samoa, thus excluding opinions of EFKS members and parishes outside of Samoa and opinions of other denominations in Samoa. Hence, there is a need to expand this study to parishes and members outside Samoa in the future and perhaps Samoa as a whole. There is also a need to look at the history of how Samoan children were disciplined along different eras, starting from the pre-Christian period where culture was strong to the arrival of Missionaries in 1830 (EFKS), and from there to today's context. There are also a lot of

changes expected in regards to government legislations in Samoa protecting children in the future; therefore there is a need to review and upgrade this thesis paper in the future to ensure validity of information and data.

This thesis is divided into four chapters. Chapter One discusses and presents background information relative to disciplining children in Samoa which is the main focus of this research work. It provides an insight on the significance status of children in societies, their roles and responsibilities in the Samoan context. A literature review of the three (3) types of parenting styles by Diana Baumrind is also included to discuss the different disciplinary approaches on the focus of this paper, disciplining children.⁵ Baumrind's three approaches to disciplining children namely permissive, authoritarian and authoritative are defined in parallel to analysis undertaken about child disciplining in the Samoan context. These approaches have been used as a model of study in many other scholarly research works. Similarly, these approaches will be used as reference and basis of discussion in this research paper.

Chapter Two will outline the situational analysis of children in Samoa, and address problems resulting from the existing parenting style and practise encountered by children in Samoa. Included herewith is the structure of the *aiga* Samoa, and the different relationships, roles and traditional disciplinary practises. It also brings into the discussion an insight from the bible on discipline, how it is done and who is responsible.

Chapter Three articulates findings and analysis of both parental and children questionnaires, as well as the information from the interviews. Statistical mode and genre such as graphs and tables will be used to aid presentation and demonstrate the findings in this

⁵ Diana Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," in *Child Development* (Berkeley: University of California, 1966).

chapter. Chapter Four will present the conclusion and recommendations and/or a way forward for this research work and this issue.

In conclusion, it is not the intent of this paper to put a stop on spanking practises by parents. The work of this paper focuses on finding a suitable practical disciplinary framework for children using Baumrind's three styles of parenting as the basis of analysis. This framework is limited to the perspective of EFKS, however some information gathered especially interviews were from non- EFKS members. It is the aim of this paper to inform the EFKS as a discussion paper, the need to develop a disciplinary framework for children of Samoa.

CHAPTER ONE

BACKGROUND INFORMATION AND LITERATURE REVIEW

The aim of this chapter is to present background information on the status and importance of children in Samoa. The major part of this section is the literature review of Dianne Baumrind three models of parental control -- permissive, authoritarian, and authoritative approach, and other related scholarly research articles that provides the basis of this research paper. Baumrind's three models are examined and contextualised to the Samoa's context to clarify and to modify the existing practise of child discipline in Samoa.

1.1 Significance of a Samoan Child

Children are placed in a very special way within the Samoan context. There is a common saying "*o au o matua fanau*", literally translated as 'children are dear to parents'. The statement shapes the position of children within the Samoan household or *aiga*, they are not only precious, but hold a lot of expectations from parents and responsibilities for families. Being dear to parents and the Samoan *aiga* make them feel special in a way that they are the ones that carry and continue family lineage, family titles, family land, names and family identity in the future. This is why they are recognised as the future of a family and nation. It reminds the Samoans that the culture and future lies on the children if they are nurtured and brought up well in a healthy and secure environment. When children are born, they bring joy and there is rejoice in families.

Children as it is commonly known are basically referred to as the offspring of human parents. They are the early stages of a human being before adolescence, and they are not adults. They are depended on the help of older people to become better adults in life. Their age ranges from birth to eighteen years old according to the Samoa National Policy for

Children and the Samoa Child Protection Bill 2013, administered by the Samoa Ministry for Women which is the focal point for children issues in Samoa.⁶ Therefore this is also the defined age range for those labelled as children within this paper.

Their age range requires full attention of adults for their needs and care. Every child, go through social development where they progress from one stage of life to the next step up as they grow. In this regard, parents and guardians have the sole primary responsibility in training their children through the different stages in life until they are matured enough to take care of their own selves.⁷

It is in the Samoan context that older children or older brothers and sisters look after the small ones while the mothers carry out their other duties within the family. Even grandparents and relatives carry out this task of looking after the children of the family, as they are an important part of society. They are regarded as blessings from God. How they are raised and developed shape their future contribution in society. It is why families, government and churches strive for a safe and nurturing environment for their physical, emotional and cognitive development and upbringing.

Children are also strongly recognized in the Church community of Samoa. When they are born, the church Minister in some villages always visit the mother and the new born with the purpose of giving praise to God for the additional being not only for the family of the baby but for the church as well. This is followed by the child's baptismal sacramental celebration in the church. Baptising children is the act of accepting them as part of the church body as a whole. The congregation vows before God that they will train look after and have full responsibility of children as their own.⁸

⁶ Ministry of Women, "Child Protection Bill," (Government of Samoa, 2013).

⁷ G Wayne, "Politics According to the Bible," in *Politics According to the Bible* (Zondervan Grand Rapids, 2010), 247.

⁸ Rev. Enefatu Lesa, "Personal Interview: Child Disciplining," (Church Minister's House: Tanoaleia, 6th December 2013).

The existence also of Sunday school and pastor school mark how the church considers children in a special way. In addition to these, the celebration of White Sunday every year make, the children even more special not only in the Church Community but also in their families. During worship or church service in other (if not all) congregations, there is a special time allocated for children's story. Other activities, imposed by churches in the villages relating to children signify the importance and the value of children in the Church Community. All these life enhancement contributions by the church for children are in line with the ministry of the church, "betterment of life for all members of the church",⁹ thus including children.

On the national level, Samoa's Constitution provides sufficient protection for children. It guarantees equality of all before the law in Section 15 which declares that "All persons are equal before the law and entitled to equal protection under the law"¹⁰, thus including children. The Government also provides Policies and Action Frameworks for Children's needs on a multi sector approach. Such documents include the 'Samoa National Policy for Children 2010 - 2015' under the Ministry of Women, Community and Social Development, and 'Education for All Policy' under the Ministry of Education, Sports and Culture to name a few.¹¹

Within the regional and international arena, Government through the Ministry of Women and Community Development ratified the Convention on the Right of the Child, commonly known as the CRC in 1994.¹² The Convention looks at ways to ensure children are well looked after, and enjoyed the necessities of life such as education and other basic needs.

⁹ Komiti Faapitoa e Iloiloina le Faavae, "The Constitution of the Congregational Christian Church Samoa," (Apia: Malua Printing, 2006), 9. (Unpublished document)

¹⁰ Office of the Legislative Assembly of Samoa, "Constitution of Samoa," (2008).

¹¹ Louisa Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline," (Ministry of Women: Apia, February 2014). (Assistant Chief Executive Officer for the Division for Children)

¹² Ministry of Women., "The Samoa Family Health and Safety Study," (Noumea, New Caledonia: Secretariat of the Pacific Community, 2007), 5.

The ratification of this international convention guides the role of the Non-Governmental Organisations such as SUNGO: Samoa Umbrella of Non-Governmental Organisations, Samoa Victim Support Group and others. These shadow agencies provides counselling and rehabilitation programs for children who are victims of violence and abuse.

1.2 Literature Review on Discipline

Child discipline is a common topic or theme which has been analysed, written about and studied through many research studies. Presented herein is some of the literature work on child discipline which was used to present and produce this study.

For any discussion on child discipline and the styles of parenting, the seminal work of Diana Baumrind "Effects of authoritative parental control on child behaviour"¹³ must be used and included. Baumrind's above mentioned work is claimed by most researchers in the area of family issues as one of the foundational literature on the topic of child discipline. In her work, Dianne Baumrind identified the three models of parental control -- permissive, authoritarian, and authoritative¹⁴ -- each with their own certain effects and influences on a child. Each model or prototype is reviewed in light of the context of the Samoan family.

1.2.1 Permissive Model

According to Baumrind, the permissive model is characterized by the parent granting the child latitude and freedom to function without fear of repercussions. Self-regulation is encouraged in the child and the freedom to achieve self-gratification is emphasized.¹⁵ To achieve this, the parent acts more as a resource for the child rather than someone with authority and controlling influence. Whatever the child demands, the parent strives to fulfil. The use of overt power of parents is discouraged. In terms of control and influence, the

¹³ Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," 887-907.

¹⁴ Ibid., 887.

¹⁵ Ibid., 889.

Permissive parents are indulgent, and they resist exerting control over their child's behaviour in favour of creativity, praise and warmth.

Cast in light of the context of the Samoa family, such a paradigm is considered with contempt. The expectation is that parent must always exert control over the behaviour or activities of the child. This is affirmed by Mrs Tamasese's¹⁶ emphasis on this style of parenting as equivalent to the Samoan sayings: *e iloa gofie fanau e tuufau e i'uvale*¹⁷ (literally translated as, children who are not subjected to discipline will end up badly). Therefore, where there is a lack of parental control, such a child is generally referred to as *tuu fau*¹⁸, which usually carries a negative connotation as one who is un-disciplined and unmitigated. The direction of authority in the permissive model appears contradictory in the Samoan context in which the parent is to offer guidance and the child is to render obedience and respect.

1.2.2 Authoritarian Model

The authoritarian model¹⁹ on the other hand is characterized by parents imposing their will on the child. The child has no self-will as the parent tends to restrict and impose strong control over their actions and decision-making. The child is to do whatever the parent says. There is no verbal give and take as the child must absolutely obey the word of the parent. Authoritarian parents demand complete submission and respect. They do not take into consideration their child's viewpoint, nor do they tolerate negotiation or explanation. From this perspective, the emphasis on parent control follows the logic that the parent has a God-given right to lead the child according to a certain standard, God's standard. Therefore, the

¹⁶ Filifilia Tamasese, "Samoa Custom and the Rights of Children" (paper presented at the PIC/NZ Samoa's National Women Synod, Auckland, 2006), 4.

¹⁷ Literally translated as Children who are not subjected to discipline will end up badly.

¹⁸ Comes from two words, *tuu* meaning to let go, and *fau*: a common tree, and a traditional fabric that is used to squeeze the *ava* and is usually hanged in a Samoan traditional house.

¹⁹ Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," 890.

parent has a responsibility to carry out God's will, not the parent's will and it is the child's responsibility therefore to obey and learn from parents²⁰.

The authoritarian prototype fits well within the Samoan context where the parent is to shape, control and evaluate the behaviour of the child according to Christian values, and the child is to obey and respect the parent. For example, the child is expected to "not answer back", '*aua le tali upu*', but to listen and do whatever the parent says. Control and influence are often meted out and reinforced in the form of punitive punishments and physical discipline.²¹ This is more a one way dialogue between parents and children. This is in line with the commandment in the bible, that children must obey their parents.

While the authoritarian model may have been a good fit in Samoa, changes have taken place in society and the people are better educated in contemporary thinking and western philosophies concerning parenting. The result has been the relatively new trend to protect the right and freedom of the child in the family. This was affirmed by Ministry of Women, that there are new policies put in place which made it illegal for the teacher to hit a child in school. Similarly, restrictions are put in place to protect against child abuse at home, as outlined by the passing of the new Family Safety Act 2012 and the proposed Samoa Child Safety Bill 2013.²²

The emerging awareness for child freedom and rights has created some degree of uncertainty amongst Samoan families. If physical punishment is taken away as a form of punishment, what are the alternatives for the Samoa parents? How can the Samoan parent continue to exert discipline and authority within the family setting without crossing the boundary of what is legal in terms of physical punishment? If children would do things contrary to normal Christian values and practices, would the law and the authorities

²⁰ Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," 890.

²¹ Ibid., 890.

²² Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

responsible for the law be able to correct and discipline the children in order to satisfy the expectations of the parents and the community as a whole?

1.2.3 Authoritative Model

Baumrind²³ suggests a third prototype. The authoritative model views that parents engage the child in a give and take manner to resolve issues and help guide and facilitate the child. Child and parents dialogue is strong and open; there is room for *talanoa* or conversation. The child and parent shares ideas and way forward through dialogue. This model follows a rational and issue-oriented approach. Although authoritative parents show their children a lot of love and warmth, they're also sensitive to their children's needs. Both self-will and discipline conformity are valued and are carried through strict standards and strong firm control parents are understanding and enforce limits and appropriate behaviour²⁴.

More so, Baumrind's views that using reasonable punishment has possible and certain benefits. Whereas the authoritarian prototype inhibits verbal give and take, the authoritative instead favours communication between the child and parent. Thus, great emphasis is on developing a friendly environment in which the child may feel comfortable to share and express self-will within the boundaries of control set by the parent. Expectations are clearly set out between the child and the parent with rewards and punishments in place to enforce certain behaviours and activities. In sum, the strength of the authoritative prototype is its emphasis on both discipline conformity and child freedom.²⁵

Applying the authoritative prototype to the Samoan context suggests the need to change parental attitudes and cognitive approach towards discipline. Its success ultimately depends on the level of acceptance by the people, and whether they are willing to do away with some of the old ways and methods of dealing with child development in a Samoan

²³ Baumrind, "Effects of Authoritative Parental Control on Child Behaviour," 891.

²⁴ Ibid., 891.

²⁵ Ibid., 892.

family. While discipline conformity still remains vital, it is to be carried out in a manner that does not compromise the right of the child and risk his/her welfare. Meanwhile, self-will and freedom of the individual, least of all the child, in the context of the Samoan family is relatively new and an imported concept. Therefore, finding a balance between self-will and discipline conformity in the context of the Samoan family is an area fertile for further studies and research.

In sum, Baumrind identifies three different prototypes that are useful in our understanding of parenting and of providing a nurturing environment for raising a child. Moreover, Baumrind also raises the possibility that the use of reasonable punishment has certain benefits. This is evident in all three prototypes. In the permissive model, the absolute absence of any punishment may result in the child missing vital elements of learning and guidance provided by the parent. In the authoritarian and authoritative models, both emphasize the need for some form of physical punishment to render discipline conformity. The degree, severity or reasonableness of such physical punishment is unclear and an area ripe for more studies and research especially in the context of the Samoan family.

1.2.4 Other Related Researches

Separate from Baumrind's model of parental control on child discipline is Elizabeth Gershoff's²⁶ view of punishment. According to Gershoff, punishment or penalty is one form of the abusive type of discipline approach targeting attitudes of misbehaviour. Gershoff's research examines the effects of punishment on child behaviour.

The study illustrates the abusive type of discipline approach as corporal punishment and categorises them from mild to severe. This categorisation is based on the frequent occurrence of the abuse.²⁷ The study found out that mild spanking just to inflict minor pain is

²⁶ Elizabeth Thompson Gershoff, "Corporate Punishment by Parents and Associated Child Behaviours and Experiences: A Meta-Analytic and Theoretical Review," *Psychological Bulletin* (2002): 580-89.

²⁷ Elizabeth Thompson Gershoff, 581.

an effective disciplinary tactic. However, it is useful only for short periods but it can create problems in the family dynamics in the long run.²⁸ If it is useful only in the short run, then there is a possibility for the child to do the same mistake again. Then the parent will continue to spank, and practically the more this can go on, there is a possibility that the level of spanking will shift from mild to severe. In simple terms, Gershoff's findings simply point to spanking as a tactic that is good for the short run, but it will create more misbehaviour from the side of a child, and may lead more spanking that can be morphed into severe beating.

In Sweden, Pelmarus and Scarr²⁹ in their study presented a more in depth definition of discipline. They defined discipline as the behaviour by an authority to induce change in the behaviour of a subordinate. In the context of this paper, authority point to the parenting status and role of parents, whom behavioural approach shaped the behaviour of the child. It is a detailed definition that contemplates the parent-child case, where "parents use mild to severe forms of verbal to physical incentives (positive reinforcement, negative reinforcement, and punishment) to prevent, control, and induce child behaviours the parents deem desirable."³⁰

In 1983, Maccoby and Martin³¹ added a new insight to the work of literature reviews already existing on child discipline with their Un-Involved Parenting Approach. Uninvolved parenting is more in line with the permissive style by Baumrind, but it is different in the case that there is absolutely no control and love by parents. This should be included to take into considerations rare cases, such as parents who are involve in some form of mental illness that in some cases resulted in the forceful adoption of their kids in foster homes by the state or legal bodies.

²⁸ Gershoff, "Corporate Punishment by Parents and Associated Child Behaviours and Experiences: A Meta-Analytic and Theoretical Review." 589.

²⁹ Kerstin Pelmarus and Sandra Scarr, "How Parents Discipline Young Children Cultural Comparisons and Individual Differences" (paper presented at the Biennial Meeting of the Society for Research in Child Development, Indianapolis, 1995), 3.

³⁰ Ibid., 3

³¹ Sarah Dufour et al., "Child Abuse in a Disciplinary Context: A Typology of Violent Family Environments," *Family Violence* (2011): 596.

Stephen Greenspan³² in 2006 suggested that Tolerance be added to the authoritative style as it controls negative behaviours and encourages family unity through the autonomy of children. Greenspan also proposed the 'harmonious' parenting approach. Regardless of the abovementioned contributions by Greenspan, most scholars believe that Baumrind's authoritative model does consist elements of 'tolerance and harmonious' aspects, but it's just the wording that is different.

The article titled 'Typology of Violent Family Environments' identifies and confirms the types of violent family environments with regards to child abuse from a disciplining perspective. The key components of the study relates to the cognitive and behavioural characteristics of parents. The behavioural features or characteristics of parents as described in this article present how parents react and discipline a child in the different contexts. These include non-violent strategies such as oral or verbal discussions and physical punishments. Cognitive is seen as a driving force in the minds of parents that direct their different reactions and responses when disciplining children.

These can be in the form of parental beliefs, values and attitudes.³³ The cognitive aspect is viewed in this article to be an ingrown and internal factor of parents giving behavioural directions which shapes the family environment and more importantly the child. Parents with problematic cognitions tend to resort to violence as a way of discipline and normally use the authoritarian style of parenting.³⁴ Like the other approaches and style of parenting, the parental cognitive and behavioural approaches can shape the environment in which a child is nurtured with each component complementing the other.

³² Sarah Dufour et al., "Child Abuse in a Disciplinary Context: A typology of Violent Family Environments," *Family Violence* (2011): 596.

³³ Sarah Dufour et al., 595.

³⁴ Sarah Dufour et al., 596.

A study by Baumrind, Lazerele and Cowan³⁵ titled “Ordinary Physical Punishment: Is it harmful?” that comments on Gershoff’s study; looked at the positive and negative behaviours in children that were associated with corporal punishment. The focus of the study was Gershoff’s findings in 2002 that showed a strong association between corporal punishment and the child behaviour and experience. Baumrind, Lazerele and Cowan instead cautioned that identifying and measuring the true effects of corporal punishment is complex.

Evaluating the effects of corporal punishment requires drawing the line between punishment and abuse, which the authors believe is a difficult thing to do.³⁶ However, the authors were able to demonstrate that it is very important to focus on the frequency and severity of corporal punishment. Simply, how often or more harshly a child was abused the more likely they will exhibit some degree of aggression and other anti-social behaviour such as bullying and anger.

Presented below is an integrated table which summarises all the findings of literature reviews relating to the type of environment that may result from the application of the different types of parenting approaches and styles discussed earlier. These include Baumrind’s three parenting models, plus contributions by Gershoff, Pelmarus and Scarr, Greenspan and Shaffer and others.

³⁵ Diana Baumrind, Robert E Lazerele, and Phillip A Cowan, "Ordinary Physical Punishment:Is It Harmful? Comments on Gershoff " *Psychological Bulletin*, July 2002, 580-89.

³⁶ "Ordinary Physical Punishment:Is It Harmful? Comments on Gershoff " *Psychological Bulletin* (2002): 585.

Table 1: Parenting Approach, Authority and Styles

Parenting Approach	Parental Authority Dimension	Types of Parents
1. Authoritarian (Baumrinds)	Not warm but controlling	Abusive
2. Authoritative (Baumrinds)	Very warm very controlling	Non-Abusive
3. Permissive (Baumrinds)	Very warm not controlling	Non-Abusive
4. Un involved (Maccoby)	Nor warm nor controlling	Non-Abusive
5. Harmonious (Greenspans)	High warm moderate controlling high tolerance	Non Abusive

From this table, the status of parental cognition towards violence evidently formulates the type of environment a child is raised in. The identification of family environment typologies is imperative to develop social intervention programs resourceful and beneficial for parents.

From all the related literature reviews mentioned, it can be concluded that child discipline should focus on the parenting approach and style used and the degree of severity applied rather than the type of abuse. The situation and environments of families should be prioritised rather than the types of abuse used. Relatively, the focus should be on the cognitive and behavioural aspects of parents that shape the family environment which the child is brought up, not abuse.

While there is numerous amount of scholarly perspective on discipline using Baumrind's three parental approaches, there is a great need in Samoa to reconcile the need to protect the child at home while also maintaining discipline conformity. This study will seek

to improve our collective understanding of discipline and parenting skills in the Samoan context, especially with better integration of Baumrind's prototypes into a Samoan contextual framework. As mentioned above, the Samoan society and community has evolved and is facing new challenges as such. Perhaps, Baumrind's typology may better improve our people's understanding and knowledge about the issues we face in raising our children in our Samoan families. Moreover, it is the intent of this study to be able to develop an EFKS perspective on the Disciplining of Children in the Samoan Family and Context. In doing so, we need to examine the current status of child discipline practises in Samoa and what the bible says about child disciplining.

CHAPTER TWO

CHILDREN IN SAMOA

This chapter looks at the current status of children in Samoa, by reviewing and analysing national surveys and reports on children available from government ministries, regional and international organisations. This will be enlightened by biblical view on disciplining to provide a theological perspective on the issue of child disciplining. Understanding the current situation of child discipline point us back to the fundamental entity that holds Samoa's society which is the *aiga* or family.

2.1 Discipline in a Samoan Family

This section contextualize the issue of discipline within the Samoa family or *aiga*. The *aiga* is fundamental and core to the life of Samoans because it upholds the wholeness of life. It is a social institution and a concept which informs the life of the community in all dimensions.³⁷ It is the foremost environment where a child is taught and learns how to relate and respect others, and the kind of behaviour acceptable within the community.

A traditional Samoan immediate family consists of parents and children, and there is the extended family that includes relatives such as aunties, uncles, cousins, nephew and other close relatives. Therefore the *aiga*, is made up of those related by blood, close and distant, staying together and contribute collectively for the common good of the whole family.³⁸

Not all families are similar in terms of the number of people in a household, the wealth they possess and their way of living. Some families are huge, some are small, some families are

³⁷ Ama'amalele Tofaeono, "Eco-Theology: Aiga, the Household of Life; a Perspective from the Living Myths and Traditions of Samoa" (Thesis, World Mission Script 7, 2000), 32.

³⁸ Ibid., 33.

well off and some are struggling just to get the basic necessities in life. Some families have more well educated people than others, or even more employed people than others.

Several families run on the normal daily general directions and orders of the guardians and parents regarding its operation. That is, parents just give out orders and directions and children obey and follow. Yet, other families have actual sets of rules and guidelines more or less to monitor, control and discipline the family members especially children on how to live and obey. These rules and guidelines come with punishment if they are not done or more so rewards if they have been done in an appropriate manner. Whether punished or rewarded the fundamental idea behind all these is for a child to know how to choose between good and bad, make decisions and be disciplined.

The traditional Samoan *aiga* nurture and places children's disciplining in a very special way. "*O fanau a tagata e fafaga i upu, ao tama a manu e fafaga i fuga o laau*" literally translated as human children are fed with words whereas the young of birds are fed with the blossoms of trees.³⁹ Thus, children are entitled to be nurtured and disciplined with words of comfort and wisdom, promoting good thinking and positive behaviours.

The upbringing of Samoan children is not limited to the care of families alone. Samoan children are encouraged to attend, to observe, and to practice the Samoan cultural protocols and its dynamics within the village council meeting or '*fono a le nu'u*'. That is the cultural class room all Samoan children must attend. Such education provides a benchmark for understanding their sociological and cultural life worlds and reaffirms their sense of existence as a Samoan persona per se.

³⁹ Sr. Emanuela Betham, "Aspects of Samoa Indigenous Spirituality and Christian Spirituality and Spiritual Direction," (Spiritual Growth Ministry, 2008), 6. ; see also Kini, Mano'o Auimatagi Fa'asalaia'i Le'uo Avataeao Kato 'Ulu. *O Lou Ala I Malo*. (Auckland, NZ: Manoo Ulu 9 Ambleside Dr, Howick, 2000), 26-28.

The abovementioned traditional belief points to discipline as the responsibility shared by parents, elders, *matai* and the village hierarchy. The main purpose of discipline in the traditional context is to ensure the child is well informed of the boundaries between a child and parents, child and *matai*, child and child as well child and village.⁴⁰ This is more of a holistic approach targeting the relationship between the child and other parties of the Samoan family and village. This relationship is commonly known as '*va-fealoaloa'i*' (respectful relation) or simply '*va-tagata*' (person's relation). Upholding these boundaries is very important in maintaining strong ties and harmonious relationships within families and village environments.

There is a common saying "*o au o matua fanau*", literally translated as 'children are precious to parents'. The statement shapes the position of children within the Samoan *aiga*. It reminds Samoans that their culture and future depend on the upbringing of their children; that they ought to be nurtured and brought up well in a respectful, healthy and secure environment. Consequently, this saying '*o au o matua fanau*' appears to be the cause and reason for nurturing children verbally, '*fafaga i upu*'. The significance of spoken words is that they are sensitive and easily absorbed into the hearts and minds of humans when said. It is through words that most things are remembered, expressed, experienced, and lived.

2.2 Situational Analysis of Children

The increasing reports of child abuse in Samoa on the media, with either parents or caregivers as the perpetrators are of a major concern. If children are the future of this country and church, then is it appropriate to raise and discipline our children with force and physical assault? According to the Samoa Ministry of Women national survey 'Knowledge, Attitude, Behaviour Practices survey' (commonly known as KABP study), physical abuse include

⁴⁰ Tamasese, "Samoa Custom and the Rights of Children," 2.

slapping, throwing objects, dragging or beating, choking or burning, pushing or shoving and threatening a child with a weapon of any kind.⁴¹

The KABP provides baseline data on child protection practises, thus including disciplining behaviour existed in Samoa. The KABP study clearly identifies physical abuse as the most⁴² recognised form of abuse faced by children in Samoa through its findings.⁴³ The definition of physical abuse above clearly defines the different ways abuse was carried out. These findings indicate the majority of children in Samoa are disciplined using the 'authoritarian' approach, which is classified as abusive according to Baumrind's three models of parenting.

Another finding of the survey (KABP) shows that the majority of respondents strongly agreed that smacking is the acceptable way of disciplining a child when misbehaved.⁴⁴ This is in line with another finding of the same report that a high percentage of respondents admitted that they smack their children whenever they get angry.⁴⁵ Therefore smacking seems like the instrument used by most parents to discipline children. This is why Gershoff's in his survey discourage the use of physical punishment of whatever level of harshness. Gershoff's findings proved that physical punishment is effective only for a short time. So there is a possibility of the child misbehaving again after a while, and parents will again resort to more physical punishment to discipline the child. Consequently, Gersheff warned that the more frequent a parent smack a child, will lead to the increase in the harshness and severity of the smacking.

⁴¹ Ministry of Women, "Knowledge, Attitudes, Behaviour Practices Baseline Survey Report for Samoa," (Apia: Government Printing, 2004), 4.

⁴² Eighty nine percent (89%) of the total respondent of the KABP survey agreed that they experienced physical abuse in Samoa.

⁴³ Women, "Knowledge, Attitudes, Behaviour Practices Baseline Survey Report for Samoa," 2.

⁴⁴ Women, "Knowledge, Attitudes, Behaviour Practices Baseline Survey Report for Samoa," 4.

⁴⁵ Women, "Knowledge, Attitudes, Behaviour Practices Baseline Survey Report for Samoa," 2.

The 2006 Situational Analysis on the Status of Children in Samoa (commonly known as the SITAN report), a follow-up of the KABP concluded that hitting as way of discipline is widespread in the country⁴⁶. These solidify the view of the KABP report and the analysis that the authoritarian approach is widely practise in Samoa. The irony of the KABP findings however, is that the majority of respondents acknowledge that it was their normal practise to talk to their child when they disciplined him or her.⁴⁷ Although the above discussion point to the widely practise of the authoritarian approach, there seems to be a conversation or *talanoa* aspects which is one attribute of the authoritative approach. There seems to be an overlap of the two models, authoritative and authoritarian, in the context of Samoa. This '*talanoa*' aspect is the emphasis of this paper; it is the best possible approach that limits the use of physical abuse (anger) to discipline children.

Those found in the SITAN report to be the perpetrators were parents, teachers, relatives, church pastors and their wives.⁴⁸ The perpetrators mentioned are the ones with the authority to be role models and induced good behaviours for the children to imitate, as per definition of discipline by Pelmarus and Scarr in their study in Sweden. This does not mean that there is no love shown by the perpetrators. It is the nature of the authoritarian style of parenting that focus on strict limitation and control of children behaviours, but there is full of warmth and love behind all these. The authoritarian style usually resorts to the bible as the basis of their control and strict limitations.

2.3 What does the Bible say about Child Disciplining?

“Whoever spares the rod, hates his son, but he who loves him is diligent to discipline him” (Proverbs 13:24) The Bible clearly affirms that it is the responsibility of parents to love

⁴⁶ Government of Samoa, "A Situational Analysis of Children, Women and Youth," (Suva, Fiji: UNICEF, 2006). ; 2006. 87.

⁴⁷ Women, "Knowledge, Attitudes, Behaviour Practices Baseline Survey Report for Samoa," 30.

⁴⁸ Samoa, "A Situational Analysis of Children, Women and Youth," 43.

their children by disciplining them. A reverse reading of this proverbial statement testifies that parents who do not discipline their children, not only hates them but also do not love them at all. Nonetheless, the literate use of the word 'rod' to discipline is often misinterpreted, and leads to physical punishment and physical abuse. Such misinterpretation leads other to resort to the using of the rod as a mean to punish a child wrongdoings and correct misbehaviours, thus using this biblical statement as justifications for their actions.

One such form of physical punishment can be generally referred to as spanking. This is done to guide the child to certain behaviour and outcomes that are considered beneficial to the child's welfare but not to cause injury. The greatest concern with this form of discipline is the fact that there is no exact point to determine the extent or difference of physical punishment from physical abuse and vice versa. The severity of what constitutes reasonable and unreasonable physical punishment is not clearly defined.

Looking at the language propositions, the word rod is used with reference to the training or discipline of children, it is preceded by the article 'the', connoting that the usage is metaphorical. Such metaphorical usage can be misleading when literally translated. The word "rod" is translated from the Hebrew word '*shebet*' which means a scion, literally a stick for punishing, writing, fighting, walking, and ruling.⁴⁹ The most likely definition of the word in this context is a staff or shepherding stick that the shepherd uses to rule and punish the enemies. If the word rod is referred to a 'shepherding stick' then it would seem to indicate guiding and protecting.⁵⁰ Shepherds story in the bible do not beat their sheep, even Jesus is compared to a good shepherd. Sheep need a lot of guidance and protection for which the shepherd's rod serves them well. The shepherd can use the stick to protect the sheep from enemies and to guide them towards their destination. Therefore it is through this same usage of the rod by the shepherd the parents should imitate.

⁴⁹ S.R.Driver Francis Brown, Charles A. Briggs, *The Brown, Driver, Briggs Hebrew and English Lexicon*. (Peabody, Massachusetts: Hendrickson Publishers, 2010), 987.

⁵⁰ Nove Vailaau, "A Theology of Children," (2005).

The Hebrew word translated ‘discipline’ is “*muwcar*”.⁵¹ This can mean discipline, correction, or chastening. The terms discipline and punishment do not mean the same thing. It is possible to discipline someone by punishing, but punishing someone is not always an act of discipline and disciplining someone does not have to include punishing them. Child discipline can be done in various forms and methods. Widely practised methods of discipline by parents include teaching and giving instructions, demonstrating positive actions for children to adhere to and living by the commandments of God. This is reflected in the Ten Commandments in Exodus 20:12, "honour your father and your mother..." In return, parents also have the responsibility to teach their children about God's ways. This is well explained in Deuteronomy 6:6--9, "....keep these words I am commanding you.....recite them to your children...." This role of parents is evident and supported by the following passages:

- ✚ Hear my son your father’s instruction, and forsake not your mother’s teaching (Proverbs 1:8).
- ✚ Listen to your father who gave you life, and do not despise your mother when she is old (Proverbs 23:22).
- ✚ Children, obey your parents in the Lord, for this is right, honour your father and mother for this is the first commandment with a promise (Ephesians 6:1-2)

In the next chapter, I will be discussing the research analysis in depth and to elaborate on the *Talanoa* model per se

⁵¹ S.R.Driver Francis Brown, Charles A. Briggs, *The Brown, Driver, Briggs Hebrew and English Lexicon*. (Peabody, Massachusetts: Hendrickson Publishers, 2010), 416.

CHAPTER THREE

TALANOA MODEL AND RESEARCH ANALYSIS

This chapter presents the ‘*Talanoa* Model’ produced from literature reviews in chapter one, and from the existed national surveys and reports analysed in chapter two. The ‘*Talanoa* model’ will be the basis of analysis for findings presented in this chapter. The core of this chapter is findings from the views of individuals who are members and highly involved in the work of EFKS. In the absence of a study or survey undertaken to reflect the stand and position of the EFKS on this subject, the views of the different sample groups selected will be used to represent the position of EFKS for the purpose of this paper. In addition, extra information was collected from relevant government ministries to further clarify the issue of child disciplining.

The sample of thirty (30) parents were randomly selected from Malua Theological College, Faleata District, Vaimauga District, rural areas and those from Savaii who works in the FMFM II Government Building in Apia. The sample of thirty (30) children respondents primary schools and colleges in the urban area.

Presented herein are interviews conducted with eight (8) EFKS ministers and relevant government executives and senior representatives. The eight (8) EFKS Ministers interviewed include the Secretary of the Elder’s Committee and two other Elders who have served the church (EFKS) for more than thirty (30) years.. An interview was also conducted with the Secretary of the Samoa National Council of Churches who is also an EFKS minister together with four other ministers currently serving in Samoa (EFKS).

Due to the richness of the interview response, some data of the interviews especially those from government ministries are narratively presented. Hon. Tuilaepa Sailele

Malielegaoi, was also interviewed to provide a more in depth insight in the view of government with regards to this subject. The aim of this chapter is to answer some of the key questions asked in the introductory section of this paper.

3.1 *Talanoa* Model

‘*Talanoa*’ in Samoan is simply a dialogue or conversation between two or more parties. It is made up of two words, ‘*tala*’ which means stories or a saying, and ‘*noa*’ which indicates a continuous or endless process. It is a common term in the Pacific. Sitiveni Halapua⁵² smartly defined ‘*talanoa*’ as “frank expression without concealment in face-to-face dialogue. It embodies our understanding of the inner feeling and experience of who we are, what we want, and what we do as members of a shared community.” Therefore, ‘*talanoa*’ is not only a relationship building activity but it is also a capacity building process for the parties involved by learning from each other.

In regards this research paper, ‘*talanoa* model’ is based on the abovementioned perspective and understanding. It encourages parents to listen and understand their child’s needs and situation, in order to offer the best possible solution rather than resorting to abuse. It emphasises strengthening relationship between parents and children that not only connect them, but also enable both parents and children to respect and learn from each other. It operates in an honest, positive and forward looking environment, and conducted in a just and non-judgemental fashion. It is a two way communication process between parents and children, with parents controlling the *talanoa* process, as they are the ones with the experience, maturity and wisdom to guide and develop the young and vulnerable child.

⁵² Sitiveni Halapua, "Talanoa Process: The Case of Fiji," East West Center Pacific Island Development Program. 1.

3.2 Two Contexts: Old days and Nowadays

The perception of whether it is appropriate or inappropriate to discipline a child with punishment (any form from mild to severe) was core among all eight (8) EFKS ministers' respondents that were interviewed. When asked about their experience in their respective parishes and their views about the direction the EFKS is heading with regards to disciplining children, all respondents takes into consideration the two time periods: 1) their time as children referred to as the old days or '*matou taimi*' translated as "our (their) times" and 2) nowadays or today, referred to as '*tou taimi*' translated as 'your (author who is 31 years old) time'. The two time periods as they referred to are not only separated by time but also have two different contexts in regards to government laws and policies initiatives.

All interviewee refer to their time (around 1940s – 1960s)⁵³ as rough and the punishment they get from their pastors and parents were very harsh, painful and tough. They reflect on them memorably as an effective disciplinary measure. It include the using of fists, '*amo*', which is a hard flexible branch used to carry around an average of 30 coconuts each at both sides, or rather any object they can lay their hands on depending on the severe harshness of one's mistake. Rev. Lesā⁵⁴ also pointed out that other than the abovementioned experiences, their pastor even resorted to "*ako i fafo ma le fale*" translated as "throw out of the house" those who tested his patience and composure.

These different forms of beating / punishment were common in their times and was seen as the acceptable way to discipline children, either by school teachers, pastors or parents. To them, it was a valid act of discipline in a different era back in the 1900s when they were young, and it was a great way to discourage bad behaviours. The more severe they misbehave, the more interesting the discipline technique goes. The trust and bond between

⁵³ Depending on the age of the interviewees (ministers).

⁵⁴ Lesa, "Personal Interview: Child Disciplining."

parents, families and their minister was very strong, working together for the common good of the child's discipline.

This was best sum up by Elder. Matautia⁵⁵ that families, parents, school and even villages, perceived "*sasa*" or beating as inevitable in shaping a child's life. Elder Siolo⁵⁶ further explains that no one questioned why their child was beaten by the pastor or teacher at their times, but rather support this as a strategy for the betterment of the child. To these respondents this form of punishment was a contributing factor to the well behaved and respectful manners of the children in their times. According to Matautia, there was no major tension and fighting between schools in their times. He believes that the regular fighting between schools nowadays in public places is a result of the new transition in the way children are disciplined.⁵⁷

Nowadays, Samoa is going through a time of transition whereby, for example; corporal punishment is prohibited in schools and any teacher found to be in breach of this risk losing their jobs. So far, methods to discipline children are evolving progressively, with bodily punishments being abandoned in favour of other forms as opposed in this research. A lot of changes occur together with time in regards to government initiatives targeting the development and protection of children. These changes however has a great impact of affection within us, affecting the environment the EFKS operates. According to the head of the Children Division in the Ministry of Women, Mrs Apelu, a lot of changes occurred especially since 1994 when Samoa ratified the Convention on the Right of the Child, commonly known as CRC under the umbrella of the United Nation. Progress in the

⁵⁵ Rev Elder. Faauuga Matautia, "Personal Interview: Child Discipline," (Pastor's House: Tulaele, 6th December 2013).

⁵⁶ Rev Eleder. Siolo Tauati, "Personal Interview: Child Discipline," (Pastor's House: Apia Uta, 14th March 2014).

⁵⁷ Matautia, "Personal Interview: Child Discipline."

development of children is not only spearheaded by government, but there is also the involvement of Non-Government Organisations commonly known as NGO's.⁵⁸

These NGO's play the role of shadow agencies and are very effective in not only advising and pressuring the government on certain issues, but they are also active service providers such as the Samoa Victim Support Group who mainly deals with cases of victims of abuse. From the Government side of things, there is the National Policy for Children and other child protection policies and plans that have been developed and implemented. In relation to other partners, there are timely and effective responses by government agencies in dealing with children matters, ensuring that they have enough qualified people and resources in government to deal with such sensitive issues.

In regards to the existing laws protecting children, there is the Infants Ordinance Act 1961, Crime Act 2013, Family Safety Act 2013, Education Act 2009 (Compulsory Education), and other related policies. The Ministry of Women is still pushing for the passing of the Child Care & Protection Bill which will be the first specific law for children in Samoa. These laws together with the ratification of the Convention on the Right of the Child in 1994 by the Samoan Government will contribute to the emergence of the legal protection framework for children.⁵⁹ Since the ratification of the Convention in 1994, the Government of Samoa through its annual budgetary allocations continues to provide financial and technical support for different developments in relation to the work of children in Samoa.

The above mentioned initiative by government, do has an effect on the current context in which the EFKS operates in or is part of as mentioned. According to Rev. Elder Tauati, migration and/or urbanization together with the human right movement has a great impact on

⁵⁸ Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

⁵⁹ Ibid.

families and his role as a spiritual leader.⁶⁰ People tend to move to the urban area with the intention of educating their children in quality schools in the urban town areas. Therefore, the focus of these parents is for their children to get good education, that's all. These parents do not want the pastor to beat their children according to Tauati; they see their children as too precious and their priority is for them to have good education. Human right and a child's right are upheld. These changes take away that trust which was there in the olden days between parents, families, school teachers, villages and the pastor's in shaping a child's life and discipline.⁶¹

However, even though all ministers interviewed talks highly of their times and the way they were disciplined, but they also all agreed that it is time for a change as we are in a totally different context. This is a very important finding within this project, especially from the decision makers and leaders of the EFKS churches. They all referred to the old ways of beating children in a severe level, that this paper refer to as physical abuse as irrelevant and out of date, ineffective, and not appropriate for today's situation and context. To them, we ought to encourage a safer modern approach of parenting that embraces the differences between old days and nowadays and recognizes that as time changes, so too does the approach and expectation. Ultimately, no two generations can be identical, and we often make the mistake of trying to merge two generations together. Like the Samoan saying, '*o le fuata ma lona lou*', literally translated as 'each harvesting has its own long stick to harvest'. It simply means that different context and settings needs different and relevant approaches and styles.

In Elder Matautia's own words, "*...o aso ia o le sasa sa faaoga le laau, ao aso nei o le sasa i upu ma tala.....*" translated as "in the old days we use the rod to beat, today we beat

⁶⁰ Tauati, "Personal Interview: Child Discipline."

⁶¹ Ibid.

them with words....”.⁶² Elder Soti⁶³ also stress on the importance of the Samoan saying, “*o tama manu felelei e fafaga i fuga o laau, ao tama tagata e fafaga i upu ma tala*”, literally translated as, “ young birds are fed with flowers, but human’s offspring are fed with words”. They believe it is time for a change in the way we discipline our children. It is time for us parents to teach our children with words of wisdom from the bible. We can never teach our children with the right words unless we listen to their needs, and then select the right words that suit their problems and situation. There is always that dialogue between parents and a child, the child listen and obey, the parents also needs to listen to their childrens’ needs then teach, guide and lead.

Apart from the severe beating or physical abuse that all respondents see unsuitable for today’s context, the majority still believe in mild smacking that this paper refer to as physical punishment. This mild smacking according to ministers respondents include ‘*omiomi*’ that can be translated as a soft push that is done continuously (authors translation), “*sasa le popo*” translated as a buttock mild smack, ‘*sasa fuafua*’ translated as ‘cautious smacking’, and ‘*sasa alofa*’ translated as smacking out of love. These were supported by MWCSO Qualitative Survey 2002 findings according to Mrs. Apelu, conducted under the Child Protection Program by the Government of Samoa. The study found out that the Samoan people in general do not believe that physical discipline is abuse, if ministered with the intent of instructing the child in the ‘proper ways’.⁶⁴

Apart from the majority of ministers respondents that agree to mild smacking only one respondent disagree. Elder Tauati, clearly state that any kind and/or level of beating do not do any good to a child or solve anything.⁶⁵ According to Tauati’s response, it seems that

⁶² Matautia, "Personal Interview: Child Discipline."

⁶³ Rev. Elder Kerisiano Soti, "Personal Interview: Child Discipline," (Pastor's House: Sogi, 18 th April 2014).

⁶⁴ Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

⁶⁵ Tauati, "Personal Interview: Child Discipline."

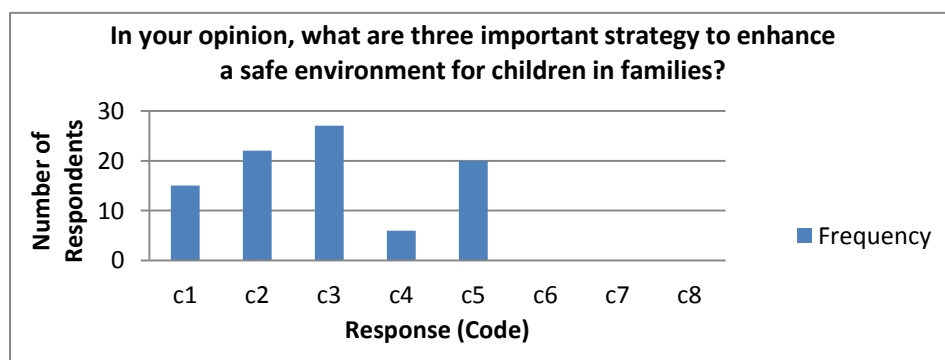
even mild beating is an ineffective way of discipline. This was also the view of the Ministry of Women according to Mrs. Apelu, despite the result of the Child Protection Qualitative Survey 2002 they carried out in 2002, Mrs. Apelu argued that the Ministry of Women believes that any sort of abuse and even mild physical punishment should never be part of children discipline.⁶⁶

The reasons behind the Ministry of Women and Rev Elder Tauati's opposition to any sort of smacking as a way to discipline are the negative effects it can impose on children. Any kind of physical punishment can lead to a child feeling sad, frightened, and lonely and feel unsecure in relation to other people. With many social and legal changes to the context of Samoa, in which the EFKS operates and is part of, how can we contribute in creating a safe environment for our children?

3.3 Safe Environment for Children at Home

As per Baumrind's models presented in chapters one and two, the 'permissive parents approach' promotes independent living and freedom to her/his children. 'Authoritarian parents approach' practises a one way communication and strict control on children behaviour, while 'authoritative parents' offer a two way communication between parents and their children.⁶⁷

Figure 1



⁶⁶ Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

⁶⁷ Baumrind, "Effects of Authoritative Parental Control on Child Behaviour." 887 – 907.

c1	Should not beat and embarrass children.
c2	Teach children of Samoan culture and values.
c3	Promote the spiritual life of children.
c4	Well established strategies to solve issues within families.
c5	Parents should hold on to their children, and treat all children equally.
c6	Other reason(s) _____
c7	Don't know.
c8	Reject.

According to the thirty (30) parents' respondents to Questionnaires in Figure 1, the three (3) most important strategies to enhance a safe environment for children are 1) promote the spiritual life of children, 2) teach children Samoan culture and values, and 3) parents should hold on to their children and treat them equally. Out of the thirty (30) parent's respondents, twenty seven (27) agreed that promoting a child's spiritual life is the upmost strategy to enhance a safety family environment for them. From the parents' point of view, a good child has to have a strong spiritual life. It seems that a child with a strong spiritual life makes a parent happy, thus making that parent – child relationship healthy and safe. This is true in terms of a child upholding spiritual values such as honesty and obedience, stipulated in the Ten Commandments Exodus 20:12, "Honour your father and your mother..."

Conversely, there is always the other side of the coin that can show the ideology of such a response. The majority of parents' respondents point to the spiritual guardians of children as the one responsible for shaping children to become good children in families. As the author is a member of EFKS, this put the sole responsibility of raising the child's spiritual life in the Minister's care. According to Rev. Lesā, the spiritual being of a child is the responsibility of both parents and the minister. The minister plays his role during Sunday

school periods and other church activities, while parents have their say during their evening devotions and other family times.⁶⁸

However, nowadays mostly both parents work in order to make a living and to make ends meet within a family, leaving the children under the care of a nanny or a family member. This style of living has a very obvious short-fall. The children will miss out spending quality time with their parents while they are both working and being ignorant of the importance of both parents presence, as vital to the positive upbringing of their own children.

From the same graph in Figure 1, it is important to note that only fifty percent (50%) of respondents believe that not beating a child creates a safe environment for children in families. In simple terms, 50% of parents support beating as a way to discipline a child but the other 50% do not support beating. On top of this, response c1 is not among the top three (3) most important strategies for a safe environment for a child in families. Such an analysis reaffirm the fact that EFKS parents see “not beating and not embarrassing children” as an important way of developing a secure family setting for a child.

Therefore the two responses correlate an image of parents pushing their children to be spiritually developed and accept beating as part of their upbringing. This was reiterated by the Prime Minister in our interview that we have to look at the bible for ways to discipline and develop our children, especially the book of Proverbs that point to disciplining with the rod as a must for a child.⁶⁹ In reference to Baumrind’s model, this is in line with the authoritarian model that relies on the bible as the guide to the child’s life, and resorting to punishment as a result of disobedience.

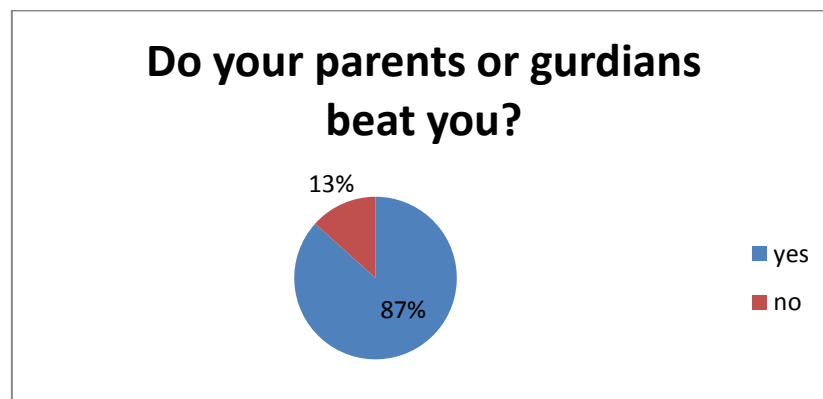
⁶⁸ Lesa, "Personal Interview: Child Disciplining."

⁶⁹ Malielegaoi, "Personal Interview: Child Discipline."

The above analysis clearly shows that parents do not think that not beating a child can develop a safe environment for them. The majority of parents believe that the three most important ways to develop a safe environment for children in families according to the findings are: 1) enhancing a child's spiritual life, 2) teach children cultural values and 3) for parents to hold on and raise their own children themselves.

3.4 Occurrences, Causes and Effects of Beating Children

Figure 3



Of the thirty (30) children respondents, figure 3 clearly shows that 87% experienced physical punishment within their family circle, either by parents and/or guardians taking care of them. This is a very high percentage, which solidify that such practice or beating regardless of whether it is mild or severe still exists within the EFKS. Before analyzing the impact of beatings on the children, it is important to identify the kind of punishment and how it is carried out according to the parent's questionnaires findings in Figure 4 & Figure 5.

Figure 4

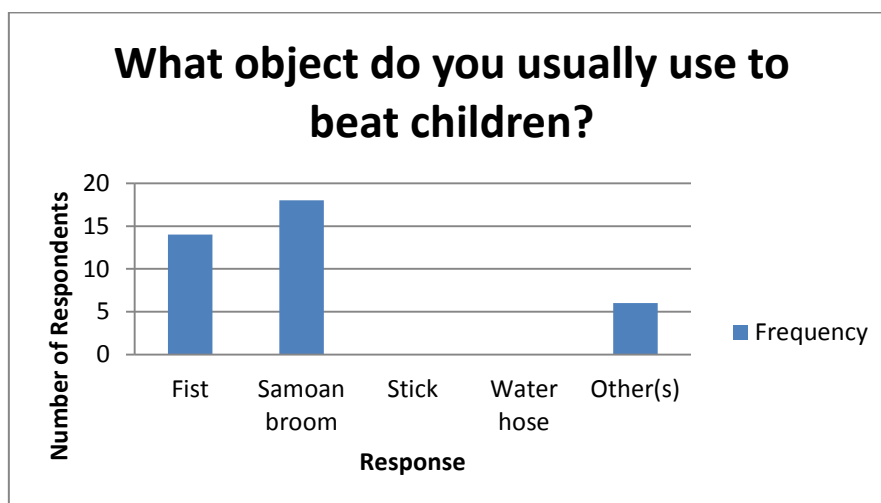


Figure 5

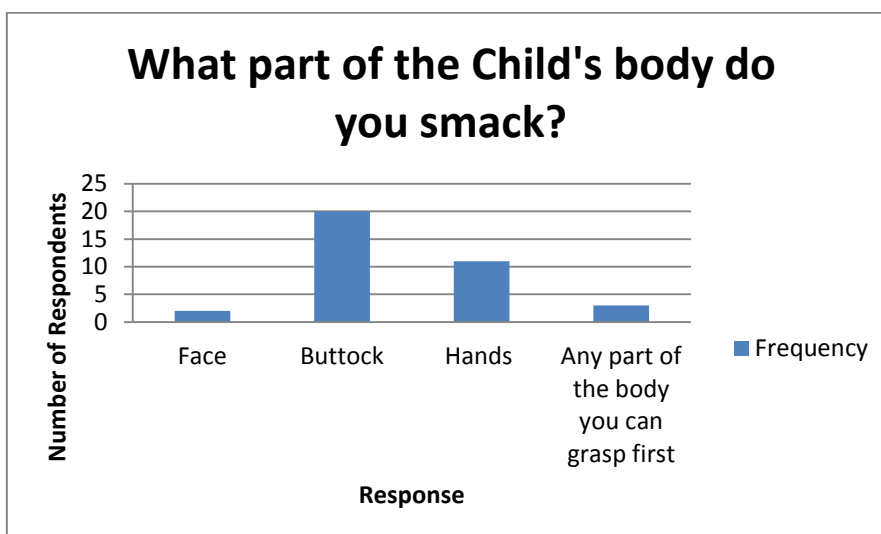
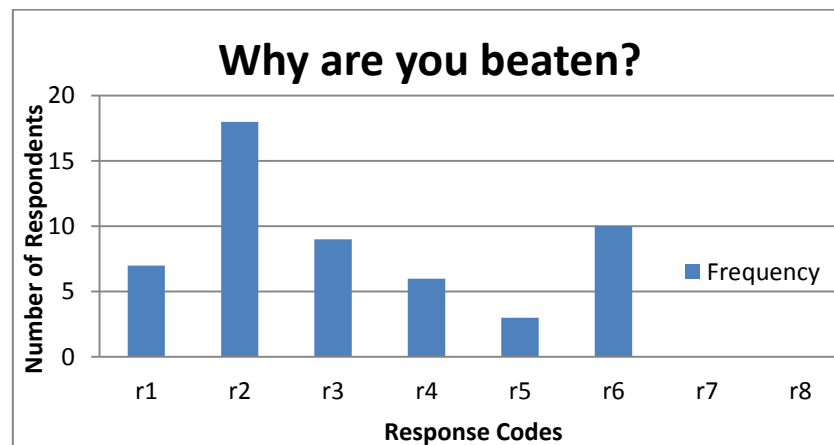


Figure 4 and Figure 5 clearly shows that the majority of parents' respondents use the Samoan broom and their fists to physically punish their children. Children are mostly hit on the buttock and hands. This is a common way of punishing children within families. Only a low number of respondents report smacking a child's face, which is a sensitive part of a child's body, as it contains the person's brain.

Now it is clear from figure 3 that beating still exist according to 87% of children's respondents whom we can called victims. Figure 4 from the parents respondents tells us that parents or perpetrators usually use the Samoan broom and/or fist, and the most target areas of these punishment is the child's buttocks and/or hands. So why do parents beat their children?

Figure 6



r1	Naughty
r2	Disobedient
r3	Do not perform assigned tasks.
r4	Don't study.
r5	Escape to play with other kids without asking
r6	Do something that upset parents
r7	Other reason(s) _____
r8	Don't know

From the children's questionnaire findings in figure 2, most children respondents agrees that they are beaten mostly because they were either disobey or do something that upset their parents. The majority of the ministers interviewed also agree that disobedient was

also the main reason they beat children. Other minister interviewee put forth other minor wrongdoings such as swimming and making loud noises on Sundays.

Rev. Leau even raised the issue of cultural misinterpretation as one reason. Leau mentioned a case in New Zealand that was very popular on television program 60 minutes and on the net, about juvenile detention rehabilitation: Discipline Trust Service run by a Samoan woman to discipline young Samoan offenders. The woman used beating as a way to discipline, and she refer to it as a cultural way of disciplining. She was charged, convicted put in prison.⁷⁰ Elder Soti also seek the importance to conduct a further research on culture and physical abuse as a way to discipline as it is an important issue.

Elder Soti touch on the “rod to discipline” as mentioned by the book of wisdom as a justification to beat and how to discipline a child. This claim by Elder Soti was also mentioned by Elder Matautia. However, Soti explains that we have to understand that the bible did not say to beat the child severely. Therefore, we must beat our children to discipline with love and care.⁷¹ This is a very important note, as it looks like some parents keep referencing the literate interpretation of biblical quotes as justifications to beat and abuse their children.

According to the Domestic Violence Unit in the Ministry of Police⁷², most cases of child abuse with parents as the perpetrators are mainly caused by alcohol and parental disagreement and tensions. These tensions are usually triggered by economic hardship caused by too many families’ obligations and church commitments. In addition, Mrs Apelu of the Ministry of Women programs found out that children are physically abused and punished

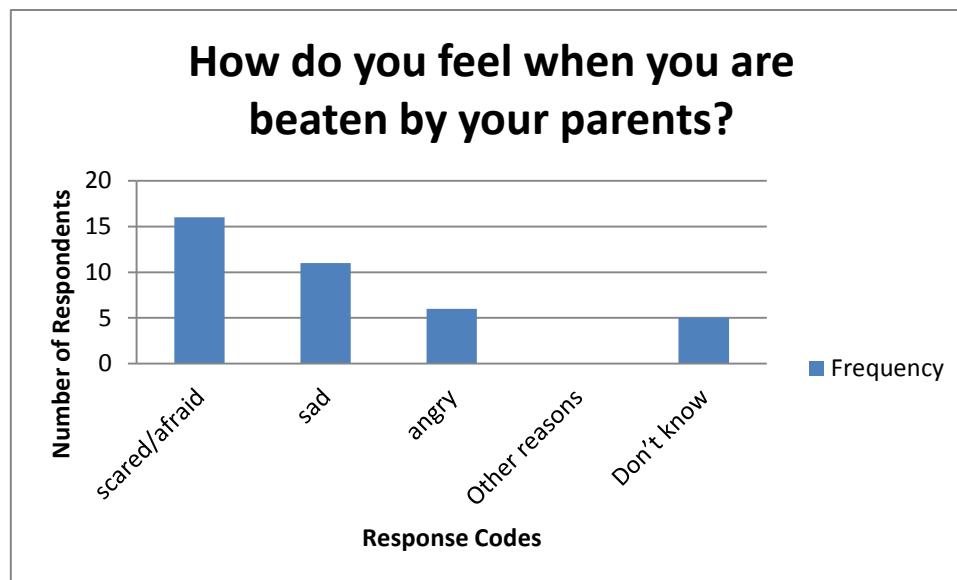
⁷⁰ Rev Reupena Leau, "Personal Interview: Child Discipline," (Malua Theological College: Malua, 12th March 2014).

⁷¹ Soti, "Personal Interview: Child Discipline."

⁷² Domestic Violence Unit, "Personal Interview: Child Discipline," (Ministry of Police Office: Apia, January 20th 2014).

because of something they (children) do, and adult smack them to be disciplined. Corporal punishment was most often administered when the child did not do their homework, stupid or lazy.⁷³

Figure 7



When children in Figure 7 were asked by the questionnaire about how they feel when they are beaten by their parents, sixteen (16) respond that they feel scared and afraid. The second highest response was sadness and is followed by anger. These feelings as make known by the children were further elaborated by Elder Soti. A child's psychological development and capabilities can be minimized and slow down by abuse. Soti believes that a child's learning capabilities can never be fully explored if the child is beaten or abuse.⁷⁴ This was also the experience and observations by Elder Tauati in his parish, children who are free and not beaten tend to do well and succeed in the academic arena. While children who are beaten and abuse in their families tend to fail and unsuccessful in their educational strive.⁷⁵

⁷³ Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

⁷⁴ Soti, "Personal Interview: Child Discipline."

⁷⁵ Tauati, "Personal Interview: Child Discipline."

On the government side, Mrs Apelu of the Ministry of Women explains that through their programs and research they did, they were able to identify some effects of abusing children. One negative effect is that it changes the behaviour of children and can result in bullying by these children in later years. Other effects include psychological problems as mentioned above, and the worst case scenario child death. Macro consequences of abusing children take account of burdening resources through legal cases and systems, bad image of Samoa to tourist and the world and a possibility of violent leaders in the future.⁷⁶

3.5 Healthier Ways to Develop and Discipline children

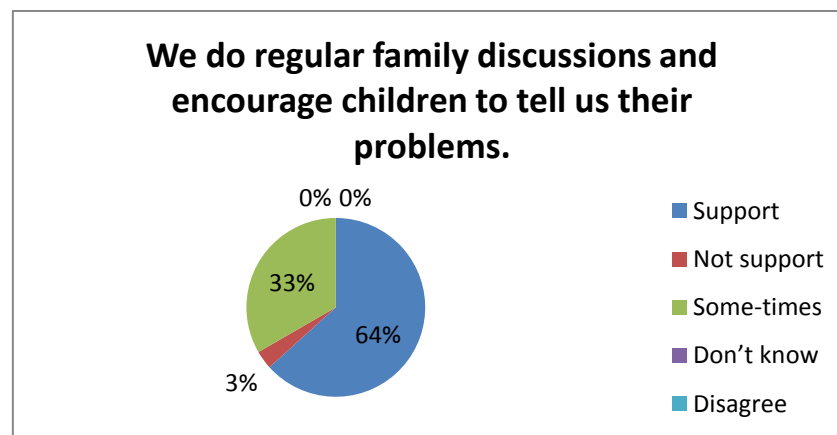
The majority of church ministers' respondents see family as the unit that should be well established and better organized for the improvement of a child's life. This is not a surprising result as this is the first surrounding and learning environment of any child. A family is where that parent- child's relationship and trust is developed, established and nurtured. Most ministers point to the parent's relationship and understanding with their child as a vital part of their upbringing. Children should feel the warmth and love of parents towards them. This love according to most ministers' respondents is shown by their commitment towards their duties as parents.

The child – parent dialogue was also a common solution from ministers, and they put bold emphasis on the importance of families evening devotions which is slowly disappearing. According to minister's respondents, this is the time where parents and their children come together before God, and is where that bond becomes stronger. It is also a time of sharing between parents and children on family matters and way forward. It is also the opportunity for discussing family issues and problems, and for parents to advise their children on academic and spiritual life.

⁷⁶ Apelu, "Personal Interview: View of the Ministry of Women on Child Discipline."

There was also a common perception among ministers as mentioned above that it is time to change the way we discipline our children. Most raised their support and upholding government laws and policies that protect children from abuse, as our children are dear and future of our nation and church. However, the majority also believe in maintaining mild smacking as there should be some form of control for our children's behaviour. To some respondents, change in time and laws with the influence of human rights, urbanization and technologies is inevitable and we as church should try to abide by. Elder Matautia nicely sums it up, he believes that beating children as a way to discipline was appropriate and applicable to the context of their times. As for today's context in regards to policies and legal obligations, we have to abide by it because both children and parents mind-sets are shaped by these socially constructed practice and ideas.⁷⁷

Figure 8

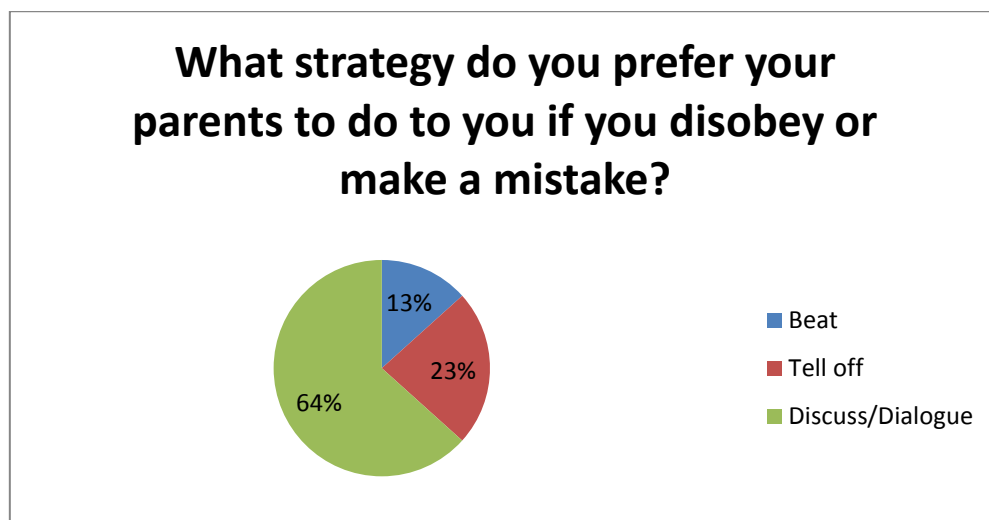


According to parents' respondents to questionnaires, 64% agree that they do family dialogue with their children. They also use this opportunity to encourage their children to disclose any problems they are facing. This is in line with the minister's proposed solution of encouraging evening devotions within families. These evening devotions were core dialectic means of communication and understanding between parents and children.

⁷⁷ Matautia, "Personal Interview: Child Discipline."

This result is also related to Figure 1 where parents see's development of the children spiritual life as the upmost strategy to enhance a safe environment for them in families. Therefore, the spiritual life of children is not the sole responsibility of church ministers, but also families through evening devotions. What do children think as the preferable mechanism to discipline them?

Figure 9



According to children's respondents to questionnaires, when asked about the preferred strategy they want their parents to discipline them when disobey; the majority agreed to dialogue or discuss. This result is equilibrium with the perception of parents as mentioned in figure 8 above, that they do family dialogue with their children. This shows the mindset of both parents and children on the issue of disciplining children and how it should be done. This brings to light what Elder Matautia raised earlier that the mind-set of parents and children of today are socially constructed by the legal obligations within our current context.⁷⁸

This means that the mindset of different time period changes according to its environment and context. New legislation and policies change the way people behave and

⁷⁸ Ibid.

think. Parents are well cautious of the new laws such as the Family Safety Act and its restriction and penalties. Children are aware of their rights, thus creating a new whole mentality among both parents and children. However, it is within families where the key to well parental and child relationship is build and nurtured.

This brings to light Proverbs 19:18: “Discipline your children while they are young enough to learn. If you don’t, you are helping them to destroy themselves”⁷⁹. In simple terms, parents who spoil their children do not have the best interest of their children at heart. This is the equivalent of the Samoan sayings, ‘*e iloa gofie fanau e ola i le faatonuga e amio pulea*’. It simply implies that you can always tell children who have been well taught with words are well behaved and show good manners.

As mentioned in chapter two, this is also the cultural command of how to discipline a Samoan child, ‘*o tama tagata e fafaga i upu ma tala*’, meaning that sons and daughters should be taught, fed and discipline with words of love and wisdom. Children are clear about their roles in relation to their parents as stipulated in the Ten Commandments; they must “honour and obey”. On the other hand, parents have their role to discipline their sons and daughters with words of wisdom to guide their ways and lives. Therefore, parents must be able and willing to listen to the needs and feelings of their children, in order for parents to understand their children’s situation; and offered the best possible words of advice and comfort. Only the children know their problems, issues and needs better than anyone else. Therefore, this parent – child ‘*talanoa*’ or dialogue is very important in not only the development of the child, but it also holds ties within the ‘*aiga*’ or family stronger. Both parents and child have responsibilities to play, the child listen and learn from parents, the parent listen to the child’s situation and teach / guide.

These key findings illustrate the image of today's context, causes and effects, and the clear opinions of key stakeholders (parents, children, church leaders, government). From these findings we can put together possible solutions or recommendations, and a way forward in pursuing better and effective ways to discipline children within families.

CHAPTER FOUR

CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusion

Children are a blessing from God. They are regarded with utmost importance in families, villages, communities and church in Samoa. They are raised and nurtured in various ways to shape their contributions to the future of Samoa. It is in this accord that this research was based relative to the issue of child discipline in the context of the Samoan family that could be recommended to be the most applicable and best approach for Samoa.

Baumrind's three model approach of what constitutes as good parenting skills is generally practiced and exists in all areas of the world. Baumrind together with Gershoff agree that the 'authoritative approach' is the best and safest approach to discipline and develop children in any society. Evidently, such is similar to the results and findings of this research work, as it is widely accepted and valued from the perspective of the EFKS. The existence of the dialogue or '*talanoa*' aspect of the authoritative approach is the preferred approach for EFKS. This is equally supported and practiced in the traditional Samoan families and communities, and certainly respects and complements the national legislations of Samoa in the protection and caring for children in Samoa.

The parent-child dialogue is very important in the early stages of a child's life and must progress as the child grows older. The continuous directives of parents will enable a child to know his/her boundaries and guide relationship with others, and in accordance to the Bible reflects what is written in Proverbs 22:6, "Train children in the right way, and when old, they will not stray". The '*talanoa*' model also recognises the fact that parents also learn a lot from the *talanoa* process. The learning process is a two way process between parents

and children and not just from the parents to the children. How to develop and pursue this ‘*talanoa*’ model further lies and depends on many factors. Pelmarus and Scarr defined discipline as the behaviour by an authority to induce change in the behaviour of a subordinate.⁸⁰ It is within this essence that any effort or focus to develop an effective and practical solution to child discipline in Samoa or around the world lies mainly in the hands of those with authority.

However, in the lifetime of Samoans, smacking to discipline is inevitable and will forever be present within the Samoan society. It is part of the authoritative approach and control that is naturally practiced in Samoa and also widely around the world by those with authority. The aim therefore is to promote and develop a change of mind-set in those with natural given and accepted authority in societies. (i.e.) There should be a change in attitude and mind-set towards nurturing and disciplining children. They must transform and learn to adopt the ‘*talanoa*’ model’, free of cost and can give maximum benefits to children, parents and all members of society. It is evidently the most effective child discipline model suitable for Samoa.

4.2 Recommendations and A Way Forward

With the above concluding statements, this paper provides the basis and/or basic argumentation for a discussion forum for further consultations with key stakeholders and EFKS members. Although child discipline is a well-known topic, there is limited writings and research conducted within the EFKS on the issue; thus requesting expanding of this research to a macro level with theological inference and analysis. It is the vision of this project that this initiative could lead to the development of a Framework or Policy on Children Development for children in the EFKS. Such an initiative would ensure resources

⁸⁰ Pelmarus and Scarr, "How Parents Discipline Young Children Cultural Comparisons and Individual Differences," 3.

and material will be allocated for the development and protection of EFKS children; whom this paper believes holds the success of tomorrow.

As ‘understanding’ is a very important element of the ‘*talanoa*’ process, EFKS parents and church ministers should be well informed to lead by example. Hence, this paper could be used as a discussion paper in forums such as EFKS ‘*Fonotele*’ or EFKS Annual General Meeting, EFKS Youth Week, EFKS Church Ministers retreat and even as a theme for White Sunday. A special time on EFKS TV and other public television TV1 and TV3, plus discussions on radio stations of the importance of ‘*talanoa*’ or dialogue between parents and children are core awareness programs to be carried out. The main idea is to promote to parents the need to adjust their behaviour/attitude and style of talking to the level of behaviour that the child possesses in bad times, rather than resorting straight to abuse.

Furthermore, it is recommended that there should be a parenting skills or child discipline skills course for theological students in Malua Theological College. This course should explore the negative psychological effects of abusing and punishing children. It should also touch on the different parenting approaches such as the three models developed by Diane Baumrind, and contextualising it to the Samoan context. This course will be a good training ground for future EFKS church ministers, and future decision makers of the church. From this course, church ministers will have basic skills to conduct their own parish awareness consultations on parenting skills. Relevant workshops and funding could also be prepared and implemented by relevant government ministries.

These programs should target how to limit the use of excessive force to discipline children, but rather try understanding their children situation through dialogue and ‘*talanoa*’. More importantly, more EFKS church ministers will understand the negative effects of physically abusing children, and the benefit of fostering a healthy parent-child relationship. From this, we can help minimise child abuse within families and societies, and at the same

time protect parents and church ministers from breaching government legislations that prohibit child abuse. All in all, our children are so precious and must enjoy a peaceful and non-violent environment.

Appendix A

SAMOAN AND ENGLISH LETTER OF CONSENT FOR INTERVIEWS Maliega mo le Faatalanoaga

PEPA: VAAI A LE EFKS I AUALA E AOAIOINA AI FANAU I TOTONU O AIGA SAMOA.

O faamatalaga uma e tuuina mai I lenei faatalanoaga o le a matua malu puipuia ma e le faaogaina I se tasi lava galuega poo tusitusiga, sei vagana ai le pepa pei ona talosagaina. E talitonu o le a aoga lenei pepa ma le faasoa mai, I le tuufaatasia o ni taiala aua le faaleleia atili o le va o matua ma fanau ma lo latou aoaoina I totonu o aiga i le EFKS ma le atunuu.

E faaleoina le agaga faafetai tele mo le taimi taua ua faaavanoaina mo lenei faamoemoe, aemaise le tomai faasoa mai. O le tatalo, faamanuia le Atua I tiute ma faiva, aemaise le soifua valaauina I soo se tafa o galulue ma faaogaina ai le soifua.

Ma le faaaloalo.

Filemoni Crawley: _____

Susuga/Afioga: _____

LETTER OF CONSENT FOR INTERVIEW

PAPER: EFKS PERSPECTIVE ON DISCIPLINING OF CHILDREN IN SAMOAN FAMILIES

All information from this interview will be strictly confidential, and will not be used in any other purpose rather than this paper as requested. I hope this paper and your valuable contribution will develop effective plans for the enhancement of valuable parent – children relationship within families of the EFKS and Samoa.

I would like to acknowledge with great appreciation your time and valuable experience shared for this undertaking. May God bless you in duties and all your future endeavours.

Yours truly,

Filemoni Crawley: _____

Mr/Mrs/Rev: _____

Appendix B

INTERVIEW GUIDING QUESTIONS IN SAMOAN AND ENGLISH

1. Vaaiga lautele I le taua o fanau I totonu o aiga, nuu, atunuu ma le Ekalesia.
- Significance of children in families, village, church and nation.
2. O faatupulaia poo faaititia sauaga o aafia ai fanau?
-Is child abuse increasing or decreasing?
3. E talafeagai le faaogaina o upu malolosi, sasa ma isi auala e aafia ai le tino ma le mafaufau o fanau o se auala e aoaoina(Discipline) ai?
-Is physical abuse, verbal abuse and other kind of abuse that mentally affect a child an effective way to discipline a child?
4. O a ni mafuaaga e sauaina(physical abuse) ai fanau e matua? Mafuaaga I matua, ma mafuaaga I fanau.
-What are some of the reasons for parents to physically abuse children? Reasons from parents and from a child.
5. O a ni aafiaga o nei sauaga I le tamaititi ma le Malo? What are the effects on the child and government.
6. O a ni auala talafeagai ma le aganuu ma le faakerisiano e ao ona faaogaina e matua e aoaoina ai fanau ese mai sauaga?
-What are some of the appropriate strategies to discipline a child other than abuse but in line with Samoa's culture and Christian values?
7. O a ni tulafono patino I le puipua o fanau mai le sauaina e matua?
-What are some existing laws and policies protecting children from parental abuse.
8. Afai o iai tulafono, ae aisea e iai pea sauaga faasaga I fanau I totonu o aiga?
-If there are laws and policies protecting children, why does violence against children in families still exist?

Faafetai lava. Thank you.

Appendix C

SURVEY CHILDREN QUESTIONNAIRE

FAAMATALAGA O LE TAGATA O LOO FAATALATALANOA/ Respondents Background information.

Aso:

Vasega i le Aoga/ Class in school

Igoa o le Aoga / Name of school

R1. Nofoaga Nuu / Village:

R2. Aofaiga o Tamaiti i le Aiga (E toafia tamaiti o le tou aiga?)

Number of children in Family (How many children in family?)

Tausaga/Age		
	Tama/Male	Teine/Female
0 – 3		
4 – 6		
7 – 10		
11 – 15		
16 – 18		
AOFAI / TOTAL		

R4. Kenera/Ituaiga / Gender

Tama/ Male

☐

Teine/Female

☐

R5. Tausaga/Age

<i>Tausaga/ Age</i>	✓
8 – 10	
11 – 13	
14 - 16	
17 – 18	

R7. Ekalesia / Denominaton

<i>Ekalesia</i>	✓	<i>Ekalesia</i>	✓
EFKS / CCCS		Aso Fitu/SDA	
Katoliko/Catholic		Faalapotopotoga a le Atua	
Metotisi/Methodist		Ekalesia Nasareta/Nazareth Church	
Egelani/Anglican		Ma isi / Other(s)	

R8. O e Aoga? Are you attending school?

loe / Yes

☐

Leai / No

☐

VAEGA I: PUIPUIINA O FANAU I TOTONU O AIGA

Part I. Protection of children in Families.

1. E to'afia tagata o lou aiga? How many people in your family?
 - ☐ 2 – 8
 - ☐ 9 – 15
 - ☐ Ova atu ma le 15 tagata / More than 15.
2. O ai o lo o vaaia oe I le taimi nei? Who is currently looking after you?
 - ☐ Matua / Parent
 - ☐ Aunty/Aunty
 - ☐ Uncle/ Uncle
 - ☐ Matua o ou matua (grandparents)/ Grandparents
3. E faigaluega ou matua/ le o lo o vaaia oe? Are your parents / guardian employed?
 - ☐ Na o lo'u tina / Only my mother.
 - ☐ Na o lo'u tama / Only my father
 - ☐ Laua uma / Both
 - ☐ Le o lo o vaaia oe / Guardian or caretaker
 - ☐ Leai se isi e faigaluega / No one employed.
4. E masani ona tou talatalanoa ma ou matua/le o loo vaaia oe? Do you usually talks with your parents / caretakers?
 - ☐ Ioe / Yes
 - ☐ Leai / No
5. E faigofie ona e talanoa I ou matua/le o lo o vaaia oe I mea e te mana'o ai po o faafitauli foi? Is it easy to talk to your parents/ caretaker about what you need/want and problems/issues?
 - ☐ Ioe / Yes
 - ☐ Leai / No
6. E sasa oe e ou matua/le o lo o vaaia oe? Do your parents and guardians beat you?
 - ☐ Ioe / Yes
 - ☐ Leai / No
7. Aisea e sasa ai oe? Why are you beaten?
 - ☐ Ulavale / Naughty
 - ☐ Faalogogata / Disobedient
 - ☐ Le faia feau e fai atu e fai / Do not perform assigned tasks
 - ☐ Le faia meaaoga / Do not study
 - ☐ Sola e tafao ma taaalo ma isi tamaiti / Escape to lay with other kids without asking.
 - ☐ Fai se mea sese e le fiafia ai matua / Do something that upset parents
 - ☐ Ma isi _____ Other(s) _____
 - ☐ Ou te le iloa / I don't know.
8. O a ni ou lagona pe a sasa e ou matua? How o you feel when you are beaten by your parents?
 - ☐ Fefe / Scared
 - ☐ Faanoanoa/ sad
 - ☐ Ita / Angry

- ☐ Ma isi _____ / Other(s)
☐ 56il a le iloa / I don't know

9. E ese mai le sasa, o a isi mea e fai ia oe pe a e le faia le mea e mana'o ai ou matua/le o lo o vaaia oe? Other than beating, what do your parents/ guardians do when you disobey them?

- ☐ Faasa ona ou toe alu I se mea / Forbid me from going out.
☐ Faasala oe (e le toe faia se mea e te mana'o ai, e le toe ave'a oe I Apia, ma isi) Punished you (not doing you any more favour/not taking you to town anymore/ other)
☐ Fai uma feau I se taimi faatulagaina / Do all work in assigned time.
☐ Otegia oe ma a'oa'I oe I le mea e tatau ona fai / Orally punished you and tell you what to do.
☐ Talatalanoa lemu atu ia oe I le mea e tatau ona fai / Talks to you softly on what should be done.

10. O fea o mea nei e te mana'o e fai e ou matua ia oe pe a e sese pe le usita'I foi? Which of the following do you want your parents to do to you when you do something wrong and disobey them?

- ☐ Sasa (Po, futi le ulu, toso taliga ma isi) / Smack (hands/pull the hair/pull the ear etc)
☐ Otegia ma ta'u atu le mea e tatau ona fai / Orally punished and tell you what to do.
☐ Faamalamalama ma ta'u atu ia te oe mea e fai ma le faiga e mana'o e fai ai / Explain to you what to do and how they want you to do it.
☐ Tuu ai pea oe e te sese ma le usita'I pea / Let you continue your wrong doings and disobedient.
☐ Ou te le iloa / Don't know.

11. O le a la le auala e te fiafia e fai e ou matua ia oe pe a e le usita'I pe sese foi? What strategy would you like your parents to do to you if you disobey and make mistakes.

- ☐ Sasa / Smack
☐ Otegia / orally abused
☐ Talatalanoa / Dialogue

12. O le a sou lagona, a sasa oe, pe otegia oe o se mea leaga, po o se mea lelei? What do you think, when you are beaten or told off, is it good or bad?

- ☐ Leaga / Bad
☐ Lelei / Good

13. Aisea ua e filifilia ai lau tali i le fesili numera 12? (*faamatala mai I au upu ae faapuupuu*) Reason for your answer to question 12 (in your own words, but make it brief)

Maea Le Pepa Fesili, Faafetai Lava !!Thank You!!

Appendix D

SURVEY PARENTS QUESTIONNAIRE

FAAMATALAGA O LE TAGATA O LOO FAATALATALANOA / Demographic Information

Aso / Date: _____

R1. Nofoaga Nuu / Village: _____

R2. Aofoaiga o Tamaiti i le Aiga / Number of children in family.

Tausaga / Age		
	Alii / Male	Tamaitai / Female
0 – 3		
4 – 6		
7 – 10		
11 – 15		
16 – 18		
AOFAI / Total		

R3. Ituaiga / Gender TINA / MOTHER ☐
TAMA / FATHER ☐

R4. Tausaga / Age

Tausaga/Age	✓
18 – 25	
25 – 35	
35 – 45	
45 – 55	
55 – 65	
65 – 75	
+75	

R5. Ekalesia / Denomination

Ekalesia / Denomination	✓	Ekalesia/ Denomination	✓
EFKS / CCCS		Aso Fitu / SDA	
Katoliko / Catholic		Faalapotopotoga a le Atua	
Metotisi / Methodist		Ekalesia Nasareta / Nazareth	
Lotu Egelani / Anglican		Ma isi / Others	

R6. Tulaga Faaipoipo / Marital Status

E lei faaipoipo / Never Married ☐

Faaipoipo / Married ☐

Nonofo ae lei faapaiaina /Not officially married ☐

Nonofo eseese (tetea) / Divorced ☐

Tetea faale-tulafono / Legally Divorced ☐

Maliu le toalua / Wife died ☐

Teena / Reject	<input type="checkbox"/>
R7. O e faigaluega? / Are you employed?	
Faigaluega tumau/ Employed	<input type="checkbox"/>
Faigaluega faavaitaimi / Part time	<input type="checkbox"/>
Faipisinisi tumau / Business person	<input type="checkbox"/>
Faipisinisi faavaitaimi / Part time business	<input type="checkbox"/>
Faigaluega togiaso / Casual worker	<input type="checkbox"/>
Tausi Aiga / Family care	<input type="checkbox"/>
O loo saili se galuega / Looking for a job	<input type="checkbox"/>
Litaea / Retired	<input type="checkbox"/>
Ma isi / Others _____	
Teena / Reject	<input type="checkbox"/>

R8. Maualuga o le Aoaoina / Education

Tulaga Lua / Primary	<input type="checkbox"/>
Kolisi Maualuluga / Colleges	<input type="checkbox"/>
Aoga Faavaitaimi / Part time studies	<input type="checkbox"/>
Iunivesite / University	<input type="checkbox"/>
E lei aoga / No education	<input type="checkbox"/>
Ma is / Others _____	
Ou te le iloa / Don't know	<input type="checkbox"/>
Teena / Reject	<input type="checkbox"/>

R9. O le a le tulaga o le tamaoaiga o le aiga? Family Economic Status.

Lelei le tamaoaiga / Stable economic status	<input type="checkbox"/>
Mativa / Poor	<input type="checkbox"/>
Ma isi / Others _____	
Ou te le iloa / Don't know	<input type="checkbox"/>
Teena / Reject	<input type="checkbox"/>

VAEGA A: PUIPUIINA O FANAU I TOTONU O AIGA

PART A : PROTECTION OF CHILDREN IN FAMILIES.

1. I sou manatu, o a ni auala taua se 3 e faatumauiina ai le saogalemu o tamaiti i totonu o lo outou aiga? (*filifili uma tali talafeagai*)

In your opinion what are the three most important strategies to enhance a safe environment for children in families. (*select all appropriate answers*)

- ☐ E le tatau ona fasi ma faalumalumaina tamaiti / Should not beat and embarrass children.
- ☐ Aoaoina tamaiti i tu ma aga FaaSamoa / Teach children of Samoan culture and values.
- ☐ Faufautua mo le ola faaleagaga o fanau / Promote the spiritual life of children.
- ☐ Ia mautu ni alafua/taiala/auala e fesoasoani/foia ai mataupu I totonu o le aiga / Well established strategies to solve issues within families.
- ☐ Aua le aveesea lau fanau ma lima o matua ma ia tutusa le tausiga o tamaiti uma / Parents should hold on to their children, and treat them all equally.
- ☐ Ma isi / Others _____
- ☐ Ou te le iloa / Don't know
- ☐ Teena / Reject.

Faailoa mai pe e te lagolagoina pe leai / Do you support or not.

2. Ua iloa e tamaiti i totonu o lo matou aiga le tagata e tatau ona talanoa iai pe a fasi pe sasaina i latou e se tasi. Children in our family know who to talk to when they are beaten by anyone.
- ☐ Lagolagoina / Support
 - ☐ Le lagolagoina / Do not support
 - ☐ Nisi o taimi / Some times
 - ☐ Ou te le iloa / I do not know
 - ☐ Teena / Reject
3. E fai soo a matou talatalanoaga faaleaiga ma uunaia ai tamaiti e faailoa mai o latou atugaluga. We do regular family discussions and encourage children to tell us their problems.
- ☐ Lagolagoina / Support
 - ☐ Le lagolagoina / Do not support
 - ☐ Nisi o taimi / Some times
 - ☐ Ou te le iloa / I do not know
 - ☐ Teena / Reject
4. O a ni auala taua se 3 e faatonu ma aoai ai lau fanau? (*filifili uma tali talafeagai*) What three important ways do you disciplined your children with? (*select all appropriate answers*)
- ☐ Ia lelei le fesootaiga a matua ma le fanau/amanaia a latou atugaluga / Good relationship between parents and children, consider their problems.
 - ☐ Ia tautala ma le ava matua i le fanau / Parents should talk to their children with respect.
 - ☐ Unaia fanau e auai i tulaga faaleagaga ma faalelotu / Encourage children to church and spiritual affiliations.
 - ☐ Ma isi / Others _____
 - ☐ Ou te le iloa / I don't now
 - ☐ Teena / Reject
5. O le fea o gaioiga nei e te faia pe a e ita I fanau? Which reaction do you do when you are upset with your children?
- ☐ Sasa (Fasi/po/kiki/futi le ulu/ma isi faaoogalima) / Beat (smack/slap/kick/pull hair/ and other physical abuse)
 - ☐ Tuu ia I se faasalaga ese mai le vaega o I luga / Punishment other than the abovementioned
 - ☐ A'oa'I I upu ma faamatalaga/talanoa lelei I ai / Teach with words, discuss and dialogue in a good way.
 - ☐ Ou te le i loa / Don't know.
- 5a. E faafia ona e faia lea tulaga? (*> 1 le tali*) How often do you do the abovementioned?
- ☐ Aso uma / Everyday
 - ☐ E fua i gaioiga sese e fai e le tamaitiiti / Depend on the child's mistake
 - ☐ Pe a ou ita i le tamaitiiti / When I am angry with the child
 - ☐ Ma isi / Others _____
 - ☐ Ou te le iloa / Don't know
 - ☐ Teena / Reject
- 5e. O le a le mea faitino e masani ona e faaaogaina? (*> 1 le tali*) What object do you usually used?
- ☐ Lima / Fist

- ☐ Salulima / Samoan broom
- ☐ Laau / Stick
- ☐ Fagaau / Water hose
- ☐ Ma is / Others _____

5i. O le a le vaega o le tino o le tamaitiiti e te sasaina? What part of the child's body do you smack?

- ☐ Foliga / Face
- ☐ Nofoaga / Buttock
- ☐ Lima / Hands
- ☐ Soo se vaega o le tino e muamua e pa'i ai / Any part of the body you reach

5o. Aisea e te faia ai nei vaega? *(filifili uma tali talafeagai)* Why do you do it? *(pick all relevant answers)*

- ☐ Ia fefefe ai tamaiti i tagata matutua / so children fear old people
- ☐ E aoai ma faatonu ai tamaiti / Discipline a child
- ☐ Ia iloa ona usita'i ma aua le toe faia le mea sese / Obey and never do that mistake
- ☐ Ia sui ai lana amio aua ne'i toe faia le mea sese / Change attitude and never make that mistake
- ☐ Ou te le iloa / I do not know

6. O le a lau gaioiga e fai pe a sulu atu se tamaititi sa fasi e sona matua ia te oe? *(filifili uma tali talafeagai)* What would you do if a child beaten by his/her parents seeks help from you? *(select all relevant answers)*

- ☐ Soalaupule ma le sa faatinoina / Discuss with the perpetrator
- ☐ Ripoti le mataupu i: Alii ma faipule / Report to village council.
- ☐ Ripoti le mataupu i: Matagaluega a le Malo, Faalapotopotoga Tumaoti / Report to Government Ministries or Private Organisations (NGOs)
- ☐ Ripoti le mataupu i: Leoleo, Faamasinoga / Report to Police or Court.
- ☐ Tago oe e toe otegia ma toe fasi / You add to the beating and verbal abuse.
- ☐ Faasoa i ou tuaoi, uo ma e masani / Discuss with neighbours and friends.
- ☐ Tuu ai pea aua le faia i ai se mea, faitalia ona matua / Don't do anything, leave it to their parents.
- ☐ Ou te le iloa / Don't know.

7. O a ni auaunaga latalata ane e ono fesosoani ia te oe pe afai ae sauaina tuga lou alo e se isi tagata? *(filifili uma tali talafeagai)* What are some nearby services that could assist you if your child is severely abused by anyone?

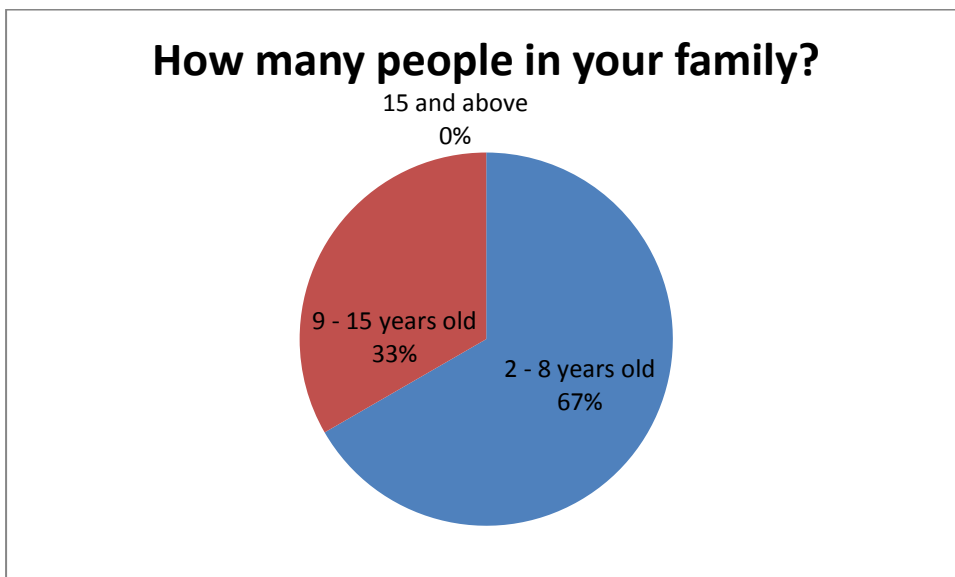
- ☐ Leoleo, Loia, Faamasino / Police, Lawyer, Judge
- ☐ Alii ma Faipule / Village Council
- ☐ Faifeau / Pastor
- ☐ Ma isi _____ Other(s) _____
- ☐ Ou te le iloa / I don't know
- ☐ Teena / Reject

Faafetai lava!! Thank You!!

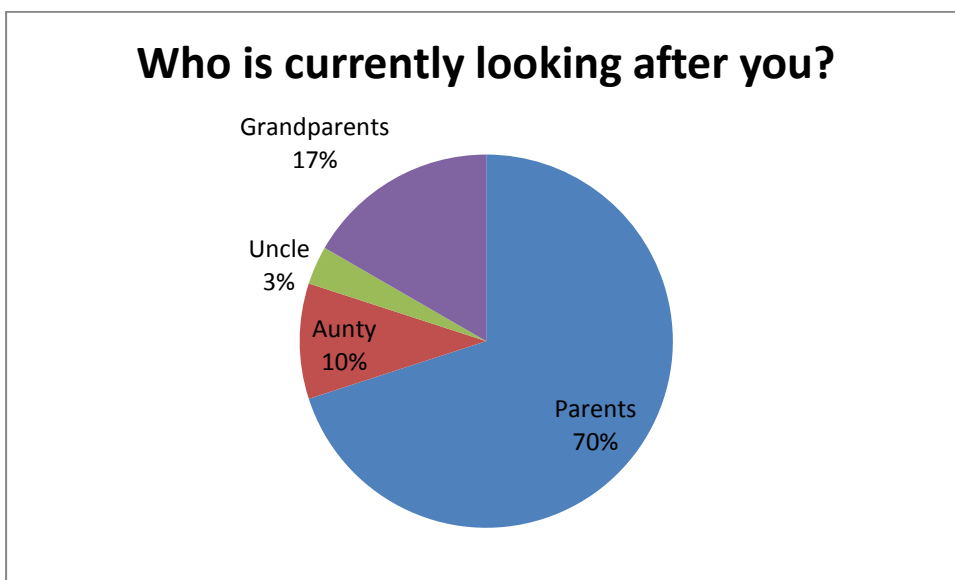
Appendix E

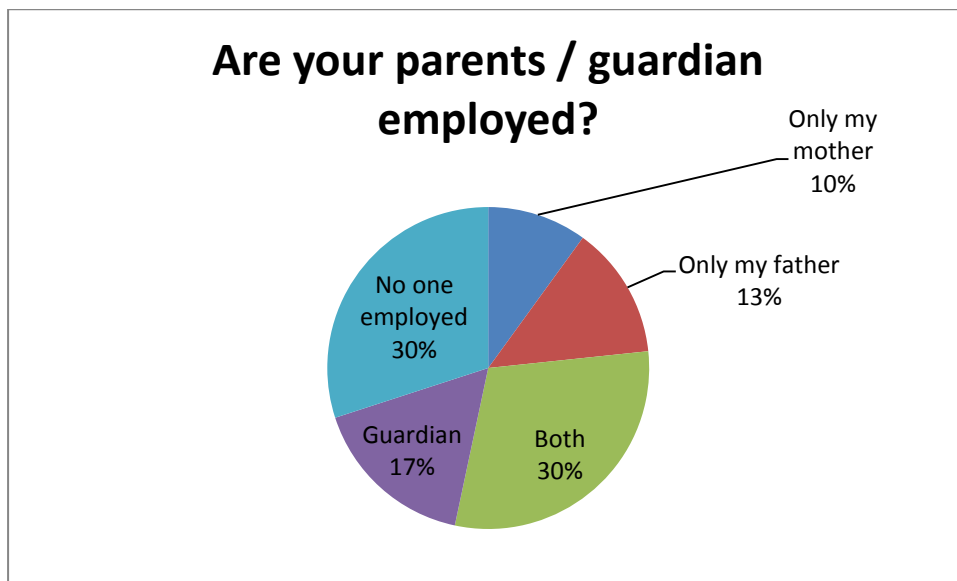
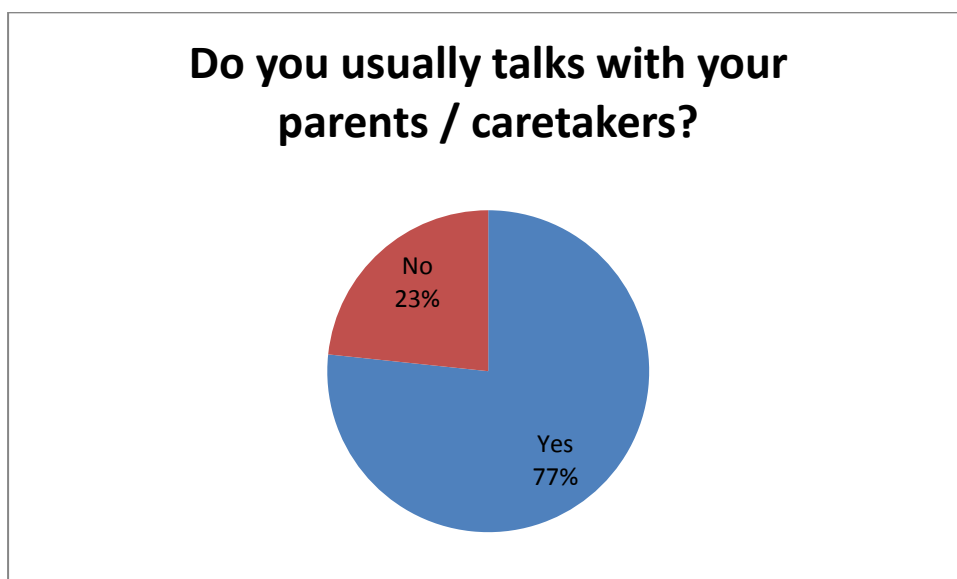
OVERALL RESULTS OF CHILDREN QUESTIONNAIRE

Question 1



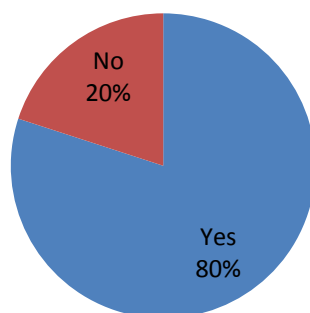
Question 2



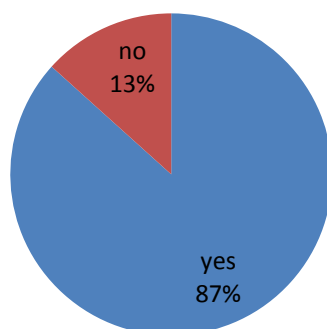
Question 3**Question 4**

Question 5

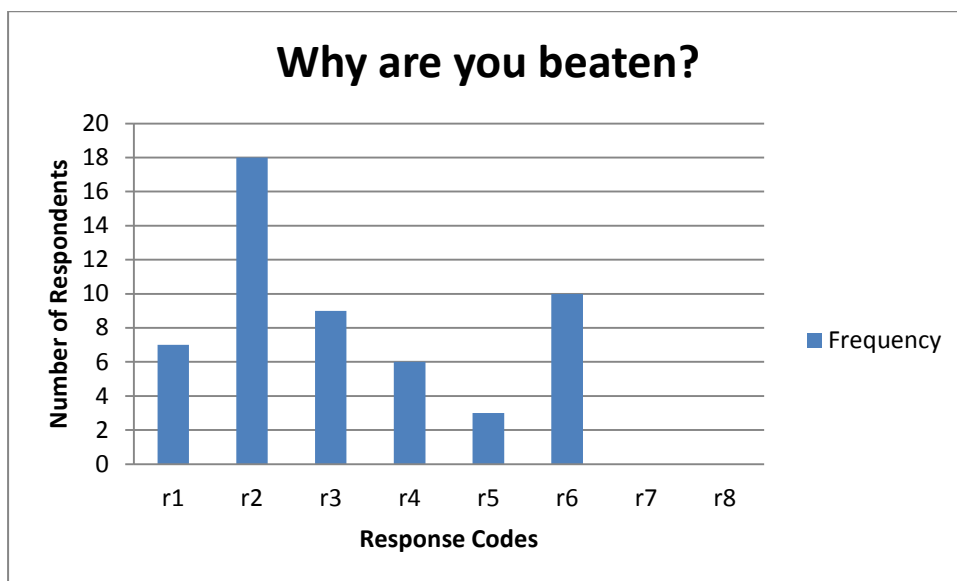
**Is it easy to talk to your parents/ caretaker
about what you need/want and
problems/issues?**

**Question 6**

**Does your parents or gurdians beat
you?**

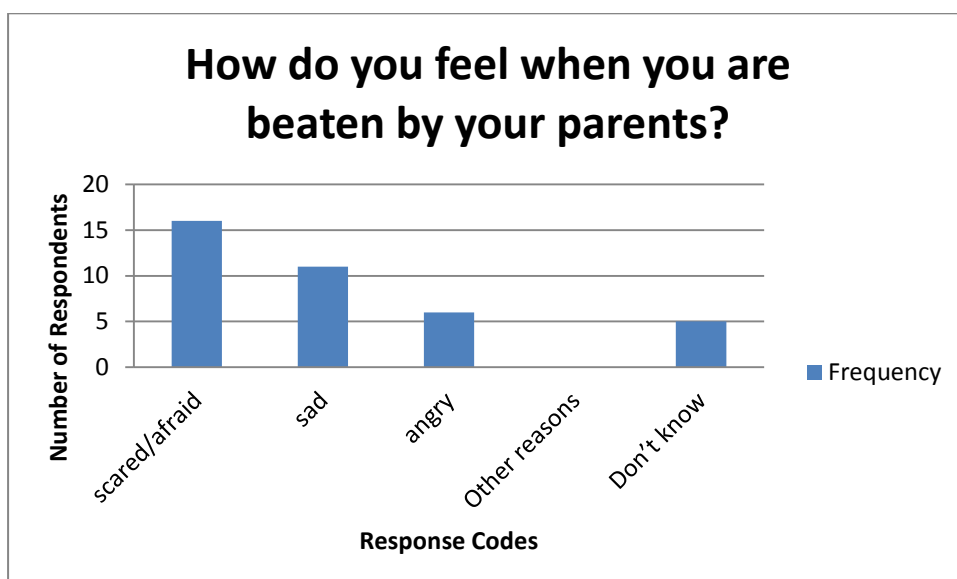


Question 7

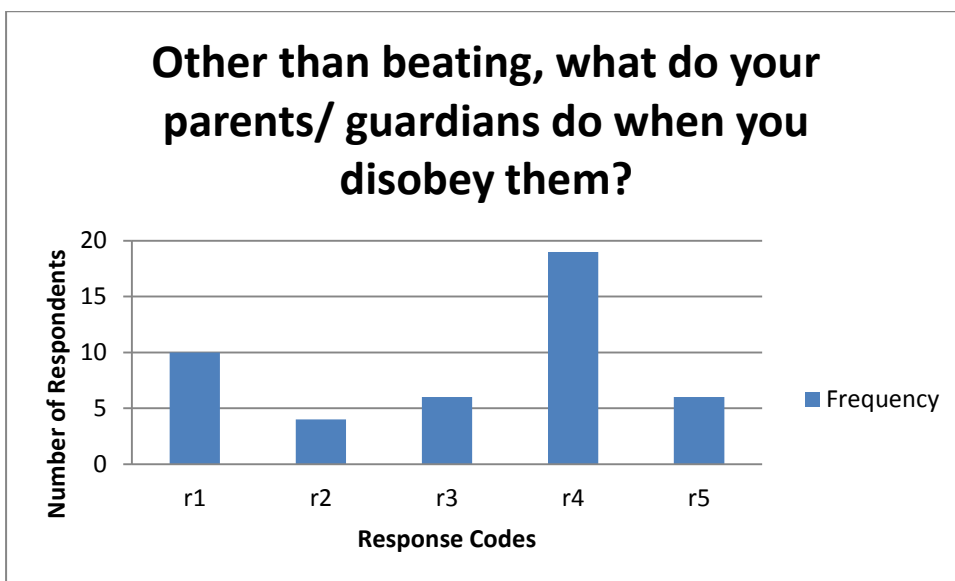


r1	Naughty
r2	Disobedient
r3	Do not perform assigned tasks.
r4	Don't study.
r5	Escape to play with other kids without asking
r6	Do something that upset parents
r7	Other reason(s) _____
r8	Don't know

Question 8

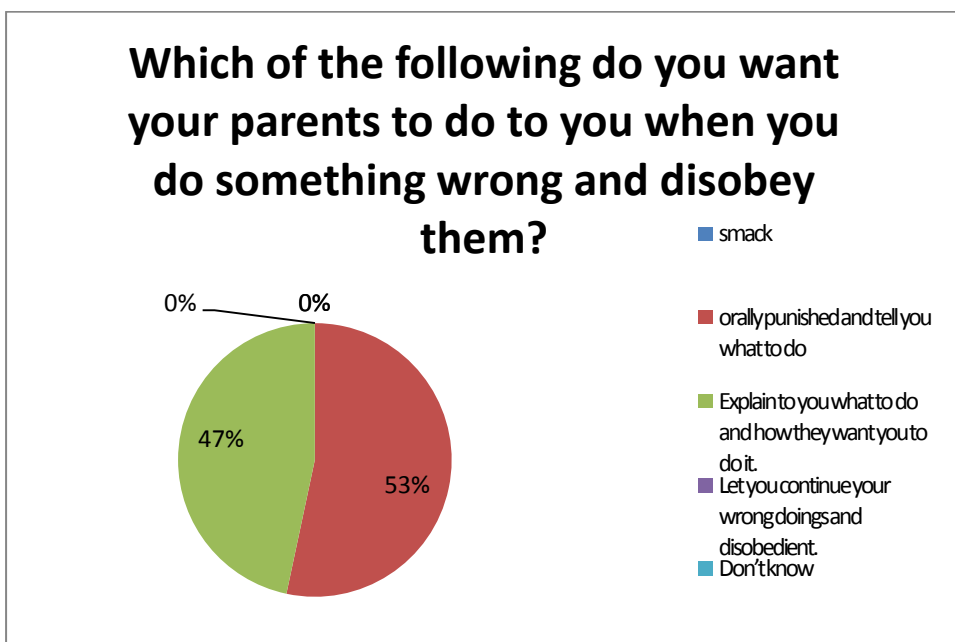


Question 9



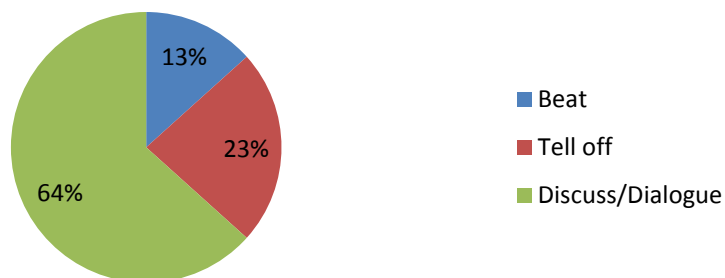
r1	Forbid me from going out
r2	Punished you (not doing you any more favour/not taking you to town anymore/ other)
r3	Do all work in assigned time
r4	Orally punished you and tell you what to do.
r5	Talks to you softly on what should be done.

Question 10

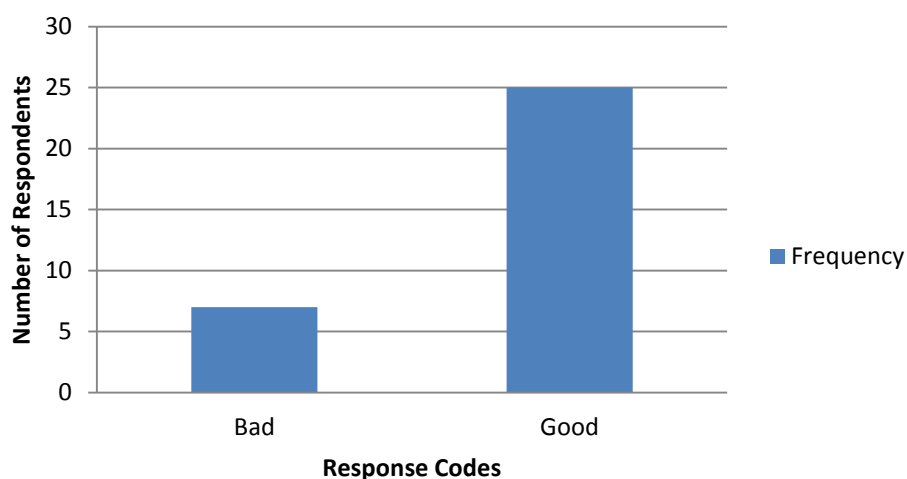


Question 11

What strategy do you preferred your parents to do to you if you disobeyed or do a mistake?

**Question 12**

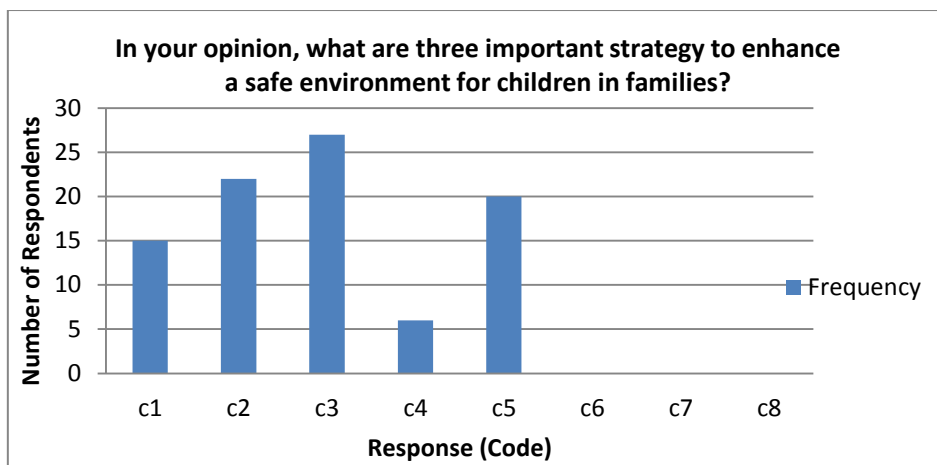
What do you think, when you are beaten or told off, is it good or bad?



Appendix F

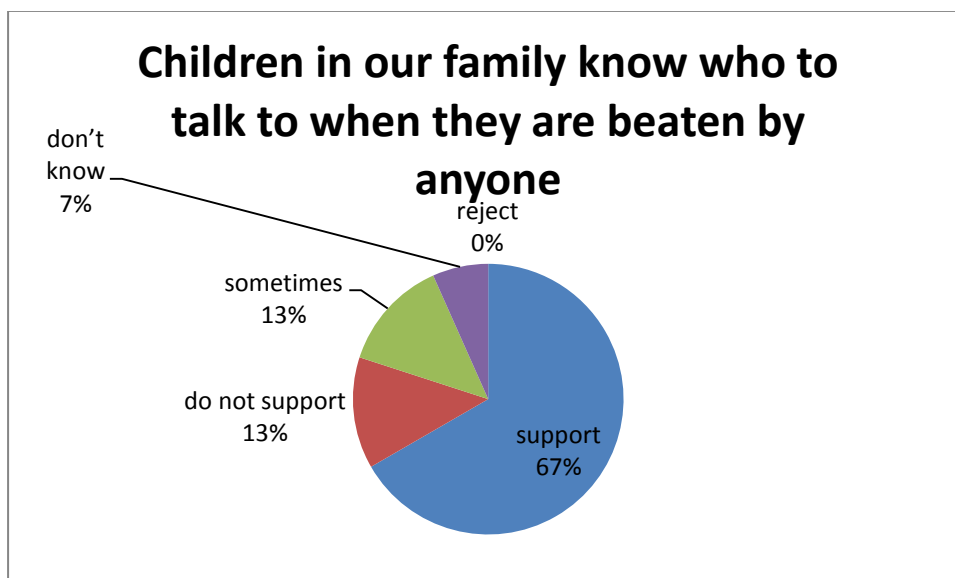
OVERALL RESULTS OF PARENT QUESTIONNAIRE

Question 1

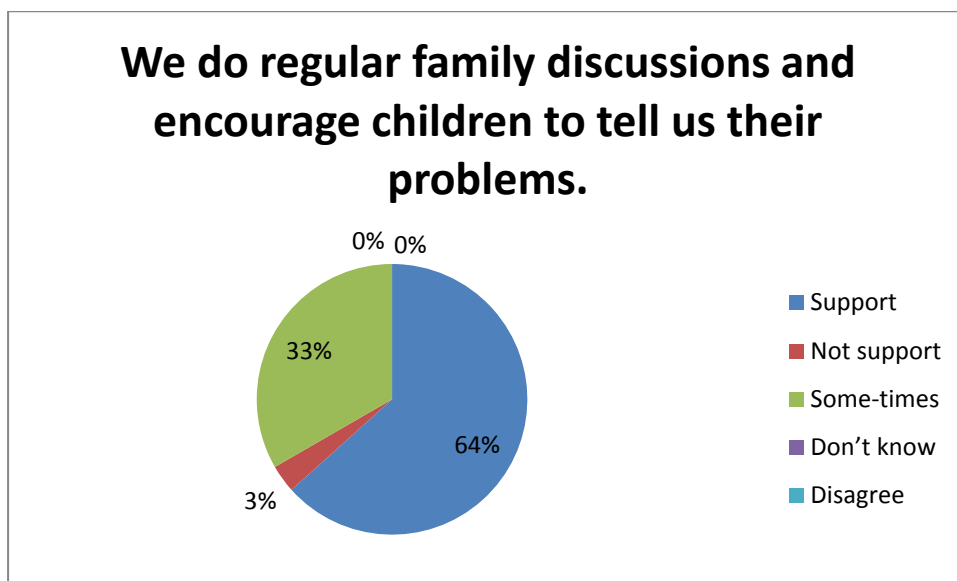


c1	Should not beat and embarrass children.
c2	Teach children of Samoan culture and values.
c3	Promote the spiritual life of children.
c4	Well established strategies to solve issues within families.
c5	Parents should hold on to their children, and treat all children equally.
c6	Other reason(s) _____
c7	Don't know.
c8	Reject.

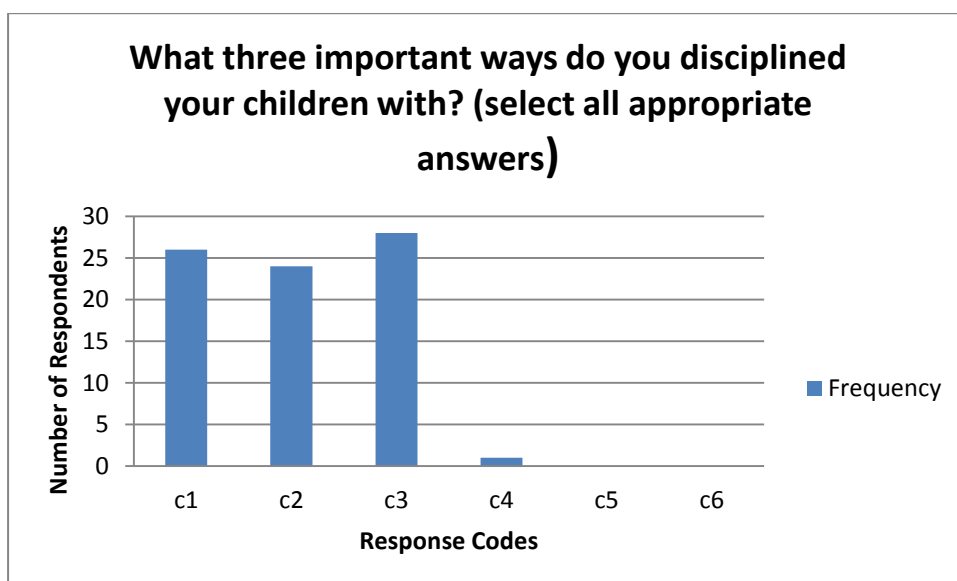
Question 2



Question 3

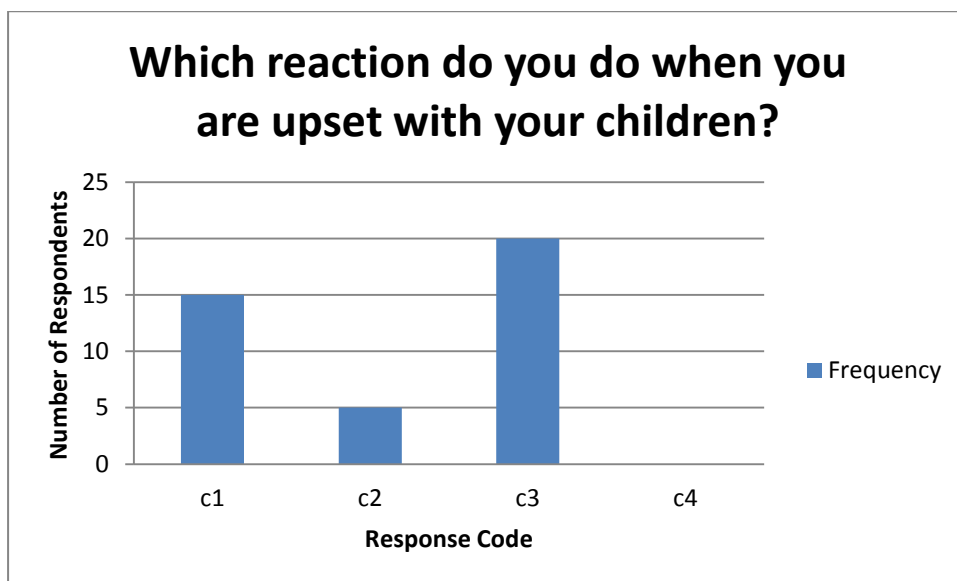


Question 4



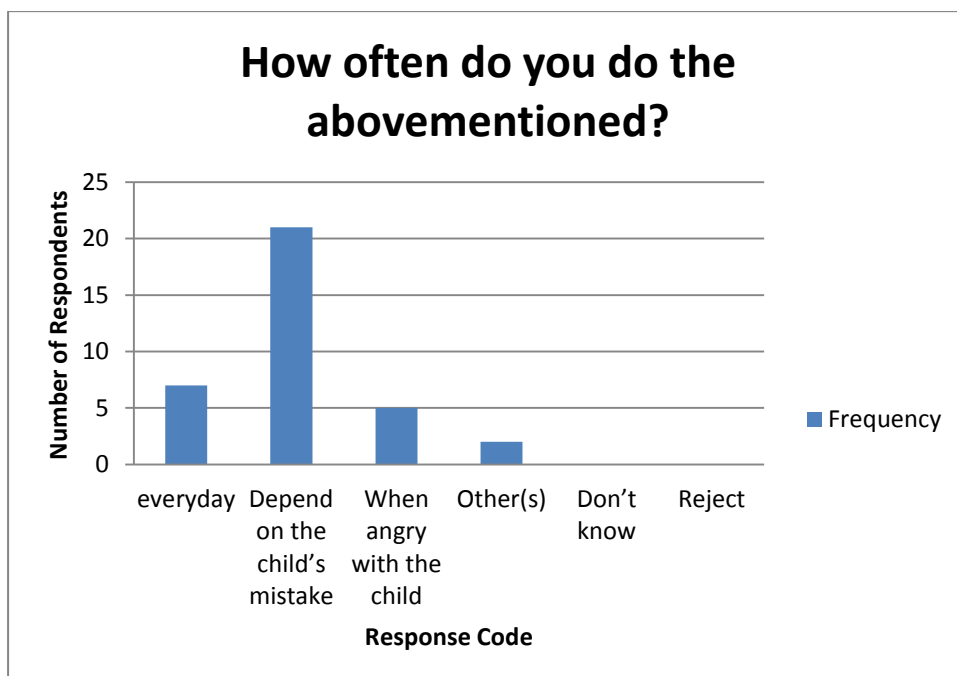
c1	Good relationship between parents and children, consider their problems.
c2	Parents should talk to their children with respect.
c3	Encourage children to church and spiritual affiliations.
c4	Others
c5	I do not know
c6	Reject

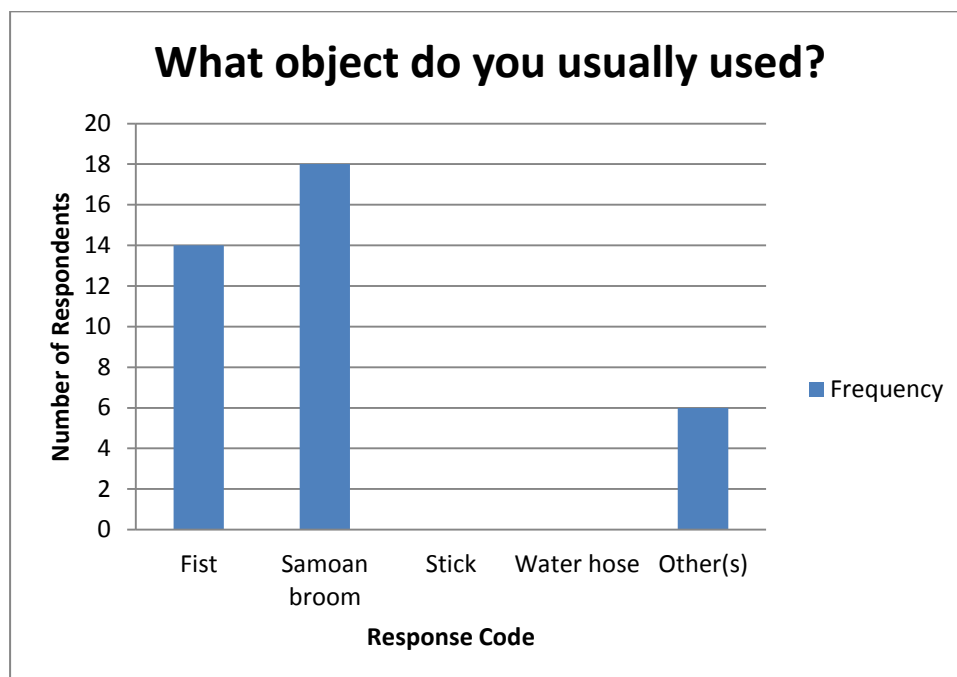
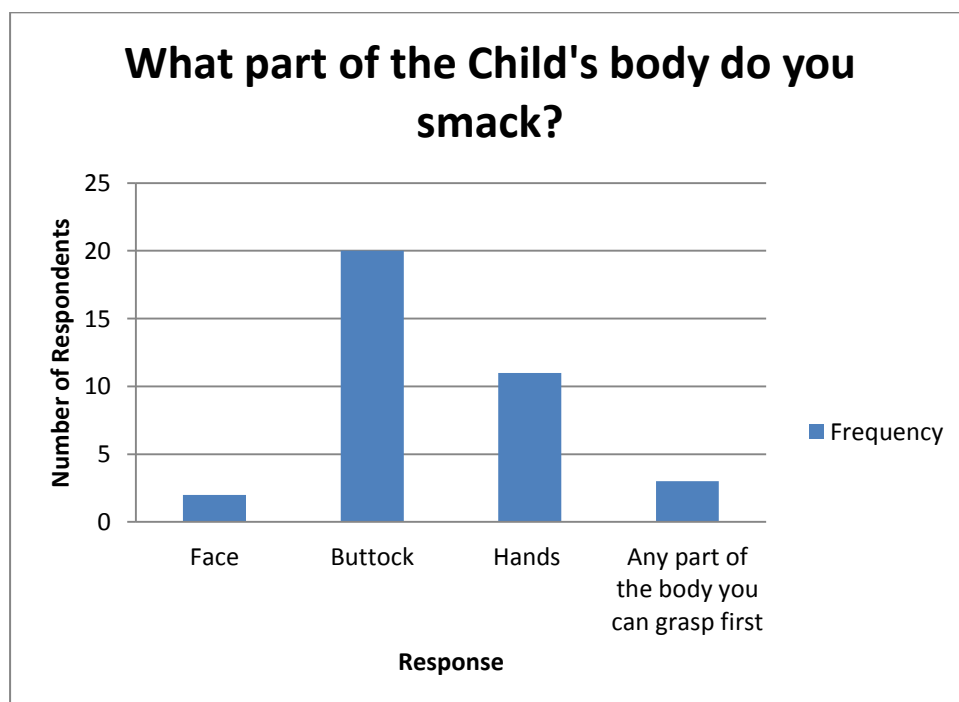
Question 5



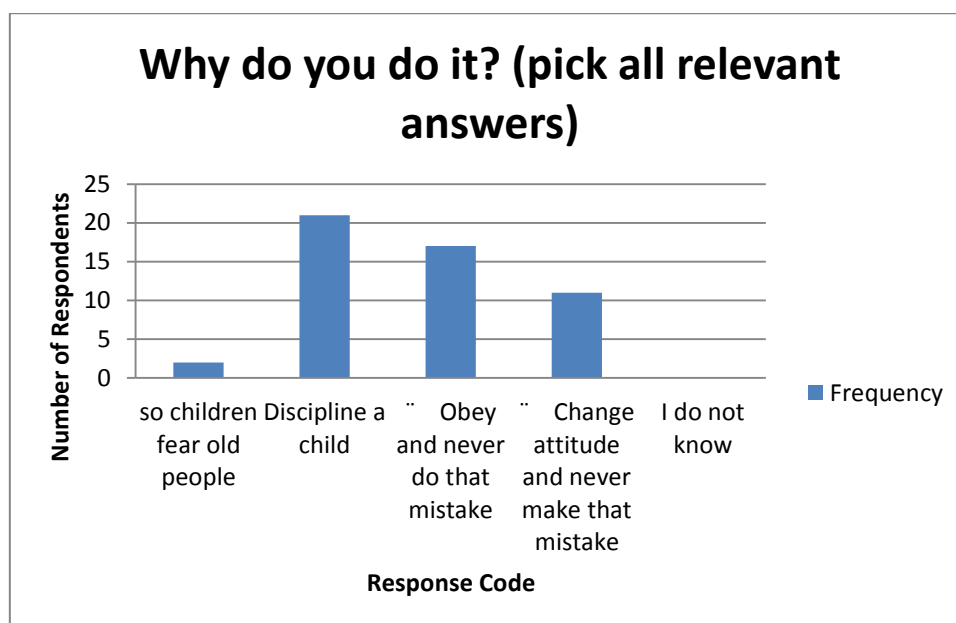
c1	Beat (smack/slap/kick/pull hair/ and other physical abuse)
c2	Punishment other than the abovementioned
c3	Teach with words, discuss and dialogue in a good way.
c4	Don't know.

Question 5a

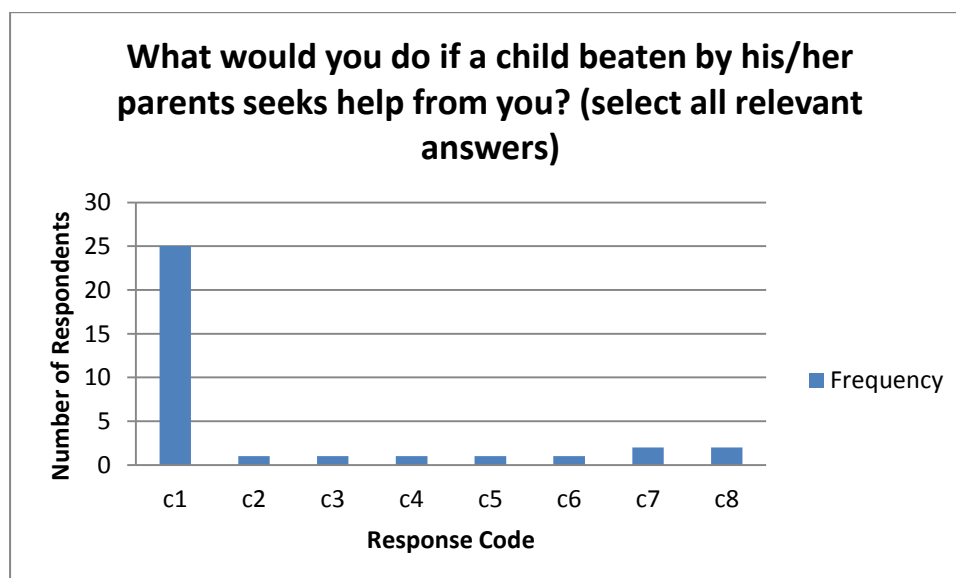


Question 5e**Question 5i**

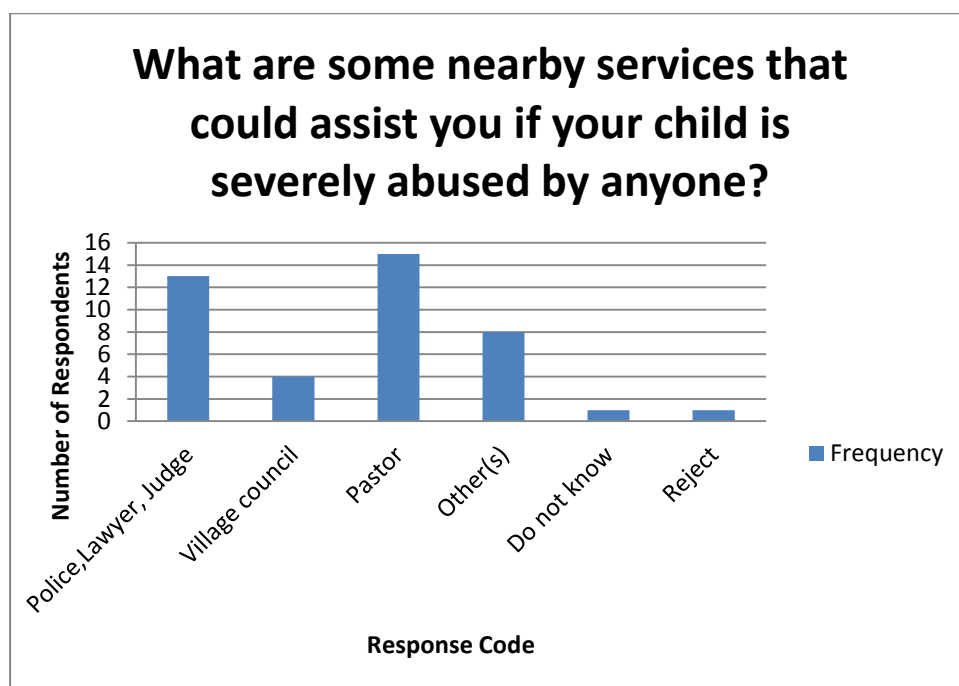
Question 5o



Question 6



c1	Discuss with the perpetrator
c2	Report to village council.
c3	Report to Government Ministries or Private Organisations (NGOs)
c4	Report to police or court
c5	You add to the beating and verbal abuse
c6	Discuss with neighbours and friends
c7	Don't do anything
c8	Don't know

Question 7

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