

AMERICAN SAMOA

BEHAVIOR

	Traditional	Contemporary
What kinds of discipline are used for different behaviors?	<ul style="list-style-type: none"> Children were disciplined if they acted inappropriately or did not obey adults, elders, and older children/siblings who were assigned to watch them Scolding, shouting, and shaming were acceptable punishments, depending on the situation (children must never argue with or talk back to their disciplinarians) <i>Futi le ulu, po le gutu</i> - pull the hair, slap the mouth of young teenage girls Corporal punishment was used sparingly <i>sasa o'e</i> - spanking with Samoan broom Village council determined punishment for behaviors that were unacceptable within the village; usually the family paid for the misconduct through fines (monetary, fine mats, etc.) 	<ul style="list-style-type: none"> Same as traditional
What are acceptable and unacceptable behaviors for males and females?	<ul style="list-style-type: none"> Males must help sisters prepare food for parents, be strong and able to defend themselves, protect sisters and parents, be skillful in cultural activities, be prepared to take care of the whole family (in father's absence), and respect parents, adults, and sisters Females must help their mother and assist in house chores (cleaning, cooking, sewing), dress appropriately (following acceptable standards), inform parents and brother about whereabouts at all times, and respect brothers, parents, and adults 	<ul style="list-style-type: none"> Same as traditional
Who has the responsibility of disciplining children?	<ul style="list-style-type: none"> Parents, grandparents, older siblings, relatives, and ministers (<i>faifeau</i>), high chiefs 	<ul style="list-style-type: none"> Same as traditional plus teachers and the government (through laws)

Adapted from 'ReSPCT – Behavior': Pacific Resources for Education & Learning (PREL)
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How is children's behavior controlled and misconduct eliminated?	<ul style="list-style-type: none"> Parents were strongly encouraged to take appropriate measures (discussions, teaching the child, punishments such as spanking and hard work) Common tradition to refrain from evil or misconduct (disgraced names of parents, family, and village) Village council exercised severe punishments Whole village cooperated and resolved misconduct/bad behavior of children 	<ul style="list-style-type: none"> Same as traditional Not allowing children outside to play. Doing all the chores. Curfew at 6 p.m for evening prayers (sa)
What role does language or dialect play in social control?	<ul style="list-style-type: none"> Cultural sensitivity to words; adults believed in cursed words; certain words were very effective in influence (when used appropriately) Scolding took place prior to spanking. <i>Fasi oe</i> – meaning do you want to get it? <i>Tapuni lou gutu</i> – shut your mouth Words endured forever but actions/problems could be worked out and faded over time 	<ul style="list-style-type: none"> Same as traditional
What are the stories/proverbs associated with behavior control?	<ul style="list-style-type: none"> <i>Ta te nofo atu nei, a o a'u o 'Ae:</i> Here I sit; I am 'Ae (a request for pardon based on the following story: 'Ae, a native Samoan, went to Tonga and became the talking chief of the Tuitoga, King of Tonga. After a while, he began to feel homesick and begged the king for a leave of absence. Tuitoga granted the request and gave 'Ae two turtles on which to ride to Samoa. When 'Ae arrived in Samoa, the people killed and ate one of the turtles. The other turtle escaped back to Tonga and told the king what had happened. Furious at 'Ae's negligence, Tuitoga prayed to his gods that 'Ae be sent back to Tonga. The next morning, between sleeping and waking, 'Ae thought he heard the crowing of the 	<ul style="list-style-type: none"> Same as traditional

<p>What are the stories/proverbs associated with behavior control?</p>	<p>king's roosters. However, thinking it was a dream, he slept on. When he finally awoke, he found himself in the king's house. He was nearly speechless with terror. All he could say was "<i>Ta te nofo atu nei, a o a'u 'Ae.</i>")</p> <ul style="list-style-type: none"> • <i>A ua sala uta, ia tonu tai</i>: When a mistake has been made inland, it should be rectified at the seaside (when two people are engaged in an undertaking and one makes an error, he/she can still save the situation by setting things right again) • <i>Ua lele le se, ae lama le tiotala</i>: The grasshopper flies about, but the kingfisher watches him (whenever something good happens, there will always be some conflict involved) • <i>E pala le maa, ae le pala le tala</i>: Stones decay but words last (it is more important to offer words of advice than physical punishment, because words have a more lasting impact) • <i>E le pu se tino i upu</i>: Words do not pierce the body (insults should not be internalized or taken too personally) • <i>Ou te nofo atu nei, a ua o le la le mumu i fafo</i>: I sit here before you like the sun that shines outside (I cannot cover up the wrong I did to you; it is as clear as the sun) • <i>Tau ina ta ma faapo</i>i: May it end with threats but not come to blows (ask pardon for wrongs committed; only children strike) • <i>Na o le gata e fasia, ae pupula</i>: Only the snake looks at its slayer (Samoans say that snakes are the only animals that will neither defend themselves nor try to escape when about to be killed; they simply give their enemies "a look" – refers to a man who bears patiently the wrong done to him without seeking revenge) 	
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