Weaving Education Theory and Practice in Oceania

Selected papers from the 2014 Vaka Pasifiki Education Conference

Edited by
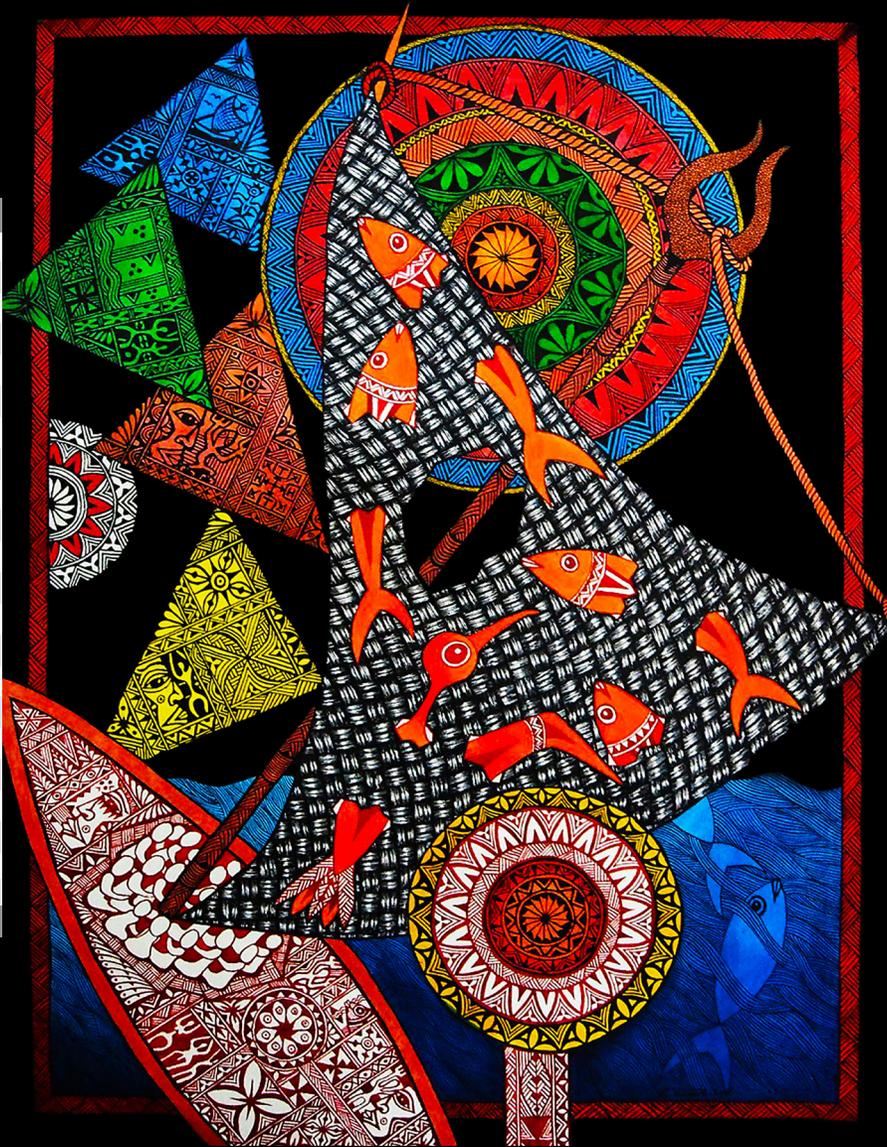Ruth Toumuʻa, Kabini Sanga and Seuʻula Johansson Fua

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Dedication

The Institute of Education dedicates this e-book to its former Director, Dr 'Ana Maui Taufe'ulungaki, whose distinguished career has included being USP Pro Vice Chancellor for Research and Graduate Affairs, first ever Tongan woman to become principal of Tonga College, recipient of the University of Auckland Distinguished Alumni Award in 2014, as well as teacher, curriculum developer, educational administrator and planner during a thirty year career within Tonga's education systems, culminating in being appointed Minister of Education and Training for the Government of Tonga. A much-respected leader with keen intellect and capacity for visionary and detailed critical thinking, 'Ana Maui is an outstanding role model and mentor for hundreds of aspiring Oceanic students, teachers and academics, and particularly for women. Through active involvement, she continues to foster spaces for critical dialogue, research, innovation and development in education through a resolute and emancipatory indigenous lens. As one of the pioneering leaders of the RPEIPP movement, 'Ana Maui has been instrumental in advancing and guiding RPEIPP activities, and particularly so in championing the Vaka Pasifiki Education Conference (VPEC) through which the growth of successive generations of Pacific scholars, academics, thought leaders and visionaries is supported.

Foreword

Dr Cherie Chu
Victoria University of Wellington

As an undergraduate university student it was hard to locate books written by Pacific peoples twenty years ago. So often my classmates and I relied heavily on texts that had very little relevance to the Pacific and to our own lives. A more alarming thought was that a lot of the texts that did exist were not authored by Pacific peoples. I often had to change the focus of my essays to fit in to certain realms of analysis and thinking. But, fast forward to 2016 and it is a great honour to introduce this edited book, Weaving Education Theory and Practice in Oceania, as part of the Rethinking Pacific Education Initiative by Pacific People's (RPEIPP) book series. This book is one in a vast array of Rethinking books that are purposeful because of the RPEIPP hope that Pacific peoples take responsibility for their own education. Now the RPEIPP book series is a constant feature in students' learning and excitement for transformations in their lives and further afield in Pacific education. No longer are students having to fit their literary arguments into specific categories as I had to do. They have resources that are clearly representative of Pacific peoples' thinking and lives.

So as I think about my own journey with RPEIPP, it has definitely been a journey of promise and transformation. Whatever the reason for my involvement with RPEIPP, the impact has been very positive and continues to influence me in professional and personal ways. The effects are far-reaching and I can proudly say "I grew up with the Rethinking Movement." RPEIPP has allowed my mind to grow and to be open to a more fulfilling way of life and vision for Pacific peoples. RPEIPP has provided me with purpose which is about serving. And in my relationship with the editors and some of the authors, we have been focused on the creation of a better Pacific world. We are all building lives and hope for people and we use our hearts to design this service for others. If inspiration and transformation continue to arise from RPEIPP books, then we are on the right path in our service.

Editors' Preface and Acknowledgements

This is a book on current and exploratory ideas that emerged from the 2nd Vaka Pasifiki Education Conference which was held in the Kingdom of Tonga in 2014. The topics covered are varied and include educational paradigms, pedagogy, caregiver voice, assessment for learning, raising literacy levels, reflective practice, situated learning, professional support for teachers, contextualisation of transfer strategies, and more.

The book is compiled specifically for education practitioners in the Pacific. The primary audience includes principals, teachers, teacher educators, Ministry of Education officials, and leaders and stakeholders as well as practitioners of education in the Pacific region. The secondary audience includes those studying education in the Pacific at the tertiary level. It is hoped that Pacific readers will benefit both from the ideas shared within this book by emerging Pacific scholars and the valuable insights of experienced educators.

The book adds to the growing library of the Rethinking Pacific Education Initiative for and by Pacific Peoples (RPEIPP), adopting an edited book format as this is most effective in increasing access and extending reach to Pacific audiences. The Vaka Pasifiki Education Conferences stemmed from the RPEIPP Movement; and from the first conference in Fiji in 2011, the book Of Waves, Winds and Wonderful Things (edited by 'Otunuku, Nabobo-Baba, & Johansson-Fua, 2014) was published. Outside of the conferences, about a dozen or so other edited books have been published since 2001. This book is part of this wider collection of Pacific-generated books for Pacific audiences. While being research-informed, the book is intended primarily to support Pacific education practitioners. Towards this end, readers will find at the end of each chapter a guided reflection section aimed at stimulating thought, reflection, and discussion. Readers are encouraged to use these application exercises for inspiration and further professional development support.

From a quality assurance perspective, the processes we used in the production of this anthology were as follows: first, an initial selection of papers was made from the dozens of papers that were presented

at the 2nd Vaka Pasifiki Education Conference in 2014. Second, the selected papers were returned to authors to revise their works against an agreed list of editors' criteria for this anthology. Third, the revised draft chapters were sent to an international panel of senior academic reviewers; two reviewers undertook blind reviews of each draft chapter. Fourth, with the reviewers' reports, authors made further revisions to their draft chapters before the chapters were accepted by the editors. Fifth, the entire book manuscript was reviewed by an independent reader reviewer before further technical production work was undertaken. Such elaborate quality assurance attention was given to ensure that the final product was a satisfactory output.

International Panel of Academic Reviewers

The chapter manuscripts were blind reviewed by the following senior academics:

- Professor Alison Jones, The University of Auckland
- Dr Elizabeth Cassity, ACER, Australia
- Professor Peter Roberts, The University of Canterbury
- Professor Steven Ratuva, The University of Canterbury
- Professor Xin Li, City University of Macau
- Professor Huia Jahnke, Massey University
- Associate Professor Jenny Bryant-Tokalau, Otago University
- Dr Julie Barbour, The University of Waikato
- Professor Vijay Naidu, The University of the South Pacific
- Professor Cedric Hall, Victoria University of Wellington
- Associate Professor Joanna Kidman, Victoria University of Wellington
- Dr Teresia Teaiwa, Victoria University of Wellington
- Dr Margaret Gleeson, Victoria University of Wellington
- Professor Catherine Manathunga, Victoria University, Melbourne

CHAPTER 1

Weavers and Weaving: Bringing Wisdom into our Educational Rethinking

Kabini Sanga
Associate Professor, Victoria University of Wellington

This introductory chapter has two sections. First, I offer a reflection based on the main themes covered in the book. In doing so, I draw out some insights with task implications for Pacific educational scholars. I use a weaving metaphor in my reflections to show the value of a wisdom perspective in our ongoing rethinking of Pacific education. Second, I provide a summary of each of the book chapters. In my summations, I briefly restate the key message, and this is followed by an evaluative assessment of the contribution of the chapter.

Thematic Reflections

Using a wisdom perspective, I now reflect on the messages of the authors by drawing out five key themes of their writings and suggesting some tasks for our ongoing weaving. According to Strom (2014), "wisdom is reading and living the patterns of life well" (p. 9). Patterns link. Patterns embrace complexity. Patterns offer pathways to understanding. Wisdom, according to Lunenberg and Korthagen (2009), is about everyday living. Because patterns are symptomatic with weaving, a wisdom perspective is relevant for our Pacific educational weaving; hence my use of the weaving metaphor in my reflections.

A first theme from this anthology is the idea of split-worlds. Authors draw the attention of readers to the view that there are distinctive worlds: Western philosophies vs Pacific philosophies; educational theory vs educational practice; best practice vs Pacific practice; academic writing vs Pacific storying; and more. In their expositions, authors point us to the perceived mismatches between learning goals and pedagogy, curriculum content and context, and someone else's ideas or tools and

those using these. As well, authors point out the differences between what is taught to students and what is assessed, and more.

From a weaving perspective, a split-world view of Pacific educational worlds is a fallacy. It compartmentalises a complex world. The view assumes single threads. It sees parts. It highlights the fragments. It assumes simplicity. As we understand from weaving, from single threads a design cannot be woven. For Pacific scholarship, this is particularly unlikely when Pacific scholars continue to name split worlds in self-defeating terms. When the parts of a complex reality are named in separate, competing terms, no design can be created. So rather than continue the buy-in to an inadequate perspective, we (Pacific scholars) must change our language. We must rename our realities. We're to sit with our ambiguities, see the patterns, search for insights, discern our contexts, translate our realities into newer complex stories: such are the tasks of weavers.

A second theme is one of similarities. Authors of this anthology remind readers of similarities of values, beliefs, and practices that can be found in Pacific educational worlds. Authors point out that schools share ideals, aspirations, and experiences with their communities and that different communities have common goals or priorities. Hence, authors argue, these similarities must be acknowledged and used in support of our educational endeavours.

From a weaving perspective, similarity is a given. There are similar types, categories, or lengths of threads in different weaving endeavours. There are flawed and snagged threads/stitches in all weaving activities. Each of these is acknowledged by the weavers. Each has a part. Each is similarly treated. Expert weavers do not throw away flawed or short pandanus pieces. Expert weavers treat such pieces with care, often storing them away for later use.

How might Pacific scholars creatively bring insights about similarities into our weaving? One way to do this is to weave leaderfully. Doing so sees educational weaving as not about power, position, status, or even difference. Rather, weaving leaderfully is about sharing spaces, affirming interactions, and enhancing relationships. In our weaving, we

are to acknowledge our commonalities of experiences, impacts, and even failures (as snagged threads/stitches) and use these as learning platforms.

Related to the second, the third theme is convergence. Authors advocate for the bringing together of worlds through holistic being, teaching, adaptation, merging, inclusive planning, re-interpretation, active learning, situated learning, action research, and more. As a pedagogy, convergence is about relating, associating, combining, and synthesising (Tan, 2015) and uses different strategies, including metaphors (Dawkins, 2012).

From a weaving perspective, the call for coherence through convergence is appropriate. As in weaving, all threads must be pulled together. Pacific scholars must creatively bring insights from reflection, theory, and practice into our educational weaving. In our spaces and creations of convergence, we can tell and create our (new) stories. As in weaving, single threads on their own do not make mats, let alone fine mats. Convergence allows weavers to form beautiful patterns. In educational weaving, convergence ensures that conversations take place. At times, as in weaving, during conversations one thread is pushed beneath. For this pushed thread, this segment is in darkness. Yet, the thread emerges again. In convergence some conversations might be pushed beneath. Temporarily. Such conversational weaving requires commitment. Such is that which builds character. Such takes time. In the end, convergence weaving results in producing a rich tapestry of beautiful patterns.

The fourth theme relates to professional development. Authors argue for appropriate and on-going support for teachers as educators. Specifically, authors point out that professional development support for teachers is necessary for them to meet knowledge, competence, and resource and confidence needs. Consistent with the global literature, the recurrence of this theme in many of the chapters shows the importance of professional development for teachers (Hilton, Hilton, Shelley, & Goos, 2015; McDonald, 2012) and teacher educators (Florian, 2012; Sleeter, 2008).

From a weaving perspective, the call to rally behind our teachers and

teacher educators – and for their appropriate and ongoing professional development – is an important one. Just as a brilliant weaver becomes so with practice, support, and through time, our support for teachers' professional development assures them of their own brilliance. Our task as educational weavers is to support the ongoing professional development of Pacific teachers to weave beautiful mats for our children. At times, such support is offered simply as an apt word of encouragement, something which is entirely within our reach.

The fifth theme relates to calls for ongoing rethinking. Authors call us to rethink assessment, rethink through research, rethink contextually, and more. From a leadership perspective, this call to think and rethink is essential and a relevant ongoing agenda. As a normative activity, rethinking illuminates good practice and inspires contextual benchmarking for evaluation and improvement (Bingham & Duran-Palma, 2014). In other words, big picture thinking must be ongoing. We must always ask: What are the visions? What are the tasks? Who are the weavers? What are the snagged threads? How are we doing? Thinking must not cease.

From a weaving perspective, weavers are thinkers. They think designs. From these, patterns are then created with threads. Thinking weavers assess, compare, synthesise, interpret, and choose. As stated, weavers sometimes discard, albeit temporarily. Brilliant weavers never really throw any threads away prematurely. Brilliant weavers are patient. As Pacific educational weavers, our task is to think and rethink habitually.

Chapter Overviews

In this section, chapter overviews are presented in four groupings. The first four summaries represent chapters that are advocating for newer threads to be introduced into our Pacific education weaving. In Chapter 2, Cresantia Vaka'uta argues that education for sustainable Pacific societies must begin with an education system that brings together the best of both Western knowledge systems and philosophies and Pacific indigenous education ideologies and approaches. While acknowledging such a vision to be challenging, Vaka'uta offers examples of how such a vision can be smartly woven through praxis education. Such an education

emphasises active learning, critical thinking, engagement, and reviewing of educational practice. One of the contributions of Vaka'uta's chapter is her call for going beyond mere rethinking of education to a deliberate paradigm shift towards transformative thinking through action research. In Chapter 3, which is based on a Solomon Islands study, Maebuta and Fito'o argue for teaching pedagogies that support the aims of peace and citizenship education in the classroom. A key contribution of this chapter is its recommendations of active teaching pedagogies for use in peace and citizenship education. In Chapter 4, Vaioleti and Morrison contend that a goal of Pacific education is to develop students into holistic beings, thereby honouring their connectedness, spirituality, and culture; a vision that is represented by the Tongan manulua (ancient motif as seen in pottery, ancient tattoo, and Tongan ngatu). A value of this chapter is in the authors' examples of a Tongan pedagogical framework, thereby applying theory and practice holistically. In Chapter 5, educators Glasgow and Rameka share stories of Māori and Polynesian caregiving practices, experiences, and aspirations. The authors compare and contrast theories and ideas between mainstream and Māori-Polynesian. A key contribution of this chapter relates to the examples given of use of an appreciative space for Māori and Pacific caregivers for voice, knowledge ownership, and development of good teaching practice for early childhood learning.

In the next four summaries, arguments are made to strengthen existing threads in our Pacific education weaving. In the first of these, Chapter 6, Brown discusses the issue of student assessment. Among other things, he reiterates that assessment can be educational rather than just evaluative. A contribution of this chapter relates to its call for an attitudinal shift by teachers to move away from blaming students for little success. Instead, teachers are encouraged to emphasise the importance of understanding how assessment for learning can be educational and applied. A contribution of this chapter is its linking of mathematics learning with the social historical accounts of a mathematical problem. In Chapter 7, Patrick presents an example of an effort to overcome instruction challenges for literacy education in Vanuatu schools. A key contribution of this chapter is that it serves as an example of how teachers remain familiar and persevere with instructional methods. In Chapter 8, Toumu'a argues that improving literacy rates in Pacific Island countries cannot

be done with a simple single-pronged approach. After outlining what literature suggests are the key factors in a holistic and multi-pronged approach to nationwide literacy outcome improvements, Toumuʻa states that an important prong is the development of a steady supply of culturally and linguistically relevant and meaningful, affordable, durable, and attractive reading materials and materials to supplement the literacy/language curriculum and documents in the classroom. A key value of this chapter is in the Tongan examples of such materials.

The third group of summaries contains three chapters that present a case for equipping the next generation of Pacific education weavers with the needed tools for their time. In the first of these (Chapter 9), Thaman restates her belief that Pacific educators must assume responsibility for rethinking their teaching practice and theories. A key contribution of this chapter relates to its offer of reflective practice as a means of rethinking teacher education theory and practice. In Chapter 10, Adams describes a New Zealand Māori study wherein educators could assert Māori principles within mainstream non-Māori school settings. A key contribution of this chapter relates to the advice for indigenous educators to regularly reflect on what principled actions are indigenous to them and to engage in these with meaningful and trusting inter-actions, particularly in mainstream classroom settings. In Chapter 11, Serow, Taylor, Sullivan, Burnett, Tarrant, Angell, and Smardon share the story of an AUSAID-funded teacher education programme in Nauru, particularly focusing on issues of context and sustainability. A key value of this chapter relates to the lessons learnt from a programme that was designed for a mixed-mode delivery, situated in-context learning, and student support on-island.

In the fourth and final group of summaries, two chapters are dedicated to creating the right environment for Pacific educational weaving. The first of these is Chapter 12 by Nally who draws on her years of international development experience to argue that changing the teacher and teaching is key to creating effective learning environments that lead to improved learning outcomes. A key contribution of this chapter is its argument for developing a larger quantity of accessible, regular, and sufficient professional support for teachers in schools. In the final chapter, Chapter 13, McDonald uses examples from Samoa

and the Cook Islands to argue that policy adoption and its transfer into classroom practice needs a systematic approach to overcome the potential for large-scale absence of transfer following the introduction of new ideas and ongoing professional development and learning for the education of teachers. One key contribution of this chapter is its strong argument for contextualisation of, and planning for policy transfer strategies for classroom practice. According to McDonald, these are vital for teachers' application of knowledge, skills, and attitudes. Without contextualisation and appropriate planning, policy implementation will fail.

Conclusion

While neither the contributing authors nor my reflections cover the breadth of content and depth of interpretations that are relevant for such an important task as educational weaving, they do reflect a sincere and concerted effort of weaving our complex Pacific educational worlds. In a modest sense, the authors point out our need for ongoing commitment to our responsibilities as educational weavers, those whose business is the creation of rich tapestries of human lives to be lived out in our Pacific communities.

However, if educational weaving is to be transformative – resulting in a shifting of mindsets, embracing of complex contexts, and adaptations of newer pedagogical practices – this must happen through talanoa (Vaioleti, 2006) as conversations. Conversations happen not in an argument or debate but, rather, they take place when people are sitting together on a mat, walking side-by-side on a footpath, or doing a task together. In Davis' (2013) view, conversation is a bridge. Weavers converse while weaving. From their talanoa, new ideas are introduced, explored, experimented with, mulled over, and received. In conversations, shifts in mindsets and beliefs more easily take place. People are more receptive to change when they are weaving their lives together through conversations. From a wisdom perspective, the first challenge for Pacific scholars as educational weavers is to choose the conversation mat as the weaving site.

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SECTION 1

Weaving New Threads

CHAPTER 2

Straight Talk | Crooked Thinking. Reflections on Transforming Pacific Learning and Teaching, Teachers, and Teacher Education for the 21st Century

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Abstract

Transforming Pacific learning, teaching, and teacher education requires rethinking. This paper is premised on the ideal of educational reform focused on achieving sustainable Pacific societies. It offers a futures-thinking approach to the rethinking of quality Pacific education centralising the role of the teacher and teacher education. At the core of this discussion are local approaches to teaching and learning and the significance of research in understanding and improving teacher performance. It argues that a review of teacher standards and attributes is necessary, covering issues such as aptitude, literacies, and competencies required for teaching in the 21st century Pacific. It is postulated that education for sustainable Pacific societies must begin with an education system that brings together the best of both worlds, inclusive of mainstreaming Western knowledge systems and philosophies and Pacific indigenous education ideologies and approaches. The onus will be on teacher education providers to ensure that the Pacific teacher is one who is confident in his or her identity, armed with the necessary set of values, attitudes, and skills to be agents of change. A Pacific transformative learning theory is presented as an example of ways by which we may begin to rethink teacher preparedness as well as reconstruct what we assume to know about the way we teach and learn.

Prelude

Nelson Mandela is famously quoted as saying "Education is the most powerful weapon which you can use to change the world."[1] Teachers and teacher educators the world over use this and other quotes as a source of inspiration to drive home the belief that education changes lives and liberates. Similarly, in Pacific teacher education classrooms and online portals, would-be teachers deliberate the functionality and liberal nature of education and the role of effective teachers. Each of these teachers-in-waiting aspires to be an inspirational role model for the hundreds of students who will journey through their classrooms. They share the collective belief that teacher education will provide the necessary competencies to be effective and inspiring.

My life as a teacher and ongoing Talanoa with Pacific teachers and education students, however, has provided increasing awareness of the gaps that exist in Pacific teacher education. In fact, many Pacific teachers believe that they were ill-prepared for the realities and challenges of the school in their respective communities. This realisation, coupled with a growing awareness of the politics of Pacific education systems, culminate in this chapter. I present it as a humble offering, honouring the straight talk that the founders of RPEI began 15 years ago (Pene, Taufe'ulungaki, & Benson, 2002), ultimately giving voice to the growing body of literature of the Vaka Pasifiki movement (see for example 'Otunuku, Nabobo-Baba, & Johansson Fua, 2014; Sanga, Chu, Hall, & Crowl, 2005; Sanga & Kidman, 2012; Sanga, Matai, Niroa, & Crowl, 2004; Sanga & Taufe'ulungaki, 2005; Sanga & Thaman, 2009). I also offer a warning about the crooked thinking that we continue to battle and sometimes unknowingly perpetuate in our quest for effective teachers and improved educational outcomes.

Introduction: To transform is to decolonise

The violence of colonialism is alive and well in the Pacific islands. While it may no longer exist in the form of occupied colonies in the many independent and self-governing countries of the Pacific, it does continue to exist in the occupied colonies and territories of Indonesia, the

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[1] *http://www.un.org/en/globalissues/briefingpapers/efa/quotes.shtml*

USA, France, Australia, New Zealand, and Chile. It is also evident in the onslaught of Western ideologies and irrelevant models of development and education that continue to bombard our "sinking" islands. That we are sinking is as metaphorically significant as it is a very real climate change concern for "smaller" island nations. We are sinking – as a region and as a peoples – into the abyss of the "one-worldview" of one-size-fits all ideology of progress (Anuik & Gillies, 2012) in all facets of our daily lives – education and teacher education included. Consequently, there is a dire need for active theorising, by Pacific Islanders, of both quality education and teacher education, interrogating the drivers, agendas, needs, and gaps in current mainstream thinking.

This chapter focuses on the essentiality of a deliberate paradigm shift from simply rethinking education systems to transformative thinking. It is a call to rethink the way that we currently think about transforming Pacific learning, teaching, and teacher education and to essentially de-programme our current systems and the assumptions that are made in regard to what we think we know about the world we live in, 21st century Pacific Island students, and, about the teachers who prepare these students for life beyond school. It is an attempt to refine our lenses for the deep reflective unlearning of what has been ingrained in our minds about education as we think we know it. I am informed by Pacific and non-Pacific anticolonial thinkers and owe much to their reflections on the need to rethink, reflect, research, and redefine our ways of thinking, doing, and being. It is not my purpose to reconstruct the deliberations of these scholars but rather to emphasise the required shift in thinking and action. In my view, there is a need to move from straight talk to non-linear thinking and practice, and, in so doing, to re-frame things as they really are, glossy overcoats removed and down to the bare basics of the root of our concerns and, without shame or apology, to begin anew.

In a discussion on the homogenising power of a global system, which he rightly terms terrorism in its worst form, Jean Baudrillard (2002) refers to the "violence of the global" (p. 1). This violence is inherent in the education systems and discourses in the Pacific, which, as they are elsewhere, are intrinsically linked to development agendas and discourses. Much of these are directly informed by philosophies and

ideologies birthed in the developed nations of the global north with little room for alternative, contextual thinking. According to Langdon (2009):

> Disciplines such as education and development studies have an important role to play in decentering the universal pretensions of Western thought through the introduction of other epistemic systems, such as those derived from Indigenous knowledges. This role is important not only because of the chequered legacy of both fields of thought, but also because each discipline represents an important site of implementation, where theory meets practice. The implications for both of these disciplines should they fail to become more responsive and open to other ways of knowing and being is the potential further alienation of the populations that developed these knowledges (Battiste 2008), but also the very real risk that failure to act will facilitate the continuation of the colonial legacy. (p. 10)

There is a plethora of writing on the decontextualised, irrelevant, culture-deficit models of education ascribed to in the Pacific[2], and of the politics of aid and the agendas of the dreaded "foreign" consultant. Rather than revisit these works, I will attempt to weave the words of the elders so that collectively, our song will sing of our reality in the "shrinking, sinking" Pacific Ocean that is our sea of islands (Hau'ofa, 1993).

Pacific education and higher education prioritise the "voice" and "worldview" of the outside in a violent hegemonic paradigm that debases our humanity and amputates our capacity for human agency (Watts, 2013). This ingrained perversion has conditioned many to believe in its imported relative truth and in the bounded rationality that we are only as good as the outside world says we are (Battiste, 2002, 2004). In her numerous works, Thaman reminds us that rethinking Pacific teacher education means revisiting the purpose of the school and schooling and its place in the 21st century. She asks: "Pacific Education for what and

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[2] *See, for example, the works of Konai Helu Thaman & Manulani Meyer, and the speeches of Tui Atua Tamasese Ta'isi Efi, Head of State Samoa. See also, Battiste, 2002, 2004, 2005; Bishop & Glynn, 1999; Tuhiwai-Smith, 1999; Cottrell, 2010; Metallic, 2002; Nabobo, 2006; Teaero, 2002, and countless others.*

whom? Whose values and what responsibility?" (Thaman, 2004, p. 1). Similarly, we ought to ask "Teacher education for what and whom?"

To decolonise is to look at the past and the present for the future

In February 2013, Professor Sugata Mitra, the founder of the School in the Cloud, presented an inspiring TED Talk (2013)[3] in which he provides a succinct reminder of the history of formal education and schooling which is referred to as the bureaucratic machine of the British Empire. This is not new knowledge for those of us schooled in the foundations of education. It is, however, a reminder of the easily forgotten history and inherent philosophies and practices that educators and teacher educators continue to perpetuate in our own systems. Mitra's reminder is a stark reality check that we are clinging to a system that is outdated and irrelevant in the context of the present and future learning needs of our changing societies.

Although Mitra's emphasis is on the use of technology to enhance learning, his insight into "unknown" future challenges in society and the ever-changing job market stimulates a tangent of thinking for Pacific scholars interested in educational transformation: If we seek to transform our education systems, what might this transformation look like? I argue that what we need are new models or theories for transformative Pacific education. This transformation begins with decolonising the way we think about education, its purpose, and function in the 21st century Pacific. Decolonising Pacific education systems and the curriculum requires that we first decolonise our minds and so embark on the "quest for relevance" (Thiong'o, 1986, p. 87). While Vaka Pasifiki is recognised as a relevance movement (Nabobo-Baba, 2006), there is much to be achieved in terms of revisiting the mechanisms that we employ to assess credibility, validity, quality, legitimacy, relevancy, and sustainability in all forms and aspects of education.

Current mainstream educational paradigms are based on what the global north, or the developed world, considers worthwhile learning

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[3] *The Technology, Entertainment, Design (TED) Conference began in the 1990s and has grown to an internationally recognised platform for the sharing of innovative ideas in all disciplines. TED Talks feature short conference presentations and are streamed live and free online. Available at www.ted.com*

and teaching approaches, and our models of teacher education are much the same. This means that the bulk of what we teach and learn in our schools and at our universities and colleges in the Pacific is what has been conceptualised and developed in and for the Western world. A quick content assessment of what is taught at university and in teacher education programmes will show the disproportionality between Western and Indigenous theoretical and pedagogical ideas and approaches. The challenge for teacher educators, therefore, is to critically analyse the extent to which students are exposed to Pacific content and contexts of teaching and learning: indigenous educational ideas, epistemologies and pedagogies, and preferred teaching and learning styles. More often than not, there was and is little critique of the foundations of education from a Pacific Island perspective.

It would not be surprising to find that the predominant method of teaching was/is lecture style delivery resulting in passive rote learning; that is, Western mainstream knowledge-driven and assessment-focused. Although a lot has been written and deliberated internationally about 21st century education and skills, against the backdrop of post-2015 sustainable development goals and the end of the Decade of Education for Sustainable Development, Pacific Island educators have yet to engage in rigorous dialogue on what this all means for 21st century teachers and students in the islands.

Quality Pacific Education

The conversation about quality Pacific education is ongoing. The Forum Basic Education Plan (FBEAP; Pacific Islands Forum Secretariat, 2001) is an important reference point as the first regional educational policy framework. FBEAP mentions quality three times in its goal statement alone where it refers to "compulsory education of good quality", "basic education of good quality" and "improving all aspects of the quality of education" (p. 2). That initial document presents a desire for comprehensive educational reform and it identifies systemic weaknesses in the broad areas of policy, planning, and resources across the board. Specific areas of concern identified are:

1. Access and equity: To address disparities and ensure equal participation of disadvantaged groups across the rural-urban

divide, including gender issues and other disadvantaged groups.

2. Teacher supply: The number of trained and competent teachers and their teaching methods.
3. Teacher education: The need to improve pre-service and in-service teacher education.
4. Curriculum: The quality and relevance of curriculum materials.
5. Pacific foundations: The need for contextualised and relevant Pacific curricula.
6. School infrastructure and administration: To improve school buildings, school management, leadership, and school culture.
7. Assessment: The validity and reliability of assessment.
8. Financing of education: The need to reprioritise education in national budgets.
9. Stakeholder participation: To develop partnerships with CSO, NGOs and the private sector.

A close analysis of the Pacific Education Development Framework (PEDF), which replaced FBEAP in 2009, shows that these areas of concern remain the regional priority. While FBEAP (2001) presented a brief summation of regional priority areas, PEDF attempts to flesh out these same issues, taking care to ensure alignment with global educational instruments, in particular, Education for All (EFA) and the Millennium Development Goals (MDGs).

The three strategic goals identified in PEDF are "Access and Equity", "Quality", and "Efficiency and Effectiveness" (p. 5). Priority areas identified in PEDF include early childhood education (ECE), formal education (primary & secondary education), technical and vocational education (TVET), teacher education (pre-service and in-service), and systems governance and administration. Each section is aligned to EFA and the MDGs with focused goals and indicators and includes some detail under the subheadings of Challenges, Priorities, and Strategies.

While countries have committed to the PEDF, the reality of in-country educational reform and curriculum development and review is that it takes place against a backdrop of the sometimes invisible political agendas of Pacific education, not least of which is the colonial legacy (Puamau, 2004; Thaman, 2009, 2012) and neo-colonial tensions of

the 21st century Pacific (Puamau, 2004, Taufe'ulungaki, 2002). Add to these, educational aid power relations (Baba, 1987, 1989; Hindson, 1987, Nabobo, 2002; Puamau, 2004; Sanga, 2003; Thaman, 2001) and what ensues are pocket fixes rather than an overall review of education systems. In fact, Fiji is one of the only Forum member states to have conducted an education commission in the last decade (2000), with the Ministry of Education expressing a desire to hold stakeholder consultations in 2015 as a lead-up to the establishment of a follow-up commission.

Despite these references to quality, there is little attempt to define what this means. Numerous scholars refer to sustainable quality education in/for the Pacific Islands; again there is no attempt to define what this means. Some[4] have identified various causal factors that prevent the achievement of high level transformation from within, many of which resonate with the concerns raised in FBEAP (2001). Sanga (2003) provides some insight:

> Three or more decades of sustained educational aid to Pacific Island countries (PICs) have not resulted in sustainable quality education in these communities. According to Pene, Taufe'ulungaki, and Benson (2002, p.2), this is "because [Pacific Islanders] do not own the process, educational visions and goals of education". Instead, these are defined by donors and other external players. Aid to education will continue to be an integral component of educational development for some of these countries, but ownership of the process, the visions and the goals is a matter of concern. (p. 2)

The issue of not owning the "process, educational visions and goals of education" is the fundamental root cause of our inability to bring about the kind of transformation that we desire in the Pacific. Authentic and sustainable transformation can and will only eventuate when the issues of ownership and self-determination are addressed. If we assume the entry point of understanding that education is worthwhile learning (Thaman, 2013), quality education may be elicited as contextualised,

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[4] *See, for example, Tree of Opportunity: Rethinking Pacific Education (Pene, Taufe'ulungaki, & Benson, 2002).*

relevant learning where learning outcomes are of immediate and long-term benefit to the learners and their communities. This brings to the fore the issue of sustainability, and sustainable education. The question then that emerges is "What is quality education for Pacific Islanders in the Islands?" The next sections attempt to flesh out two main issues within the broader quality education discussion: the context of the 21st century Pacific learner, and implications for the 21st century Pacific teacher.

21st Century Pacific Learning Contexts

A review of Pacific discourse on the context and relevance of current Pacific education systems to meet the needs of Pacific Island students locates much of the discussion, as outlined in FBEAP and PEDF, in terms of relevance, access, and equity issues. These writings emphasise the need to contextualise education, and to address issues related to equal participation. These discourses are both significant and relevant but there is a growing contextual gap – that of technologies. While the PEDF (2008) does introduce ICT as a cross-cutting issue, it is clear that the intention is to "harness the benefits of new technologies and ICT" (p. 19). Scholarly discourse emerging from the Pacific – and, in particular, from USP – on ICT and education has followed this same line of thinking[5]. Given that this University is shifting its focus from the traditional classroom to online learning, it is not surprising that conversations centre around elearning and the use of ICT in the development and delivery of university courses and programmes (e.g., Bakalevu & Tuitonga, 2003; Hazelman, 2002; Raturi, Hogan, & Thaman, 2011; Singh, Pathak, & Naz, 2007). In fact, Nabobo (2002) stands out in her attempt to discuss the changing technologies in the region and their implications for educational decision making.

It is clear that the discourse on Pacific learning contexts needs to shift from this narrow compartmentalised perspective to a more holistic one. To demonstrate the complexity of the fluid and ever-changing 21st century eduscape, I refer to a video that has gone viral since its inception as a power point presentation at a school gathering in 2007 in

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[5] *See, for example, the 2005 USP report on ICT in Secondary Education in the Pacific Region which includes a situational analysis of the status of ICT use in eleven USP member countries.*

the United States. *Shift Happens* has since been modified with yearly updates available on the Youtube channel online. It is estimated that over 20 million people have viewed this video. The original presentation is credited to Karl Fisch in 2007 and later modifications to Scott McLeod. This short video demonstrates the transitional reality of the world in which we live and, thereby, changing the learning needs and expected educational outcomes of the schooling experience. From viewing *Shift Happens* it is easy to conclude that our education systems in the Pacific Islands have not kept up with some of these immensely critical discourses.

Two particularly poignant items may be extracted from the long list of issues in the 2014 version of Shift Happens. The first is recognition that the internet is a source of knowledge with implications for both curriculum content and impact on student learning styles and cognitive processes. The second is the changing literacy needs with implications for teacher literacies. The video ends with the question, "So, what does this all mean?" A lesson that may be drawn is that education and schooling must change to accommodate our shifting society and, more importantly, our students' learning needs. Not surprisingly, Dewey's assertion in *The School and Society* (1899) that the school is a microcosm of society is still relevant. What we want in society, we must put in the school. If we ascribe to the line of rethinking that prioritises context and relevance, it is essential that we take stock of what it is that we want in our society in both the immediate future and in the long term.

Against a backdrop of tremendous global and technological transition, the Pacific Islands are riddled with challenges of our own. In the interest of brevity, some of the challenges that have been identified at national and regional levels include: the youth boom or ballooning of youth populations, increasing incidences of non-communicable diseases and obesity, sexually transmitted infections, teenage pregnancy rates, HIV and AIDS, poverty, culture and language loss, falling literacy and numeracy rates, cultural appropriation, climate change, urbanisation, migration, ethics/values, highschool drop-outs, unemployment, the lack of media literacy, the impact of social media, the need for financial literacy, food security, mental health issues and suicide, and, of course, crime. While many of these are ongoing concerns, they remain for the

most part on the periphery of educational discourse with educational outcomes and curriculum content and processes still largely academic discipline-based with an assessment outcome priority.

To engage in a discussion about transforming education and using quality Pacific education as our entry point, more questions emerge:
- How much of our current education system prepares students for emerging challenges such as these?
- How much of mainstream curriculum content and assessment engages students in the critical interrogation of such important regional and global concerns?
- How much opportunity do students have to learn problem solving skills which they may use in real-life situations to handle these and other new challenges that they will face in the world beyond school?
- And, significantly, How much of our teacher education prepares teachers to teach the knowledge and skills that will enable students to deal with such real-life issues?

Preparing 21st Century Pacific Teachers

Before we begin to assess Pacific teachers and their ability to effectively teach 21st century Pacific students, we need to assess our teacher education programmes against a set of prescribed criteria for "quality" or "good" teachers. In the absence of a concrete, measurable definition that attempts to quantify these very subjective and description terms, we may – in all good faith – continue to run circles around ourselves. Again, a series of questions must be considered beginning with what Pacific teacher education would look like for the kinds of teaching and learning that we would like to occur. We also need to consider the core requirements and indicators of a good or effective Pacific teacher education programme and seriously contemplate how Pacific teacher education should be differentiated from teacher education programmes elsewhere in the world such as New Zealand, Australia, the United States, or the United Kingdom.

That there is a need to invest in educational research as a theoretical as well as an applied science is evident. Thaman (2000) supplies the

premise that:

> Indigenous knowledge and values provide a useful alternative to the total framework of Western, scientific, and reductionist thinking, which continues to dominate education in Oceania, and which I believe contributes to many learning difficulties faced by students as well as teachers today. (p. 55)

We must, therefore, learn to value and encourage Pacific theoretical and methodological frameworks in our research undertakings. Policy analysis and discourse analysis are also necessary and must be undertaken as valid and useful research inquiry. This kind of transformative paradigm shift in our research ideologies will not be easy. The continued importing of educational models of so-called good practice begs the question, "How can a practice be universally good practice, particularly if island contexts realities differ in all aspects of the 'foundations' of education?"

Recent developments show that there is a desire for better education systems and processes – as evidenced by the critical commentary that is directed towards education, curriculum, and teachers in the region. Much of this critique unfortunately appears to indicate dissatisfaction with teacher performance. This deficiency model of thinking situates – even in regional documents – both the learning and teaching styles as deficient or lacking (PEDF, 2009). If evidence-based educational research shows that students' learning styles are as distinct to an individual as to their cognitive and physical states and socio-cultural, economic background, how can Pacific students' learning styles be lacking? What are the measures by which this conclusion has been made?

Of equal concern is the level of complacency in education discourse. For example, institutional plagiarism has gone unchecked to the point that teacher standards are "borrowed" from Europe and curriculum is lifted from Australia. Who is a Pacific teacher? What are the criteria on which we might begin to assess this ideal? Who has the agency to speak of and for Pacific peoples in this regard? Pointed research would allow for wide-reaching stakeholder consultation to help answer such

questions.

In interrogating this idea of the ideal teacher, there is also a need to debate the role and function of the teacher educator. Just as teachers matter in their roles of enacting the curriculum and in shaping the teaching and learning that takes place in their classrooms, teacher educators also matter. It follows that the quality of teacher education is also dependent on the quality and calibre of our teacher educator(s). What are the attributes of the ideal teacher educator? How much teaching experience is required and expected and what of lived teaching experience in the Pacific Islands?

In addition to reviewing the qualifications and competencies of teacher educators, mentoring is a largely ignored dimension of teacher education. As a Pacific teacher educator, the mentoring experience has legitimised the unlearning and relearning that I have had to do. Through a guided learning praxis approach, I learned to unlearn the pedagogies that were ingrained in my mind at the undergraduate level and I have learned that in the Pacific classroom positive relationships are at the core of effective learning. In my own teacher education courses, I now begin from the central belief that when students no longer feel the pressure of having to impress me, the real learning journey begins. I work with students to help them find their passion that is at the heart of their teacher identity. This helps them to fine tune their (re)searching for new knowledge, higher levels of understanding and skills. I have drawn the conclusion that when you are mentored, you aspire to mentor others. What better way to begin the teacher education mentoring than beginning with the teacher educators themselves?

What kinds of Pacific teachers do we need and want? What skills, values, and knowledge do we assume they ought to possess? The transformative rethinking process will include examining the very foundations of teacher education; therefore, curriculum review of teacher education is both as necessary as it is critical. It must begin from a place of open inquiry where it is differentiated from teacher training. The distinction may be found in the very concepts of education and training: education emphasises the link between epistemology, methodology, and pedagogy, while training is primarily focused on

imparting practical teaching strategies and content. On the one hand, we are interested in holistic education of the teacher as a professional (FBEAP, 2011) who understands the bigger picture of education and is able to engage as a reflective curriculum practitioner and leader, and on the other, we are focused on a technocratic approach which denigrates the teacher to a technician who has mastered the art of "doing" whether it be in accord with the wider disciplines of education or not.

The technocratic approach advocated commits the student-teacher to a learning process that is governed by content subject knowledge and teaching strategies. Unfortunately, far too many educational leaders are ill-informed of the distinction between the two and this may be referred to as the blind spot in teacher preparation which allows for the perpetuation of the view that anyone can develop curricula. When teacher education programmes fail to recognise the place of curriculum development and of learning educational theories (both classical Western and Pacific cultural theories of education), we find ourselves in a dangerous spiral where teachers are relegated to the periphery as non-thinking baristas who serve up the menu of the prescription in predetermined ritualistic performance or delivery.

Contrastingly, when we view teachers as professionals, teacher education becomes the prerequisite for the professionalisation of the teaching workforce. In this way, teachers – like lawyers, accountants, and doctors – are held accountable to a set of locally designed and internationally informed assessment that enables entry into the profession (i.e., criteria for registration) and validation/proof of worthiness to remain within that profession (performance reviews). As someone dear to me once said, you would not send a soldier to war without teaching him to use a gun, nor would you employ the services of a mechanic to perform surgery on your child. Why then would we assume that anyone can teach knowing full well that the ability to make or break a child's critical and creative thinking lies in the hands of that person. What power teachers possess! The thrust of teacher education is the underlying understanding that good teachers matter.

A rigorous teacher education programme is one that is conceptualised on critical pedagogy (Paulo Freire), thus it becomes the collective

responsibility of teacher educators to devise a well-grounded thesis, a set of theories of Pacific teacher education premised on who we are, where we are, and what we stand for. If current thinking is correct that learning acquisition is directly correlational to teacher quality, then it stands to reason that societal concerns about sub-standard, mediocre teachers may also be a reflection of their preparedness and training. It is perhaps long overdue that we take the time to consider what "our" standards might be – not UK standards or Australian standards, but our very own benchmarking of quality teachers and teaching practice.

It is true that just as no man is an island, no island can exist freed of the shackles of globalisation, so it would be suicidal to consider developing curriculum and standards in isolation. However, the point is clear – we must devise our standards and programmes in consultation, in collaboration and in consideration of global trends, evidence-based and Pacific contextual epistemologies that are grounded in our own ontologies.

From Theory to Praxis

This final section offers Tuli – a transformative theory for learning and teaching in the Pacific. Tuli was developed as a result of my own research in which I attempted to address the core issues of relevance, context, and quality. It draws from the notion of the relevance movement that is Vaka Pasifiki which brought to my attention the two-pronged inquiry into quality education and quality teacher education. Tuli evolved from a focused inquiry into education for sustainable Pacific futures which I examined through a study of Tapa and Tattoo practice in Samoa and Tonga.

This transformative theory for teaching and learning in the Pacific – Education for Sustainable Pacific Societies or Education for the present and future – is essentially about finding the balance, the, synergy or the space between global education agendas and Pacific agendas. The argument is that in finding the balance, we will reconceptualise quality Pacific education with the main educational outcome of resilience. That is, resilient individuals equipped to engage in critical thinking and problem solving and who will ultimately become active agents in

shaping and maintaining resilient sustainable societies.

While the majority of sustainability discourse focuses on environment, economy, and society as if these are separate and distinct from people, my study found that, from a Pacific perspective, when we talk about sustainability we are talking about people. More specifically, the Pacific understanding and use of the word sustainability comes back to the human capacity to survive and thrive – to do well, adapt, and maintain continuity amidst great turmoil or challenges of life. Tuli as theory presents a resilience literacies model which comprises a set of attributes and competencies that enable the individual and the communal to achieve sustainable livelihoods and sustainable lifestyles. Resilience literacies are defined as that set of attributes and competencies that enable individuals/communities to:

1. **Believe** in the personal ability to effect positive life changes
2. **Respond** to unpredictable life challenges (i.e., adversity and stress)
3. **Resist** change that may bring about instability
4. **Appreciate** change as inevitable but manageable, and
5. **Thrive** (do well).

Tuli includes four attributes (qualities or characteristics) of a resilient individual (applicable to both teacher and student).

These attributes are referred to as Resilience Attributes and comprise:
i. Self-esteem – sense of self-worth and pride in self and abilities
ii. Self-efficacy – belief that you are the master of your own destiny
iii. Self-determination – ability to make decisions for yourself, to reason these choices without feeling pressured to think, be, do a certain way
iv. Agency – to make choices and to enact these choices.

It also includes five competencies referred to as Resilience Competencies applicable to teachable and learnable competencies for students and teachers. They include:
i. Beliefs, Attitudes, Values (affective domain)
ii. Knowledge (cognitive domain)
iii. Logical Reasoning (cognitive domain)
iv. Skills (psychomotor domain)

v. Contextual Application/Synthesis (combination of all four).

These attributes and competencies culminate in a framework that is presented cyclically to demonstrate the holistic nature of human development for futures-thinking about sustainability. The argument is that with a strong foundation, we can and will grow resilient Pacific societies.

A critical turning point in the development of this transformative theory of learning and teaching is the reaffirmation of the centrality of positive relationships. There has been quite a bit of academic discourse on Va (relational space) and Va Tapuia/Veitapui (sacred spaces)[6]. In my study, I found that Va is central to understanding sustainability: it is not a metaphor for sustainability. It is the lived praxis of sustainability – we nurture the spaces between people, between humans and nature, and between communities and the cosmos. As a philosophy, a worldview, a pedagogical practice – a praxis – Va is the embodiment of sustainability and resilience and therefore critical to the learning and teaching and teacher education dialogue. It was this understanding that brought the various components of the Tuli framework together into a cohesive holistic model.

Figure 1. Resilience Literacies Model.

[6] *for example, Anae, 2010; Bryne, 2005; Ka'ili, 2008; MacIntyre, 2008; Mahina, 2002; Peteru & Percival, 2010; Poltorak, 2007; Saltiban, 2012; Thaman, 2002, 2008; Van der Ryn, 2012. Wendt, 1999.*

In line with the idea of contextualised educational research by and for Pacific peoples, it was important to rethink the theoretical and conceptual framing as well as the visual layout of the theoretical map which was drawn from a shared design element of Tongan *Ngatu* and Samoan *Siapo*. Tuli as theory, the final map, includes four binaries or pairs and four interfaces or spaces between where the Va or relational spaces (i.e., inherent connections between the binaries) become operational.

The first binary (or pair) is *knowing and learning,* in line with Delors' learning to know and do (ako/a'o). This is a curriculum strand that brings together the foundations of education (philosophy, sociology, and psychology), in particular ontology, epistemology, and pedagogy.

The second binary (or pair) is *learning and being,* in line with learning to learn and brings with it the idea of learning to unlearn and relearn. This strand is about the process of self-realisation/actualisation where the learner becomes (through the teaching-learning process) aware of his/her sense of self, strengths, weaknesses, and abilities, and is able to articulate a personal sense of self-worth through active participation in the teaching and learning process.

The third binary is *being and belonging,* in line with learning to be. This strand comprises the process of positioning of the self within the broader socio-cultural context of the family unit (extended) and the wider community. It represents the negotiation of the individual sense of purpose and connectedness within society imbued with a sense of connectedness – as being part of an active, evolving whole system.

The fourth binary is *belonging and knowing,* in line with learning to live together. This strand follows from the community standpoint, in which collective knowledge becomes accessible to the individual (insider knowledge), and through practice and experience s/he is able to access a deeper level of knowledge as a privileged insider of the wider community.
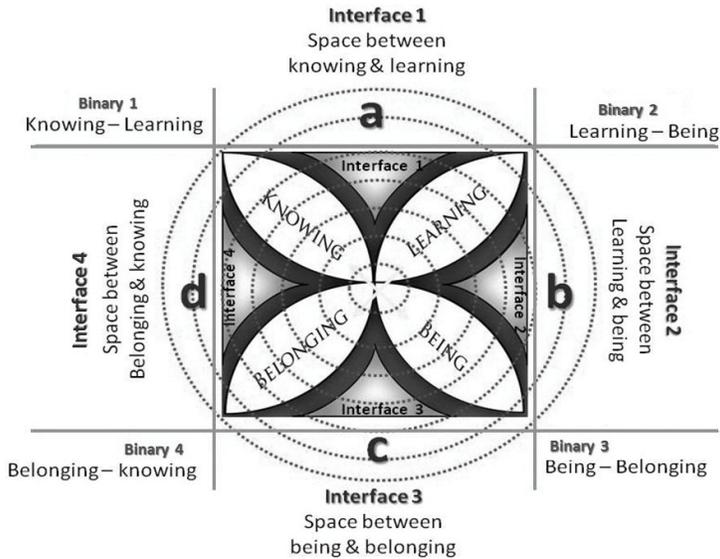
Figure 2. A transformative theory of learning and teaching.

In this conceptualisation of transforming Pacific teaching and learning, the interfaces or spaces between the binaries are of particular significance, drawing on the concept of relational spaces (Va). It suggests that by transitioning from the binaries to the spaces between we may be able to design education systems in a more holistic way, ensuring contextualisation, relevance, and quality. The space between Knowing and Learning brings attention to cosmology, cosmogony, ontology, epistemology, and pedagogy, while the space between Learning and Being interrogates issues related to internalisation, self-realisation, self-actualisation, personhood, sense of self-worth, and purpose. The space between Being and Belonging emphasises the process of conscientisation (Friere, 1970) and the influence of family and community with a focus on conceptions of group affiliation, civics, and citizenship. And the space between Belonging and Knowing hones in on our understandings of life-long learning, contextualised praxis as learning and relearning over changing times and spaces. This takes into account new knowledge, experiential knowledge, knowledge acquired through relationships, and active participation in the socio-cultural dynamic of the wider social network.

Drawing from Tuli, I present a framework for reconceptualising teacher

education for the future with three main priority areas:

1. Pacific Teacher Identities
2. Pacific Teacher Knowledge Systems, and
3. Pacific Teacher Competencies.

Reflecting on the learning contexts of the 21st century Pacific learner and the challenges facing Pacific Island nations, the implications become clear. 21st century Pacific Island teachers must be equipped with personal attributes, knowledge and skill-bases, and a dual sense of the purpose of education and the teachers' role in ensuring authentic teaching and learning spaces. There is a real need to engage in conceptual framing and theorising Pacific teacher education models for the future. The framework below is presented as a starting point for this dialogue and to stimulate our collective thinking for the ongoing discourse.
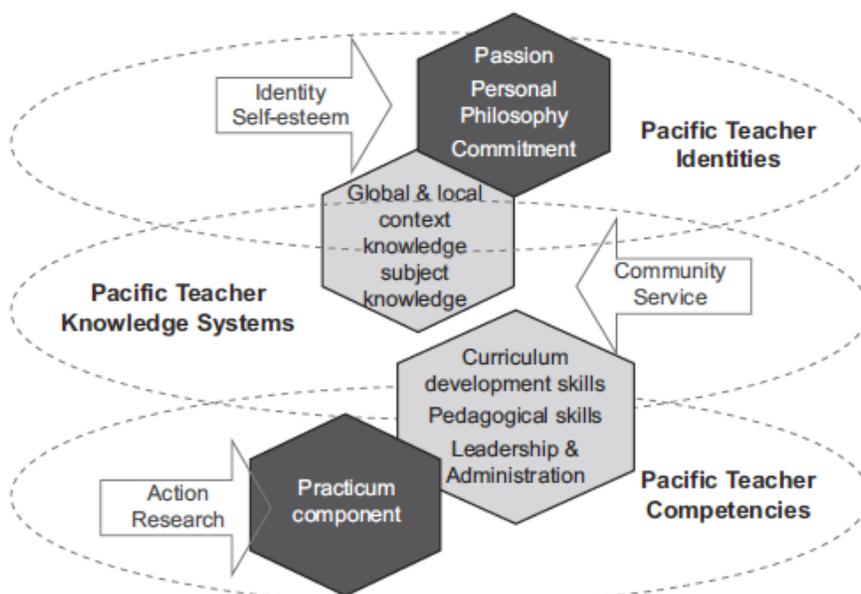
Figure 3. A model for the discussion on Pacific Teacher Education.

Conclusion: Transforming Pacific Teaching and learning and teacher education

Transforming Pacific teaching and learning and teacher education will require rethinking the roles of the teacher, the student, and the teacher

educator and re-examining the gaps in teacher preparedness. Teacher education and training institutions will need to interrogate teacher education programmes and the critical roles of teacher educators, asking: What resilience literacies should teacher educators possess? What transformation do our teacher education programmes and our educators need to undergo in order to effectively bring about the transformation we so desperately seek?

In the final analysis I offer three tenets for transformation of our education systems:

1. Quality Pacific education recognises that the one-size-fits-all, one-worldview, the grand white-washing theory of colonialism (and neo-colonialism) cannot and will not EVER work.
2. Quality teacher education must de- and re-construct human capital theories and theories of adult learning in the Pacific from a Pacific standpoint that consciously and selectively draws from evidence-based practice in the global north but only if, when, and where appropriate.
3. Quality teaching and learning is not about programmed learning to produce teaching or learning machines. It must always remain a creative human endeavour towards a meaningful social learning experience developed on a curriculum framework firmly embedded in our contextual realities and placing the Pacific learner at the centre of Pacific education.

Imperative to thinking and rethinking for transformation is the reflective evidence-based approach. As a collective of Pacific education scholars representing various higher education institutions and Ministries of Education, we must all agree to begin from the same starting point – that of utmost honesty in acknowledging what is and what should be; what works, and what does not work in our education systems.

Quality education in and for the Pacific Islands will not come from seeking the most expeditious means by which to adopt each new educational innovation that emerges from abroad. Ultimately, we must come to the realisation that transformation will be achieved if we are able to engage in straight talk and honest thinking and rethinking. Post-colonial thinker Césaire (2000) is succinct:

A civilization that proves incapable of solving the problems it creates is a decadent civilization. A civilization that chooses to close its eyes to its most crucial problems is a stricken civilization. A civilization that uses its principles for trickery and deceit is a dying civilization. (p. 31)

If, as a collective, we are genuinely interested in conscientisation and agency towards resilience in Pacific education and Pacific teacher education, one thing is clear: "We must not allow anyone to belittle us again, and take away our freedom" (Hauʻofa 1993, p. 16) to actively participate in our own liberation.

I believe that by the sheer agency of Vaka Pasifiki – and the tremendous dialogue, and research that has taken place since its inception in 2000 – the revolution has already begun.

Guided Reflections

1. As we seek to transform our education systems, what might this transformation look like?
2. What is your vision of "quality education" for Pacific Islanders in the islands?
3. Who is a "Pacific teacher?" What are the criteria by which we might begin to assess this ideal?
4. Pacific teacher education: for what and whom? Whose values and what responsibilities are prioritised?
5. How much of our teacher education prepares teachers to teach knowledge and skills that will enable students to deal with real-life health and social issues such as those outlined in the section '21st Century Pacific Learning Contexts' on page 26?
6. "When you are mentored, you aspire to mentor others." (How) have you been mentored as a teacher educator? What have been the impacts of this on your practice?

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CHAPTER 3

Peace and Citizenship Education in the Classroom: Solomon Islands Experience

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Abstract

This paper explores the approaches and strategies used by teachers in the Solomon Islands to teach peace and citizenship education in the classroom. The paper is based on the findings of a study conducted in four case study secondary schools in the Solomon Islands. The data were collected through qualitative methods including focus group interviews and one-on-one interviews, observations, document analyses, and content analyses. From the research findings, it was revealed that the rote learning issue in schools (which is present because of external factors such as examinations, timing, and education goals) had become a barrier to effective teaching and learning for peace and good citizenship outcomes. This paper highlights classroom teaching approaches and strategies used in schools and the impact these have had on the teaching of peace and good citizenship. The findings provide conceptual insights into Solomon Islands teaching approaches and strategies that are currently relatively unexplored. Through the identification of effective approaches, recommendations were made regarding the teaching and learning strategies that are relevant and appropriate for the teaching of peace and citizenship values in the Solomon Islands.

Introduction

The effectiveness and relevance of Citizenship Education (CE) depends very much on the varying pedagogies that are adopted by the national education systems of specific nation-states. This application of relevant pedagogies is expected to drive the goals of education through inculcating

knowledge, values, and skills for achieving good citizenship. Such an expectation is premised upon leveraging national goals and outcomes that are prescribed in national curriculum statements and policies for developing good citizens.

This paper reports on the findings of the study of the pedagogical approaches and strategies commonly used at the formal national curriculum level, and how these affect the teaching of peace and citizenship education in the Solomon Islands. The discussion focuses on the teaching and learning of peace and citizenship education as experienced in Solomon Islands classrooms. The paper concludes with recommendations to improve the teaching and learning of peace and citizenship education.

The Context

The need for peace and citizenship education in the Solomon Islands stems from ethnic conflict, locally referred to as "the ethnic tension". The conflict began in 1998 when a group of militant youths (Guadalcanal Revolutionary Army) from the island of Guadalcanal attacked settlements of islanders predominantly from Malaita (a neighbouring island). Their actions were ignited by the failure of successive national governments to address issues raised by the indigenous people of Guadalcanal. First tabled as "bona fide demands" in 1988 and again in January 1999, the issues listed were those of: rent from the use of Honiara as the capital city; non-payment of compensation for those indigenous people killed by settlers over the years; demands for a review of the Land and Title Act; the squatter settlements; and restrictions on citizens from other provinces owning land on Guadalcanal.

Maebuta (2014) reported that between 1999 and 2003 certain peace initiatives were undertaken. These were:
- Public Reconciliation Feast (May 1999)
- Honiara Peace Accord (June 1999)
- Townsville Peace Agreement (October 2000)
- Regional Assistance Mission to Solomon Islands (July 2003).

While these initiatives contributed to restoration of peace in the short

to medium term, the Solomon Islands Government saw the need to institutionalise the teaching of peace and citizenship education in schools as a tool to future sustainable peace. As such, a peace and citizenship education strand was included in the school curriculum.

This chapter is premised on a case study undertaken by the authors to assess the effectiveness of the teaching of peace and citizenship education in Solomon Islands secondary schools. Thus, the findings reported in this chapter are the teachers' perceptions and experiences about their teaching and the students' learning experiences.

Theoretical Orientation

Citizenship Education

Citizenship Education is a programme, formally proposed or enacted and sanctioned by certain recognised governmental or professional organisations, with the express purpose of "good," "active," "effective," or "democratic" citizenship (Ross 2006). CE encompasses a whole range of educational processes, formal and informal, that encourage and inform participation by citizens in community activities and public affairs (Jenning, 2003). It is a subject matter that focuses on "preparing individuals to participate as active and responsible citizens in a democracy" (Herbert & Sears, n.d., p. 1). It encompasses the preparation of young people for their roles as responsible citizens and harnesses the "role of education (through schooling, teaching and learning) in the preparatory process" (White & Openshaw, 2005, p. 198).

There are many debates concerning CE, most of which are related to what is to be taught (knowledge, values, skills), how it is to be taught (approaches and strategies), and whether the curriculum (and pedagogies) ought to be remain unchanged (Cleaver, 2006; Lee, 2008; Mutch, 2005). It is a topic with many facets (Zarrillo, 2004). These facets include the teaching of rights (entitlement) and responsibility (duties and obligations) as basic components of CE. The concept has been the subject of numerous ongoing disputes among educationists and philosophers since the early period of its origin. Debate most often arises because the term is defined contextually (Heater, 1999).

Peace Education

In order to understand how peace can be achieved in conflict and post-conflict contexts, it is first necessary to understand the theoretical landscape within which peace education sits. The concept of peace education is defined within divergent contexts. However, by considering a number of theoretical parameters and approaches within the literature, it is possible to identify a consensus that peace education is primarily a matter of changing mindsets with the purpose of promoting understanding, respect, and tolerance toward one's enemies (Deutsch, 1994). The lack of an integrated approach to peace education has necessitated the theorisation of the Integrated Theory of Peace (ITP) and the dissemination of the Integrated Theory of Peace Education (ITPE) (Danesh, 2006). The ITP and ITPE are critical to understanding the disconnected layers between peace education and peace-building. While peace-building is difficult to define and even more difficult to achieve in practice, in the context of post-conflict reconstruction initiatives in the Solomon Islands it is taken to refer to programmes of action that aim to address the underlying issues in ethnic conflict and deal with post-conflict development challenges. Despite these divergent meanings and approaches, according to Salomon (2002), the common core to peace education and peace-building includes violence prevention, multicultural understanding, tolerance towards enemies, and promotion of dignity and equality.

Citizenship Education Approaches

Effective learning depends on various approaches that can be used to disseminate important knowledge, values, and skills. According to this study, the contention found in teaching citizenship education relates very much to the approaches and strategies used by teachers in the classroom. Two approaches are dominant in this discussion; the minimal and the maximal versions of CE (Kerr, 2002).

Minimal Version

The minimal version focuses on particular exclusive interests that include the narrow formal approach to citizenship which is labelled "Civic Education" (Kerr, 2002). This approach is "largely content and knowledge led" (Kerr, 2002, p. 21). It concerns the teaching of knowledge based on governance, rights, and responsibilities (Deuchar, 2007), and promotion of a good citizen who is law-abiding, works hard, and possesses a good character. The implication is for people to recognise and acknowledge basic rights and freedom among citizens as ideal unifying themes (Deuchar, 2007). The minimal version of CE produces passive/functional citizenship. This passive learning is produced through CE that stresses knowledge of the legal system, state, elections, functions of central and state government, and state welfare matters (Mamat & Singh, 2008). Many of the barriers found in CE concern the minimal version. The knowledge and content base are then translated into passive pedagogies. The passive pedagogies and approaches in the curriculum refer to the methods of teaching and learning in formal and informal contexts. While Print (2008) classifies pedagogical practice as either passive or active teaching and learning, this study found that Solomon Island teachers tended to use passive approaches.

The passive teaching and learning strategy in the Solomon Islands
Passive learning is a teacher-centred strategy where students are perceived as passive learners. Students in this regard, Print (2008) argues, are "spongelike" and are "fed" with the information provided by the teacher. In the Solomon Islands this is common in the teaching of social studies – where the CE topic has been placed. The teachers talk, while the students listen and take notes. Consequently, implementing changes to this type of teaching strategy in Solomon Islands education is always seen as a hurdle, because such approaches are believed to help students in their examinations. Teachers in this study claimed that the approach was easier and not time-consuming. Importantly, teacher respondents perceived that having a large number of facts would prepare students well for national examinations and that this was easier for teachers' planning. While teachers are aware of the weaknesses in the teacher–centred strategy, they feel they cannot do

much about it because it is a commonly used strategy and teachers, students, and parents are comfortable with it. Teachers pointed out that this approach dominates classroom teaching and learning because of its efficiency in covering each topic. They claimed that if hands-on or practical approaches were used, these would take all the teaching time available, and therefore hinder the completion of teaching topics before the national examinations.

The dominant exam-oriented education system, then, has created a situation where the teaching and learning of content has become passive for students. Most of the concepts of citizenship were taught theoretically, for content and knowledge, in order to help students to pass examinations. Good examination pass rates also raise the status of teachers, as their credibility is recognised through the performance of their students in examinations. Teachers who produce higher pass rates in national examinations are rated as "good" teachers.

Maximal Version

The maximal version of CE encourages "active engagement in ways in which knowledge, values and skills are determined and carried out" (Kerr, 2002, p. 215). The approach encourages more of the sense of obligation which involves the responsibility entrusted to the individual and the duties expected by society, and concerns the willingness to undertake change on a local, national, or even a global scale (Deuchar, 2007). It encourages pupils to become agents for social change, developing enquiring minds and skills for participation (Wilkinson, cited in Deuchar, 2007).

Model of active learning/community participation

Active learning is interpreted as preparing to see beyond one's "own interest and commitments and take a wider, more impartial view" (Pearce & Hallgarten, 1988, p. 28). Citizenship is often referred to as a model of active learning (Hughes & Sears, 1996). It is a model of learning that occurs through active engagement in public affairs and obligations in societies. Active citizenship involves the affairs of the community, responding promptly to needs, and requiring strategic

actions to improve certain areas in the society. This statement means that those who have knowledge of how the government functions and have skills in organising activities, engaging in protest, and taking leadership roles in communities, are good citizens. In the literature, the term used is active participatory citizens (Scott & Cogan, 2008).

Active Learning and Citizenship in Solomon Islands

In the Solomon Islands, active participation is common. It is part of people's way of life as members of a community. Activeness for Solomon Islanders is accompanied by certain kin obligations and responsibilities that cannot go unfulfilled, and one is freed from these only by death (Gegeo, 2001). Such responsibility, as found from this study, includes contributing to the bride price or bride wealth payments in marriage. The practice is especially obvious in traditional societies where the communal model is common. In the Solomon Islands traditional setting, any person who does not actively participate in the affairs of the community may expect heavy criticism from community or family members. Literally, it is seen as a disgrace not only to the person, but also to their entire family. Members of the family may receive the blame for the actions that their family members display, and many assume that the child had not been properly taught and nurtured by the family in the cultural norms and values.

According to this study, in a community a person who actively demonstrates the values of care for oneself and others is believed to have practised the important values of society. The value of care is interrelated and aligned with obligations and responsibilities. In addition, to demonstrate obligatory and participatory values reflects people's concern for cultural norms.

The value of obligation and responsibility has to be demonstrated openly in order to show clearly the results of the teaching received from the family. People often showcase their activeness and distinct abilities in arranging ceremonies, such as feasts, contributing to the bride price, arranging and actively engaging with communal works, and rendering support to help people with disabilities. Such active participation is displayed with great respect. In the modern contemporary interpretation,

this is an active citizen.

According to this study, such activeness is now seen as linked to values of the past. Respondents claimed that active participation is now missing and blamed the education system for promoting passiveness at the formal school level. This study favours the idea of using learning models that develop students into being active citizens. It recommends teaching approaches that promote active engagement at the school level. In the modern context, active citizenship is the ability to participate in the affairs of the community and the state (Sears & Hughes, 1996). This includes participation in national institutional programmes, national events such as elections, national sports, and taking an active role in organising activities for people locally and nationally. Currently, the values to actively participate in the affairs of the society are acquired and derived from the knowledge, values, and skills obtained from the teaching of citizenship in the formal curriculum system. The study found that in the contemporary Solomon Islands context, the understanding of the rights and responsibilities that foster the active participation of people in society is missing.

Approaches to Peace Education

Among the divergences in meanings and approaches, there is a common core to peace education. In the words of Salomon (2002), this common core is violence prevention, multicultural understanding, tolerance towards enemies, promotion of dignity, and equality. These key elements add clarity to what peace education really is in any context but, as Salomon has stressed, not all peace education programmes are equal, nor can they be transferred from one country to another. A pedagogical approach to peace education, according to Harris (2002, p. 4), refers to "teachers teaching about peace what it is, why it does not exist and how to achieve it – academic content that gets ignored." In congruence with the definitions and historical development, Harris presents a scenario of peace education divided into five key areas as summarised in Figure 1. The first row shows the five different types of peace education. The second row identifies the corresponding types of conflict that each peace education approach addresses. The bottom row outlines the peace outcomes envisaged as achievable.

Figure 1 clearly segregates different forms of education to address a specific conflict. However, the recurrence of conflict around the world warrants a comprehensive peace education approach that addresses all sources of conflicts. Most areas of conflict, as stated in Figure 1, are present in many countries. For instance, in the Solomon Islands, the conflict (1998–2003) escalated into ethnic violence, but its underlying causes were rooted in environmental destruction, unresolved decades of interpersonal conflicts, and structural violence. In the absence of comprehensive peace education or by solely focusing on addressing one source of conflict, other sources of conflict may be left unattended and breed future violence.
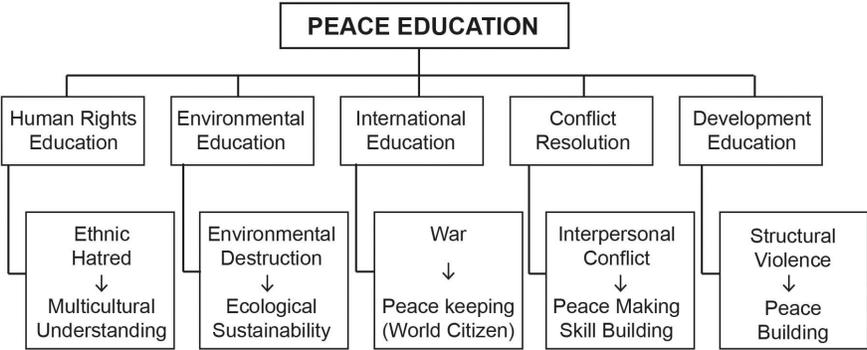
Figure 1. Peace Education Approaches. Source: (Harris, 2002, p. 40)

Peace Curriculum and Participatory Learning Strategies

The topics "curriculum" and "learning" are the focus of a vast array of literature. One of the learning strategies that has been highly regarded in educational psychology is the participatory learning strategy. The World Declaration on Education for All (EFA) in 1990 clearly states that active and participatory approaches are particularly valuable in assuring learning acquisition and allow learners to reach their fullest potential (Inter-Agency Commission, 1990). Encouraging the use of interactive, learner-centred methods is a priority in the promotion of quality basic education and achieving the EFA goal.

Participatory learning methods are crucial to a peace education curriculum as these methods support learning aims that relate to

knowledge, skills, and attitudes. Peace education research advocates cooperative and interactive learning methods as promoting values and behaviours that are conducive to establishing and maintaining peace. One of the most dominant participatory learning methods in peace education programmes and curricula is group work. This method is mostly favoured because cooperatively-structured small group work can build group cohesion and reduce biases between group members who differ in terms of race, ethnicity, gender, and disability (Johnson, Johnson, & Maruyama, 1983). Furthermore, cooperative group work can stimulate understanding of complex concepts (Johnson, Maruyama, Johnson, Nelson, & Skon, 1981). It is also claimed that through cooperative group activities learners can increase their problem-solving skills, thus enabling them to devise more solutions that demonstrate greater creativity and practicality (Cohen, 1986). Cooperative group work includes strategies such as peer teaching, discussion in pairs and small groups, collaborative games, brainstorming, priority-setting exercises, decision-making and consensus-building exercises, negotiations, peer mediation, role play, and simulations. In Bougainville, for example, educators were engaged to develop a peace education programme for use by the community and in schools. Based on the philosophy of cooperative learning strategies, workshops were conducted to train people to facilitate a similar workshop for their peers in their community among NGO trainers or among school teachers (Jenkins & Jenkins, 2007). In short, classroom or community practice and the instructional process that are founded on cooperative learning are critical to peace education (Reardon, 1993).

Peace Education-in-Action

Classroom observations in the Solomon Islands indicated that teachers employed a range of instructional strategies to impart knowledge, develop thinking skills, and inculcate values. The most common strategy was the simultaneous transmission of knowledge and questioning as a way to extract information from the students. The questions were largely focused on students' ability to recall previously transmitted information and/or their ability to link what they had seen in real conflict situations to the topic. The interplay of transmission, explanations, and questioning served to actively involve students in the learning process, to keep them

attentive and to monitor their progress and/or understanding.

Another strategy was "situational learning." In this strategy the teacher created scenarios of conflict situations and students were asked to come up with strategies to resolve the conflict. In Mr. Randy's class, after he had explained what happened during the unrest in the Solomon Islands he created two conflict scenarios based on the lesson for students to resolve. This was an important activity because students had to think about what had worked and what had not worked in resolving the Solomon Islands social unrest. They also had to think of alternative ways to resolve the conflict scenarios presented to them.

Another instructional strategy was group work. Ms. Walker engaged her class in group work particularly to identify three community conflicts and discuss their related causes. Mr. Smart, on the other hand, divided his class according to their islands and asked them to discuss the process of conflict resolution in their islands and present their report to the whole class. One of the island groups creatively dramatised a conflict and used the drama to explain to the class the process involved in resolving such a conflict.

In the National Curriculum Statement, the Ministry of Education (2008) requires that instruction must be meaningful to students and relevant to "real life." The same report states sensitivity to "cultural and social values, traditions and beliefs" as the first guiding principle in the teaching of any curriculum in schools. This means that teachers must take note of culturally sensitive issues, social values, and religious and traditional beliefs that are practised by various groups and be consciously aware of them. It is for this reason that Mr. Smart opted for his group activity to be undertaken according to cultural groups. This enabled each group to be sensitive to issues in their own culture and report their group work accordingly.

In the Solomon Islands the students not only learn about peace in the classroom but they also practice it as their way of life. All students are affiliated to Christian denominations and their upbringing includes attending church services on Sundays. Schools also hold church services as part of their extra-curricular activities. During the Christmas

break students usually form village choirs and visit neighbouring villages singing Christmas carols and preaching the message of peace as embodied in their Christian beliefs. Thus, peace education in action is integrated into students' lives within and beyond the classroom.

Conclusion

In summary, this study found that peace and citizenship themes and values are prescribed in some of the syllabi in the curriculum system of the Solomon Islands; however, how this is delivered is the challenge and it is the delivery method that matters in the classroom. It was found that failures commonly found among youths in society may be attributed to passiveness that has produced current teaching practices within the education system. Conversely, the study found that the citizens who took up active roles in communities were those who were taught with active approaches and strategies during formal education. Therefore, the effective delivery of peace and citizenship education programmes can only be facilitated if pedagogies, approaches, and strategies adopted are practical in nature and relate to students' real lives – how they live and work. The clear articulation of outcomes, goals, and objectives may seem convincing, but if approaches and strategies are not reflective of these goals and of society, it will not produce effective learning. For this reason, development of a model of active learning is seen as an important next step for the Solomon Islands teaching of values associated with peace and citizenship.

Guided Reflection

A number of strategies employed to teach Peace and Citizenship Education were observed, including:

1. The simultaneous transmission of knowledge and questioning focusing on students' ability to recall previously transmitted information and/or their ability to link what they had seen in real conflict situations to the topic.
2. "Situational learning" in which the teacher creates scenarios of conflict situations and students come up with strategies to resolve the conflict.
3. Group work whereby mixed groups of students identify

community conflicts and discuss their related causes.

4. Group work with students grouped according to their cultural groups to discuss the process of conflict resolution in their own islands and present a report to the whole class.

For your individual and collegial consideration:
- Discuss/list the advantages and disadvantages of each of these as a learning approach.
- What other activities could be used to actively involve the students in Peace and Citizenship Education?

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CHAPTER 4

Radical hope, rethinking teaching and learning in the Pacific to address climate change as an urgent phenomenon – Kiribati

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Abstract

This chapter discusses the collaborative partnership between UNESCO (Pacific), the Ministry of Education Kiribati, the Indigenous Māori and Pacific Adult Education Charitable Trust, and the University of Waikato to develop a Climate Change (CC) Curriculum Framework (CCCF) for Kiribati. This project mapped the existing curriculum across all the school subjects to assess the extent to which CC-related areas were being taught at schools, and, where appropriate, to identify windows where CC topics can be included.

To ensure that the CCCF was holistic, appropriate, and respectful to Kiribati ways, strong academically, and had international resonance, the researchers used the Tokyo Declaration 2009 of the HOPE (Holistic, Ownership-based, Participatory, and Empowering) research framework for this project.

The CC threat to Kiribati will be total; it is the loss of aba (fonua, land) and, with that base of identity, the means to a way of being that is unique to their geography and history. This is their story and one journey of radical hope to use a CCCF to preserve a nation's cultures so that I-Kiribati can continue to live according to their founding values and ways, even if some of them migrate to worlds they are yet to conceive.

Some Background

This chapter was written from research work for the Ministry of Education (Kiribati; MOE) and UNESCO (Pacific) in 2011. The framework of HOPE (Holistic, Ownership-based, Participatory and Empowering) used in this work was drawn from a participatory and community empowerment research framework developed by the Asia Pacific Centre for Culture for UNESCO (ACCU) discussed later in this paper. This work was also inspired by the book Radical Hope authored by Jonathon Lear (2008). Lear's book told the story of the last great leader of the Crow Nation (in North America), Plenty Coup's, "radical hope." His hope was for his nation to maintain their way of life, language, and dignity through culturally appropriate education, even while his people and nation were under unrelenting economic, cultural, environmental, and spiritual pressure from land confiscation, foreign diseases, modernisation, and tribal members being forced to move to other lands.

We see possible parallels between the story of Radical Hope and vulnerable low-lying nations of the Pacific, hence the provision of the CC curriculum framework for Kiribati is part of a Radical Hope. The book Radical Hope raised a profound ethical question that challenges us to consider: how should one face the possibility that one's culture might collapse and, for the Pacific, result in a loss of homeland to the rising sea levels?

Guided Reflection

This chapter shares our findings on the above research as well as suggesting how our findings can encourage the readers to reflect on their own contexts and situations to fortify the future of their own lands, villages, and students to ensure no such collapse of culture could even occur. For that reason, endeavours have been made to provide some examples and reflective questions throughout the paper to encourage the reader to contextualise and apply the ideas shared in this work with their own situations and schools or context.

Reflective questions to consider:
- Reflect on and discuss the role and importance of transformational and visionary leadership at different times; for example, at times of crisis.
- Why is hope a powerful human concept?
- What is sustainable development and how is it important?
- How might governments and main stakeholders work to prevent loss of land, civilisation, and dignity due to climate change?

Education for Sustainable Development (ESD) and Climate Change (CC)

ESD is clearly on the agenda for many small Pacific nations (Teaero, 2009; Thaman, 2009; Vaioleti, Morrison, & Vaioleti, 2012). Its overall goal is to integrate the values inherent in sustainable development into all aspects of learning and to encourage changes in behaviour that allow for a more sustainable and just society for all (UNESCO, 2009). Sustainable development is also the focus of the post-2015 United Nations (UN) development goals that will charter new global education until 2030.

As education planners and practitioners, there are ways that we can build education for sustainable development into the classroom, which this chapter will explain. There are three pillars for ESD: society, environment, and economy. As Pacific researchers, we support the addition of the essential dimension of culture as the fourth pillar (Vaioleti et al., 2012). The principal role of culture in influencing the development and insertion of CC topics into the Kiribati school curriculum brought its strength and was an approach most favoured by UNESCO in their review and approval of the ESD and CC curriculum. For the case of Kiribati and, we predict, for other Pacific nations as well, culture (ways of behaving, relating, and believing) is integral to the school curriculum and pedagogical approaches and this is essential if elements of ESD are to be embedded meaningfully.

Thaman (2009) asserts that it is important to hold on to culture, especially in terms of resilience strategies. She suggests a total transformation and that we change the way we behave as some of our education

practices in the Pacific that emulate those in the industrial countries are unsustainable. We suggest that the dominant values that drive education are still based in industrial production which assumes a right to turn each child into an economic unit that works and contributes to the wellness of the nation's economy. This has little regard for the negative or corrosive impact on local knowledge, society, and the environment. For Pacific nations, ESD is essential given the environmental pressures, the pervasive individualism, and the systemic selfishness that underpin the capitalist system that erodes Pacific cultures' education for culture, survival, and continuity (Vaioleti et al., 2012; Vaioleti, Morrison, Corcoran, & Edwards, 2011).

Reflective questions to consider: What subjects do you think will already be addressing climate change? How can we include climate change interventions in other subjects? What do we need to know? What do we need to do it?

Climate Change as a Global Issue

The Secretary-General of the United Nations, Ban Ki-moon, has stated that CC is "the defining issue of our era" (United Nations, 2008). Nowhere is this more the case than in small island states and coastal areas such as the Pacific, home to some of the most vulnerable peoples. For the Republic of Kiribati, CC is already being experienced, and urgent attention to this is being led by the Office of the President. At the United Nations level, the Republic of Kiribati has been using many global frameworks to raise these issues. It has been working extensively with the many agreements that acknowledge the challenges that small island developing states face in their effort towards achieving sustainable development. These agreements include the United Nations Framework Convention on Climate Change (UNFCC), the Barbados Program of Action, Millennium Development Goals, and the Kyoto Protocol.

At the regional level of the Pacific, the Niue Declaration on Climate Change (Pacific Islands Forum, 2010) is important and was strongly reaffirmed at the 2010 and 2011 Forums. At the 2010 meeting of the Forum in Vanuatu our leaders accepted the need to mainstream CC

into national plans and systems and to develop appropriate adaptation strategies (Bedford & Hugo, 2011). The mandate for CC education is clearly stated in Article 6 of the UNFCC about education, training, and public awareness of, and access to, information. UNESCO is the organisation asked to assist countries to implement activities in the area of education. The UN Decade of Education for Sustainable Development (DESD; UNESCO, 2009) International Seminar on Climate Change Education also said that it is important to ensure appropriate educational mechanisms are in place for addressing CC. This is where your practice in the classroom and in your communities come in.

Midway through 2011, we led a team of researchers to develop a Climate Change Curriculum Framework (CCCF) for Kiribati which was based on the principles of ESD. We worked in partnership with the Pacific branch of UNESCO based in Samoa. Our tasks were:
- to map the existing curriculum across all the school subjects to assess the extent to which CC-related areas were being taught
- where it seemed that CC was not being taught, to find appropriate points of intervention to include it in the curriculum.

Reflective question to consider: Why is CC such an important global issue? We in the Pacific are the main stakeholders in the CC discussions and negotiations. How can schools and students have a voice in these international discussions?

Kiribati

The Republic of Kiribati comprises 33 low-lying islands spread over four million square kilometres, yet its total land area is only 726 km². The islands are generally small in land size, fragmented, remote, and are mainly formed of limestone bedrock. Most of the land is less than three metres above sea level with the exception of Banaba, a high limestone island which rises to some 78 metres above sea level.

The main administrative centre of Kiribati is South Tarawa which is undergoing rapid and intensive urbanisation. The Kiribati 2009 Demographic and Health Survey shows that the total population in mid-2010 was 103,466 (92,533 at the time of the 2005 census) and 50,010

of the total (just under 50%) were living in South Tarawa. Half of the Kiribati population is under the age of 21 and 36% of the total is under the age of 15 years (Kiribati Demographic and Health Survey, 2009). The very youthful nature of the population has serious implications for future planning in a resource-constrained environment, especially when an increase in population is predicted (Bedford & Hugo, 2011).

Population policies to encourage responsible family planning have yet to have a substantial impact in Kiribati. Also, the ability to maintain populations on islands other than Tarawa requires serious consideration. There is also an emerging unacceptable level of inequity, worsened by the fact that people with the highest levels of education live in urban areas and in households with high wealth quintiles. One in three people has no education or only a few years of primary education (Kiribati Climate Change Study Team, 2007; Kiribati Demographic and Health Survey, 2009).

The impacts of CC are expected to be severe and, as reported in a World Bank report, will have serious impacts on coastal land and infrastructure, water resources, agriculture, human health, ecosystems, and fisheries (Logan, 2009). These impacts for Kiribati are very evident in Tarawa already where the research team for this project observed a rise in the sea level against low-lying lands, the impact of sea acidification on seafood sources, intrusion of sea water into wells, other water supplies, and food fields, and increased severity and regularity of natural disasters. On top of these, the challenges are magnified by physical isolation, heavy reliance on others for sea and air connections, lack of a close relationship with other developed countries, and financial and other resources.

For Kiribati, there are many urgent crises including rising sea levels through global warming, and internal migration from outer islands to Tarawa for education and employment. Also the expansion of human activities and importation of foreign material, services, and food associated with population growth threatens the limited environmental resources, its traditional subsistence economy, traditional knowledge systems, and its culture. However, amongst these, the community still endeavours to make a life from the limited resources they have from

which schools must learn. An example of this was when the research team observed young people using the land vacated by the sea at low tide for their organised football and other games until the tide returned. These tendencies to rise above disasters are strengths that are associated with I-Kiribati. It is claimed that more than any other Micronesian country, Kiribati has held on to its traditional values and customs (Teaero, 2009).

The Kiribati 2010 National Framework for Climate Change and Climate Change Adaptation asserts that culture and identity as I-Kiribati are imperative and must be at the forefront of discussions (Office of Te Beretitenti, Republic of Kiribati, 2010). The intention of the Climate Change Framework was to encourage the use of local culture in tandem with scientific knowledge to preserve and grow cultural and traditional knowledge and to build a holistic capability to cope with CC and its challenges. This was seen as important to keep up with the 21st century knowledge and community membership while maintaining identity, pride, and global citizenship obligations.

This framework, then, is a Kiribati scientific and cultural response to the CC discourses. It recognises the central role that the community plays in giving effect to such transformation. Cultural values and relationships between people and their lands and seas inform our deliberations regarding the formation of this framework. The work undertaken by Logan (2009, pp. 18–19), which notes "the degree to which Kiribati values influence adaptation to climate change" and that "cultural traditions are still very strong and relevant at all levels of governance," reinforces this position.

Reflective questions to consider: How is climate change changing the world you live in? How can schools in your area help to tackle this issue? What are some practical things students can do? What cultural elements are important to preserve? How can they be preserved? How does our work in the classroom help preservation of culture?

Methodology

In mapping and designing the curriculum framework for Kiribati, the

Waikato research team recognised the importance of active participation by the I-Kiribati community in designing and approving processes to ensure that the new curriculum is relevant to as many aspects of their lives as possible. For example, the values of te mauri, te raoi, and ao te tabomoa meaning blessings, peace, and prosperity (Teaero, 2009) are significant underpinnings in I-Kiribati community lives. The teaching of such values and their application in the classrooms as part of adaptation for CC will help in all matters and aspects of life.

Wanting this work to meet the team's contractual agreements as well as being informed by the reality of the educational need in Kiribati, the team included curriculum developers, Pacific and other academics who have lived and taught in the Pacific. The team's work was also guided by an I-Kiribati youth and an NGO leader and a former I-Kiribati school teacher and school principal whose doctoral research was on CC in Kiribati. With those strengths, and to ensure seamless uptake of the new curriculum, the team sought access to as many of the Kiribati curricula/syllabi and all related material as possible.

With the assistance of the Kiribati MOE and the Curriculum Development Unit, UNESCO collected all subject syllabi for levels 1 (ages 5 to 8), 2 (ages 9 to 12), 3 (ages 12 to 15) and 4 (ages 15 to 18) and delivered them to the team for the mapping and development work. The team was also given examples of primary tests and secondary school examination papers over the years where these were available. Where the team needed more information or to have access to previous research carried out by UNESCO or any of its partners, UNESCO arranged this.

The mapping of the school curriculum was carried out at the University of Waikato but with close communication with UNESCO and MOE Kiribati. Mid-way through the project, the team and UNESCO carried out in-country field visits to both primary and high schools to assess the alignment of the existing curriculums with the classroom teaching and learning. These included visits to church schools as well as programmes delivered by NGOs and tertiary institutions in Kiribati. As mentioned in other parts of this chapter, the findings, mapping, and the proposed curriculum framework (in this project) were reviewed by UNESCO (Paris ESD team), UNESCO (Samoa), South Pacific

Regional Environmental Programmes (SPREP) Samoa, University of Washington, and the University of Hawai'i.

Following the above reviews, The Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ), UNESCO and the research team travelled to present the findings and the proposed curriculum at a series of national workshops in Kiribati where the Office of the President, foreign embassies, the MOE, all the Government departments, the Kiribati Teachers' College, Kiribati Technical Institute, Teachers' Union, International NGOs, NGOs, village leaders, youths, and other stakeholders were all represented. There, the findings and recommendations were talanoa'i (debated, see Vaioleti, 2013) and these talanoa were factored into the final curriculum recommendations. These final adjustments were minimal which was partially due to the team's privileged access to all material they needed and other endeavours to ensure authentic uptake of the final curriculum by the community and the schools, by using endeavours such as the HOPE framework as part of the methodology.

HOPE Framework

The HOPE framework was developed and is in the Tokyo Declaration of HOPE 2009. In that document, "Holistic," Ownership-based," "Participatory" and "Empowering" were characteristics that have both informed and surfaced from ESD practice. The acronym, HOPE, provides a list of the characteristics; the arrows indicate that it is not just a set of descriptions but an intricate inter-relationship between the characteristics that deepens our ESD practice. It is, therefore, a framework that advocates as well as guides ESD practice. The structure of HOPE is as below:

Figure 1. Structure of HOPE framework. (Adopted from Asia-Pacific Centre for Culture for UNESCO, 2009, p. 8)

There are many ways to link these characteristics. One way suggested by the ACCU (2009) is thus: the ESD principle of inter-connectedness requires us as curriculum developers to work in a holistic way. While we want to strengthen the cultural elements to increase a sense of ownership, at the same time we also want to increase its academic strength and international relevancy by partnering with other ESD and CC authorities. UNESCO (Pacific) engaged reviewers worldwide including USA, Europe, and others in the Pacific, and their reviews were included in the final CCCF. This effort was a contribution to the direction expressed by the President and the leaders of I-Kiribati by preparing the students for careers in the global market as well. To this end, there is much focus on teaching English, preparing young men for the marine industry, and women to be nurses and teachers. President Anote Tong says that his people will not be classed as refugees but as migrants with skills that are needed by receiving countries. His people will retain their dignity should migration occur (Chapman, 2012).

The following commentary discusses the application of the HOPE elements in the Kiribati CCCF development:

<u>H</u> for Holistic

Teaero (2009) says that for I-Kiribati the wholeness of a person is based on three significant values encompassed in the traditional blessings Te mauri (blessings), Te raoi (peace), and Ao te tabomoa (prosperity), and that the teaching of appropriate cultural values and their application will help on all matters and aspects of life.

Appropriate CC education and ESD are important transformative agents. They move people to adopt behaviours and practices to live full and worthwhile lives (Thaman, 2009). The Kiribati ESD approach for our CCCF needed to be holistic as well as scientific. It was necessary for us to reconceptualise CC in ways that will encourage educators to approach planning and teaching CC in a systemic and holistic way. To allow for ease of planning, teaching, and learning, the CCCF was broken down into four themes as follows:
- Awareness
- Adaptation

- Mitigation and
- Related issues.

Awareness is generally about being aware of the changes and the indicators of CC. Adaptation studies how the Kiribati people respond to CC and its symptoms. Mitigation addresses how a population reduces the causes of CC, and Related Issues in this sense focuses on the responses to issues brought about by CC. This may include urbanisation, migration due to lack of employment, and loss of leadership due again to the migration of leaders or professionals (young and old) to global markets.

<u>O</u> for Ownership

It was vital that the research team worked with the local community to ensure that the curriculum is sourced in their culture. Culture matters and also allows for a sense of ownership from the community of their learning and the goals for their school curriculum. That insight drove the research team to understand from I-Kiribati what concepts define relationships between people, their lands, and seas. It also asked, what are other cultural values that are all-encompassing and underpin the construction of this framework? We therefore ensured that local learning concepts, values, and language were included in the framework. We included the views of the teachers, teacher training institutions, NGOs, and churches to enhance the nation's ownership of the framework. Logan (2009, pp. 18-19) notes "the degree to which Kiribati values influence adaptation to climate change" and "cultural traditions are still very strong and relevant at all levels of governance." This reinforced our hope that I-Kiribati will maintain strong ownership of the curriculum framework being developed.

The Curriculum Development Unit of the MOE had a strong sense of ownership and guidance of the framework. Partnering with other institutional experts locally and internationally was vital, too, for ensuring that the framework was at the cutting edge of the CCE field, yet easily delivered and relevant to the educational needs of Kiribati in the 21st century and beyond.

P for Partnership

As referred to in another part of this chapter, the writing of the CCCF was reviewed by global ESD and Education for All experts, including UNESCO (Paris ESD team), SPREP Samoa, and the Universities of Washington and Hawai'i. Within Kiribati, consultations were held with officials and the community. The CCCF team used these partnerships to develop the CCCF and source support from amongst the local population for the strong cultural elements of the CCCF.

With the support of UNESCO, GIZ, and the Kiribati MOE, the team sought input from government departments, tertiary institutions, civil society organisations such as teachers' unions, the churches, NGOs, the community, and other educational stakeholders to produce the final document in a series of workshops in Kiribati. Feedback from these partnership endeavours was used to align the final recommendations for the CCCF.

E for Empowerment

The 2010 National Framework for Climate Change and Climate Change Adaptation asserts that culture and identity as I-Kiribati are imperative and must be at the forefront of discussions (Office of Te Beretitenti, Republic of Kiribati, 2010). Along that line, more than any other Micronesian country, Kiribati has struggled but has held on to its traditional values and customs (Teaero, 2009).

The CCCF, therefore, recognises the central role of the context and culture and its significance to any curriculum development. Community involvement promotes a sense of ownership amongst principal stakeholders which can lead to active leadership of the curriculum being implemented. For the CCCF team, it was important too, to empower those selflessly working on behalf of Kiribati who have performed sustained work to provide some hope for the I-Kiribati – a people who have for centuries suffered, and are likely to continue to suffer, from external waves of man-made destruction to which they contributed very little.

Reflective questions for consideration: HOPE is a method used to involve the community in contributing to what was included in the CC curriculum for Kiribati. How can teachers use the HOPE framework to involve parents, community, NGOs, and businesses in the development of the curriculum? How can incorporating the community's knowledge into the school subjects preserve the local knowledge and improve students' sense of belonging and promote good relationships between the community and the school?

Mapping of the Current Curriculum

The CCCF maps the curriculum to locate and assess CC-related topic coverage within and across the subjects. There were three ways that the CCCF team used to identify their findings and to suggest where it may be possible to insert CC topics into each subject. A tick was used to signal that an existing topic was definitely CC-related. The letter p (for possible) indicated a topic that could be CC-related in the different subjects. An o (for opportunity) was given to a point in a subject that can be an entry point for a CC-related topic. The following represents the accumulated ticks for each existing subject area.
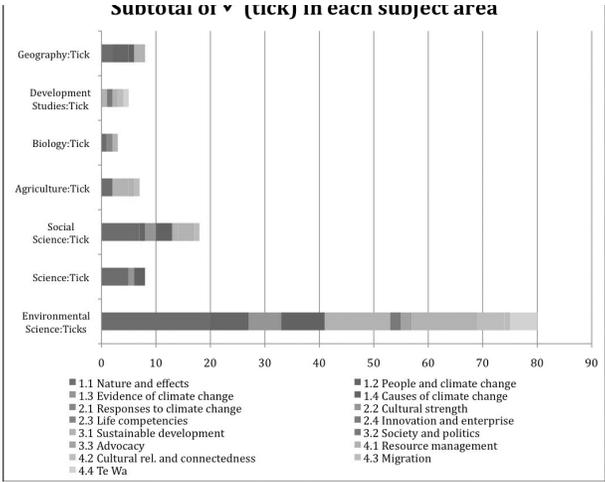

Figure 2. Distribution of CC theme topics in the current curriculum.

As seen in Figure 2, the CC topics in the current curriculum are heavily weighted in the environmental sciences. It was a surprise that important subject areas for Kiribati, such as Agriculture, Developmental Studies,

Sciences, and Geography, had less than expected CC coverage.

The lesson from this is that the topics that may be related to CC were taught in environmental science only. Given that the pillars of ESD are economy, society, and culture as well as the environment, there were few CC topics in developmental studies and social science that represent the pillar of society; very few CC topics were found in Agriculture, Science, Biology, and Developmental Science that could represent the pillar of the economy. Therefore, there is a significant imbalance in the Kiribati curriculum if it is examined to assess its ESD and CC strength. This lesson can be a motivation for school leaders and teachers to assess the ESD balance of their curriculum or even the elements of their individual subjects.

Reflective questions for curriculum planners to consider: Examine the nation's curriculum to ascertain its balance of society, economy, environment, and cultural contents. How can individual schools or principals as curriculum leaders initiate approaches to make the school curriculum more ESD balanced?

Distribution of CC Topics in the Curriculum

Using data from the mapping charts, the current CC-related topics in the curriculum were analysed against the four CC themes of Knowledge and Understanding, Adaptation, Mitigation, and Related Issues. The graph in Figure 3 is the result.
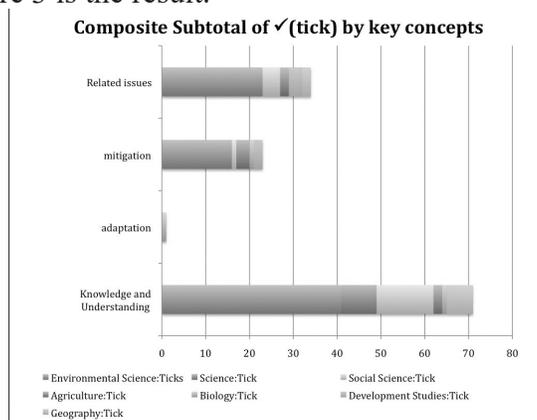

Figure 3. Distribution of Curriculum CC topics in the four themes.

What is very obvious from the above graph is the little attention that has been given to Adaptation, an area that is vital for the continuity and sustainability of the communities in Kiribati. It is an area that potentially could provide meaningful employment for the community. Under the theme of Related Issues, addressing migration and re-vitalisation of culture can lead to improved self-esteem and other socio-political benefits.

Reflective questions for consideration: Given that the most important element to CC education for the Pacific is Adaptation, how can teachers reverse the low inclusion of Adaptation topics in their subject if its coverage is low (such as that found in the Kiribati)? Although the Pacific schools and the community do not contribute significantly to the production of greenhouse gases responsible for the CC, they remain principal stakeholders. How can schools and students communicate their perspectives to those who can mitigate the production of greenhouse gases?

Enhancement of CC Focus in the Current Curriculum

For CC and ESD to be embedded in the existing curriculum, a concerted approach must be applied. It requires a philosophy that aligns the needs of the community, planning, curriculum development, and delivery by teachers. In this case, if every point identified as a possible CC topic (p) is actively used as a CC topic, it will make the curriculum more contextual, balanced, and holistic. The graph in Figure 4 represents how the climate change key concepts of knowledge and understanding, Adaptation, Mitigation, and Related Issues would be reflected in the current curriculum if all points identified as p in the current curriculum were actively used as CC-related topics.
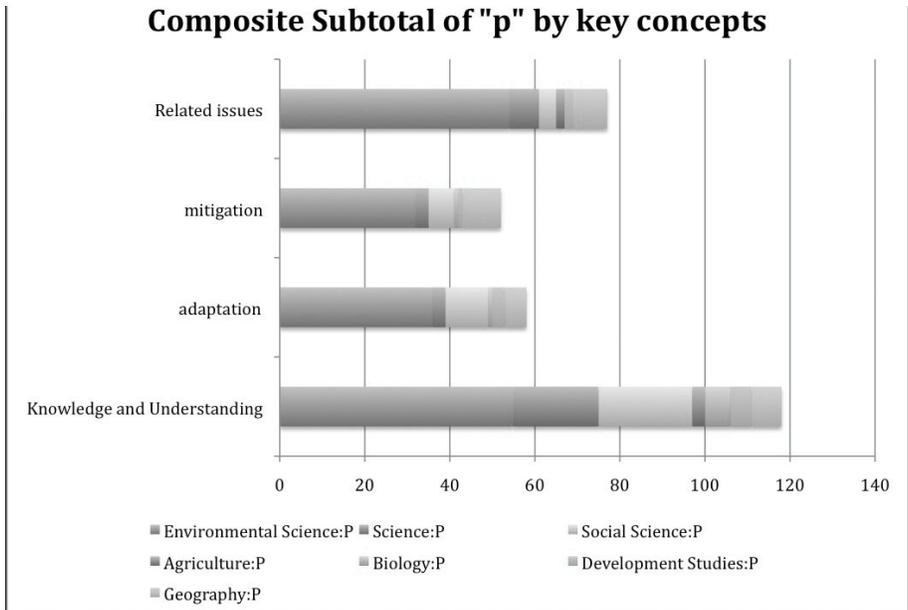
Figure 4. Possible distribution of CC topics proposed by CCCF team indicated by p entry.

The graph shows that we must ensure that all topics identified as P are CC-related and this will dramatically increase the attention given to Related Issues, Mitigation, and Adaptation. It is noted that, on the President's website on CC, more attention to Adaptation than to Mitigation is preferred for Kiribati (Office of Te Beretitenti, Republic of Kiribati, 2010).

Reflective questions for consideration: What is already being taught well in teaching CC issues? What can be enhanced? Given the vulnerability of the Pacific nations and their communities to environment degratation, loss of culture, economic loss and natural disasters, how can topics on Awareness, Mitigation, Adaptation, and Related Issues be included in different subjects in the curriculum and teaching? What support is needed for this? What is to be prioritised?

Possibility for the Future of I-Kiribati in Other Nations

Anticipating that most of the current students may migrate to other nations in the near future, the CCCF team gave the MOE Kiribati a radical option. This option increases CCE across the four themes but

mainly in the Related Issues theme to specifically reinforce students' cultural fortitude to ensure identity and community continuity. A strong element of the many talanoa the CCCF team had with teachers, principals, parents, and young people was around the loss of tradition and culture due to urbanisation and disconnection from home island or village.

Finally, in a radical hope that I-Kiribati will maintain their "way of being" in most situations in the future, o for opportunity was used to identify entry points to enter CCE topics into different subjects. These points of entry were sought by the CCCF team to create a CCE system that is spread across the four themes to make the curriculum more balanced, more relevant, stronger, and more culturally robust than it currently is. The graph in Figure 5 is the visual representation of these efforts.

Composite Subtotal of "o" by key concept areas
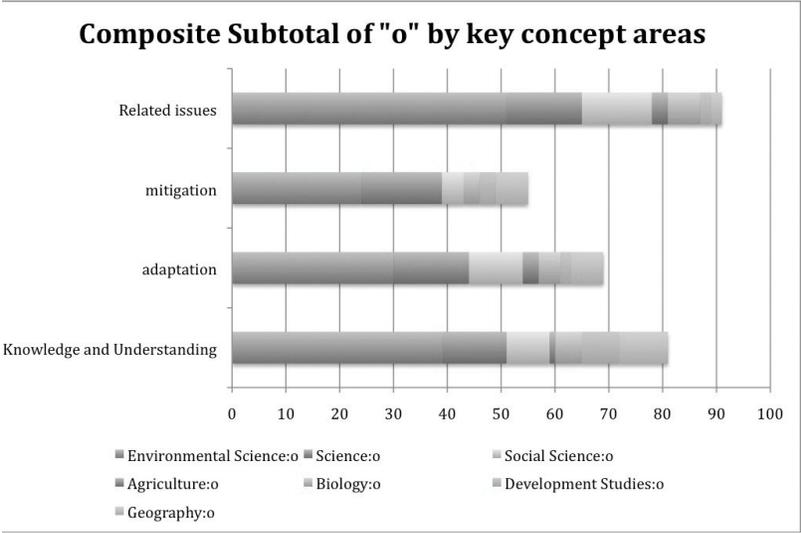
Figure 5. Points of entry for distribution of CC topics and to build cultural fortitude.

The Kiribati President, Anote Tong, says that for many I-Kiribati communities, migration is a strong probability (Chapman, 2012). The school curriculum, then, must help prepare the community for international citizenship, and the foundation for such success is in cultural continuity. The contribution of the CCCF team to that radical hope was to bring the I-Kiribati curriculum development story to you, the readers. Our challenge to you now is: what is your contribution?

Reflective questions for consideration: Amongst the negative outcomes of CC, what are positive opportunities that the discussions and preparation to cope with CC can bring? What are the roles of education in making these opportunities happen for now and for future generations?

Conclusion

In 2011, the authors led a team of researchers using the framework of HOPE (2009) to ensure that the process for the construction of CCCF was holistic and owned by the Kiribati community. Partnership was, therefore, an important aspect of the strategy, and the processes for designing the framework also empowered the local community.

This CCCF was then used to map the existing Kiribati curriculum to identify the spread of CC-related topics. It was also used to point out how to reinforce adaptation skills, and the cultural knowledge and skill of the students in order for them to retain their culture in anticipation of migration to other nations as planned by their leaders (Chapman, 2012). CC in the early decades of the 20th century is the result of unsustainable exploits by the developed and industrialised nations. It is this that is depriving the I-Kiribati of the land of their ancestors, traditional way of life, and possibly their place in our collective memory. This is their story and one journey of radical hope to use a CCCF to preserve their cultures so that I-Kiribati can continue to live according to their founding values and ways, even in a world they are yet to conceive.

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CHAPTER 5

Māori and Pacific Traditional Infant Caregiving Practices: Voices from the Community

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Abstract

Increasing numbers of Māori and Pacific infants are enrolled in early childhood services in Aotearoa/New Zealand. This phenomenon is part of a larger societal trend in which mothers return to the workforce within months of their infant's birth. This development has significant impacts on early childhood service provision, particularly in relation to addressing the cultural needs of infants. A major concern is that Māori and Pacific infants are at risk of cultural deprivation within these services. According to the research reported in this chapter, there is a call within Māori and Pacific communities for Māori and Pacific infants to be raised in culturally responsive ways in early childhood services where children's home language, culture, and identity are promoted and maintained. In Aotearoa/New Zealand, infant caregiving theory is largely based on Western European theory and principles that promote individualism and independence, and this will be elaborated upon in the chapter. This chapter outlines findings from a nationwide Aotearoa/New Zealand online survey conducted with Māori and Polynesian Pacific "language nest" teachers on traditional cultural practices for Māori and Polynesian infants. The language nest philosophies and programmes promote culture, language, and traditional practices. Respondents expressed the desire for autonomy in providing culturally authentic caregiving practices, and frustration with educational theory and government policies that did not align with, or ran contrary to, modern cultural practice. Research findings revealed Māori and Polynesian Pacific traditional cultural values, beliefs, and practices,

and from this common base is an emerging Polynesian theoretical model of infant caregiving practices. It is anticipated that a Polynesian theory of infant caregiving will guide Aotearoa/New Zealand's early childhood education services and government policy, ensuring culturally responsive practices for Māori and Polynesian Pacific infants and their families.

Introduction

This chapter elaborates on research conducted with Māori and Polynesian Pacific teachers based in Māori and Pacific pre-school "language nests" (centres) in Aotearoa/New Zealand. The language nest movement emerged in the early 1980s when Māori and Pacific communities were increasingly concerned that their languages, cultures, and identities were at risk and endangered, and measures were proposed within communities to stem this loss. These early childhood education services provided an alternative to mainstream services; they were community-based and driven. Over the decades, however, the required adjustments to governing bodies, management structures, and government policy have encroached on the autonomy of the settings to a point where participant teachers expressed frustration at having to "justify to government departments why we do things that are our norm" and that "mono-cultural ECE regulations fail to recognise cultural dimensions of 'Māori'." Others felt that they were challenged by the Ministry of Education: they perceived that their service was "more than a preschool" – that is, more than an educational service provided by the Ministry of Education. Rather, it was a service to the whole community – *noku te whenua, noku te whare* translated as "my land, my house", a place for the entire *whānau* (family).

The online survey sought guidance and feedback from teachers and community of the Māori language nest, *Kohanga Reo*, and Polynesian Pacific language nests including *A'oga Amata* (Samoan), *Te Punanga Reo* (Kuki Airani, Cook Islands), and *Akoga Amata* (Tokelau Islands). At the outset of the research, the teachers and community members expressed their appreciation of allowing their "voices to be heard." We sought feedback on traditional caregiving practices that centres were either using or that Māori and Pacific staff at the centres could

recall from their own childhoods. We were keen also to learn of any challenges to implementing traditional caregiving practices with the children or any enablers that assisted the groups. It is important to acknowledge the diversity that exists within Pacific and Māori cultural groups. We do not seek to homogenise, or detract from the uniqueness of cultural groups, but to explore connections found in our research between traditional caregiving practices within these two cultural groups (Māori and "Pacific") which suggest common principles and practices and have provided the impetus to further explore these within the cultural communities. This chapter outlines the findings of our research and poses implications for future practice and provocations for consideration.

Background

The legends and stories of Oceania as well as historical and language research confirm the connection between Māori and Polynesian peoples (Mafile'o & Walsh-Tapiata, 2007). From this position of connectedness a collaborative research base is being established which will enable researchers to harness shared understandings, build alliances, and strengthen positions for further development.

A recent nationwide online survey involving Māori and Polynesian language nest communities showed a genuine desire to develop a shared culturally-based theoretical framework with a defined set of principles to guide and provide justification for teaching approaches and practice. Findings from this research and related literature emphasise the importance of cultural practices, values, and linguistic commonalities. This work adds to the field of Pacific education and the development of culturally-based principles and practices of caring for infants and toddlers in Aotearoa/New Zealand. Another compelling incentive for a shared approach is the increasing rates of Māori and Pacific children entering early childhood services. Teachers within both language nest and mainstream settings would benefit from increased knowledge and expertise to care for Māori and Pacific infants and toddlers in culturally responsive ways.

Research Method

This chapter draws from a research project conducted with our Māori and Pacific language nest communities in 2013. Kaupapa Māori (Pihama, et al., 2004) and Pacific methodologies, such as *Talanoa* (Halapua, 2005; Latu, 2009), formed a frame for the research process (Anae, Coxon, Mara, Wendt-Samu, & Finau, 2004). *Kaupapa* can be translated as a strategy, plan, or philosophy and *Kaupapa* Māori locates Māori understandings as central to the research process and outcomes (Pihama et al., 2004). Alignments with Pacific values, beliefs, knowledge processes, and practices are evident (Taufeʻulungaki, 2002). This research fits within a wider Oceanic view which promotes building networks, synergies, and collaborations across parts of the Pacific, as well as strengthening related researchers and the systems (Sanga, 2012). Furthermore, strategic alliances and partnerships with Māori and other Indigenous peoples in the Pacific region will allow new indigenous world views and aspirations to unfold (Kidman, 2012).

A comprehensive review of literature was undertaken as part of the initial research process. Themes identified in the literature are included in the discussion. A nationwide online survey was the main data gathering device, enabling staff in language nest settings to access and respond to the study. In keeping with Pacific research guidelines (Anae et al., 2004), the research process was enhanced by personal telephone calls and face-to-face discussions to complement the online survey responses. Participant communities included Māori, Samoan, Cook Island, Niuean, Tongan, Tokelauan, and Fijian. The participant responses provided valuable data and comments to enhance our understandings.

The Contemporary Situation of Early Childhood Education in Aotearoa/New Zealand

Early childhood education has an important role in establishing strong learning foundations and providing children with the ability to develop as strong, confident learners. Increasing proportions of Pacific children are participating in early childhood services in Aotearoa. Between 2010 and 2013 enrolments for Māori children were 92.3% and Pacific children 88.6%. Numbers of enrolments for children under two years

of age have also risen with an increase of 21% between 2007 and 2013 for this infant and toddler age group (Ministry of Education, 2014). Although this increase continues, little research has been conducted into the implications of this social and educational trend.

Generally, it is accepted that early childhood teachers in Aotearoa/New Zealand could further develop culturally and linguistically to work with Māori and Pacific children (Bevan-Brown, 2003). Teachers want the best for their students. However, achieving this aim is complex, particularly in regard to Māori and Pacific children in early childhood education. One of the reasons early childhood services may fail to meet the needs of Māori and Pacific children is that teachers are unaware of the role culture plays in learning, and consequently they lack understanding of how to teach in culturally responsive ways (Bevan-Brown, 2003; Mara & Marsters, 2009).

In the Aotearoa/New Zealand early childhood context the teaching force is comprised largely of Pākehā/palangi (Europeans). The Ministry of Education's (2013) statistical data revealed that 12,723 registered and non-registered teachers identified as Pākehā /European, 1,847 identified as Māori, and 1,780 were of Pacific origin (Ministry of Education, 2016). Meeting the cultural needs of many Māori and Pacific children in early childhood education services is determined by the level of expertise that is often beyond the experience of mono-cultural speakers of English with little experience of Māori (Ritchie, 2003) and Pacific cultures (Mara & Marsters, 2009).

Families in Māori and Pacific communities seek to access services that will ensure that their cultural practices, values, and languages are included in Early Childhood Education. A quote from a respondent, in our survey, recognised that:

> It is important to find out what the cultural parental practices are at home and how we can connect our teachers to practices such as spiritual [practices]. It is also important that we try and use the first language that parents and grandparents use at home.

There is a noticeable gap in the literature on both Pacific knowledge

and practice for early childhood educational provision (Chu, Glasgow, Rimoni, Hodis, & Meyer, 2012) and even less literature on Pacific perspectives of infant and toddler provision (Rameka & Walker, 2012). Educational services are failing to meet the academic, social and cultural needs of Pacific early childhood learners (Chu, et al., 2012; Education Review Office, 2010; Rameka & Walker, 2012).

Polynesian Theory

Embarking on this research led the researchers to explore the commonalities between traditional infant care practices for Māori and the main Polynesian Pacific groups represented in Aotearoa/ New Zealand. A review of the literature and consultation with the communities of Samoa, Cook Islands, Niue, Tonga, and Tokelau within the online survey, reveal that there is a set of Polynesian caregiving practices that are also espoused by Māori in Aotearoa. The scope of the "Polynesian triangle" includes the paths travelled by the Polynesian seafarers from Hawaii in the Northern Pacific to Tahiti in the East, Samoa in the West, and Easter Island in the Southern latitudes. A common set of principles and practices around caring for infants has been identified in this triangle, and these principles have been retained throughout Polynesia (Ikupu & Glover, 2004; Vini, 2003), with Ritchie and Ritchie (1970) noting that the cultural practices and language of Māori were not lost during their migration to Aotearoa/New Zealand (see also Metge, 1995). This discussion reflects a Polynesian cultural worldview of raising infants and toddlers.

Western Theoretical Paradigms

Exposure to a Western education system has been a significantly disenfranchising and colonising experience for Polynesian communities across the Pacific, including Aotearoa (Berryman, 2008; Vai'imene, 2003). Education has been framed by a large assortment of Western theories to provide justification for teaching approaches and pedagogy. Most have occurred within timeframes and for particular purposes that have not aligned with Polynesian worldviews and ways of being. This marginalisation process is evident within the field of infant caregiving practices.

Western perspectives of infants and toddlers are not universal "truths" and it is likely that there is a tension between those practices which have been espoused and normalised in mainstream early childhood centres, and traditional cultural practice. Whilst the discussion in this chapter is not intended to counter Western theory on infant caregiving, we aim to suggest another lens to guide practice, and promote an understanding of culturally located praxis so that Māori and Pacific infants will be cared for and educated in culturally and socially responsive ways when attending care and education settings. Thus, we "speak back" to prevailing Western European models of raising infants that are sometimes contradictory and marginalising for Māori and Pacific cultural worldviews.

One such Western model supports a respectful approach to children which encourages independence in infants. Those working with infants have embraced Resources for Infant Educarers (RIE) principles motivated by the desire to work respectfully with children in their care (Dalli, Rockel, Duhn, Craw, & Doyle, 2011; Petrie & Owen, 2005). "Respect", however, can be determined in many ways and should not be privileged by one theoretical or cultural model. Polynesian communities demonstrate many ways of showing respect for infants where a sense of collective identity and belonging is desired (Jenkins, Harte, & Ririki, 2011) that may not fit within an RIE philosophical framework.

A further example of such disconnection may be found in relation to ideas about child development. A Western model promoted in *Te Whaariki,* the current New Zealand early childhood curriculum, which although developed in 1996 continues to inform contemporary early childhood education practice, observes children progressing through clearly defined stages of development from infancy; these are birth until twelve to eighteen months, and then toddlerhood which occurs between twelve months and three and a half years (Ministry of Education, 1996). Polynesian children's progress is monitored through a different set of criteria. For example, Piripoho is the practice of carrying infants until they are able to sit unaided (Rameka & Walker, 2012) and describes development in terms of the closeness when babies are held close to the heart or chest of another, and the progression of the newborn to the ability to sit independently. The term ka nakunaku (common to

Māori and other Polynesian languages) describes the period when the child moves from breastfeeding to eating solid food. The process of nakunaku is mincing or breaking down. Traditionally, the adult would chew the food before feeding it to the infant (Rameka & Walker, 2012). Children at this time are becoming increasingly mobile and developing verbal communication.

Research Survey Processes and Findings

This section outlines findings from a 2013 Victoria University of Wellington Summer Scholarship programme that enabled a Māori summer scholar to gain research and writing experience. The research process involved conducting a comprehensive literature review on traditional infant caregiving practices. A nationwide online survey was sent to early childhood services that were identified by the Ministry of Education as providing Kohanga Reo, Immersion Māori or Bilingual services. The survey included respondents from Te Kohanga Reo, and Māori early childhood services, and from communities identifying with the Pacific Nations of Samoa, Cook Islands, Niue, Tonga, and Tokelau. There was a set of generic open response questions asked of each setting. Questions were modified according to whether the service catered for Māori or Pacific communities. Data were gathered on the type of service offered, such as immersion or bilingual language programmes. We enquired what languages were used and the percentage of language use. We asked whether the service catered for infants, toddlers, and/ or young children. We then investigated specific cultural practices as follows:

- How does the service embrace traditional Māori/Pacific cultural caregiving practices and pedagogies related to infant and toddler education, care routines, feeding, sleeping, comforting, shared caregiving, tuakana/teina, and other caregiving practices? We then asked for examples of these practices, and ideas and challenges they may experience in implementing them.
- What are the cultural practices and pedagogies around infant and toddler education and care-based teacher training, professional development, community involvement, networking, upbringing, influence of kaumatua/elders, hapu/iwi, readings and literature, and other? Please give examples of these practices, ideas, and

challenges.

- What are the barriers to implementing authentic cultural practices and pedagogies around infant and toddler education and care?
- What are the enablers to implementing authentic cultural practices and pedagogies around infant and toddler education and care?

There were follow-up phone calls if respondents sought further clarification or wished to discuss the research processes.

Online Survey Research Responses – Community Voices

Findings from the survey research with the language nest communities reveal a keen desire by these communities to contribute ideas and knowledge, to voice opinions, and to participate in theory development. At the outset of the research, the teachers and community members expressed their appreciation for allowing their "voices to be heard." Respondents from the online survey identified enablers and challenges to implementing authentic Polynesian programmes for Polynesian infants and toddlers. Examples of enablers and challenges are outlined here:

Traditional caregiving practices

Participants in the survey noted the tensions amongst what may be considered best practices for caregiving. Caregiving practices within a Polynesian curriculum are viewed as a collective endeavour in which whānau, aiga or extended family all play a role. Participant statements such as "It's all about *fanau*" (Niuean community member), and *"Whakawhanaungatanga"* (Māori), assert the importance of family involvement in caring for infants and toddlers. One respondent's comment, "Effective relationships with whānau are integral to quality delivery" reinforced the pivotal place of family and community. Aiga guidance was considered central to delivering the principles of *fa'aloalo* (respect), *tautua* (service), and *alofa* (love).

Intergenerational care, including grandparents and elders

Intergenerational care, often involving grandparents or elders, was

highly valued by the respondents: "We feel 'reaffirmed' by the presence of our Māori elders." The guidance of kaumatua and elders was held in high regard to ensure the authenticity of the language nest programmes: "[we want] guidance from our elders, to ensure we are on the right track." Grandparents and family elders were consulted on traditional caregiving, and teachers actively sought their advice. For example, a teacher approached a grandmother regarding her grandchild's unsettled sleeping patterns and was informed: "My mokopuna likes to be wrapped up tightly, held and rocked to sleep." Within the language nest, the elders with their traditional knowledge and wisdom are considered taonga (treasures) and tuakana (experts) for teachers who are frequently teina (novices), still learning about their culture, language, and traditional knowledge.

Spirituality

Spirituality plays a prominent role in the delivery of Polynesian early childhood programmes. In particular, Christianity continues to influence early childhood language nest programmes. All Polynesian Pacific respondents discussed the central place of Christian practice and the ways in which it was woven into their programmes. Infants and toddlers were exposed daily to prayers, hymns, and Christian practices. In part, this is a legacy of the origins of many of the language nests, which were established by the church. Christian philosophy continues to dominate programmes in contemporary Polynesian service provision. Spirituality was also a strong priority for our Māori respondents but not necessarily linked as strongly to Christianity.

Language

Predictably, the ability of the teachers to speak Polynesian language/s as fluently as a native language speaker was viewed as the most advantageous and valued skill within the language nest. This, coupled with knowledge of authentic traditional cultural practice, was the most sought after skill when recruiting staff members and teachers in these services. This was particularly emphasised by staff in a Cook Islands early childhood centre who asserted that cultural learning occurred between tuakana and teina and that learning should take place "together,

under one roof, without barriers or walls, rather than parcelling them (the infants) off into age groups." Respondents from a Samoan centre noted the importance of staff "welcoming and greeting children and *aiga* (families) in appropriate Samoan language and that respectful *gagana* (practices) are delivered with friendliness and respect."

Barriers

Feedback from the surveyed communities reveals a desire to work autonomously and independently, and not be unduly constrained by government policy that is not congruent with the cultural worldviews of the community. Māori and Pacific communities strongly voiced the need for a "Government educational policy review to address the incongruence of two cultural worldviews"; that is, the views of each centre's community and that of the government policy developers in early childhood education.

Current mainstream teacher training provision was seen as not preparing student teacher trainees to work in culturally responsive ways. Participants informed researchers that, to be able to work in authentic cultural ways with infants, they had had to unlearn some of the formal training they had received. A participant felt that in her experience:

> Mainstream training is a barrier as it individualises the *kaiako* (teacher), hence their professional knowledge, professional practice, and professional relationships are monocultural. I speak from experience, for when I came to work in [this Centre (a language nest) I found it difficult as I had become familiar with working as an individual (in a mainstream setting) rather than working in a team. The sharing of expertise was something new for me in my role as *kaiako* (teacher) but not new to me as Māori, thus it was necessary to pull my mainstream potae (hat) off and go back to how I was raised.

Implications Arising from this Research

Māori and Pacific communities are rapidly growing within Aotearoa/

New Zealand. Within these groups, the number of infants and toddlers entering formal educational or care settings continues to increase (Ministry of Education, 2014). This calls for planning and preparation that is based on sound research, and collaboration and close consultation with communities.

It is the right of Māori and Pacific infants and toddlers to be raised in culturally and linguistically responsive communities, to enable them to become enculturated with the traditional practices, values, knowledge and – very importantly – the language, to ensure that the children will be raised knowing their identity (Glasgow, 2012). Currently, however, most Māori and Pacific infants in care and education settings in Aotearoa are disadvantaged; they are cared for by teachers who use a predominantly Western theoretical and principled framework in caring for children. Furthermore, teachers of infants are constrained by a lack of knowledge of culturally responsive caregiving practice and theory.

The wealth of traditional knowledge within the cultural Māori and Pacific language nest communities is invaluable and needs to be foregrounded in developing culturally responsive pedagogy for Māori and Pacific infants. The potential within these culturally located settings requires further investigation and collaboration with Māori and Pacific language nest communities. The survey research revealed a desire by language nest communities to contribute ideas and knowledge to guide this process, and to enable key theoretical principles around Māori and Pacific traditional, cultural infant caregiving practice to emerge.

Guided Reflection

This paper has emphasised the need for context-specific approaches to Early Childhood education and care. It argues that planning and preparation for the provision of culturally responsive Early Childhood education and care needs to be based on sound research, as well as collaboration and close consultation with communities. In a rapidly changing world, this "new" approach becomes even more imperative.

Reflecting on your own context:
• Identify/discuss ways in which Early Childhood services

incorporate, or could incorporate, traditional cultural caregiving practices and pedagogies related to infant and toddler education and care routines such as feeding, sleeping, comforting, shared caregiving, and tuakana/teina relationships.

- [In what ways] are such cultural practices and pedagogies reflected in Early Childhood teacher training and professional development?
- What are the barriers to implementing authentic cultural practices and pedagogies around infant and toddler education and care?
- What are the enablers to implementing authentic cultural practices and pedagogies around infant and toddler education and care?

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SECTION 2

Strengthening and Reinforcing Existing Threads: Thoughts and Developments in Literacy, Numeracy and Assessment

CHAPTER 6

Rethinking Educational Assessment: Improving our Practices and Policy

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Abstract

Assessment is one of the most commonplace events in education. Assessment is any act of interpreting and acting on information about student performance, collected through any of a multitude of means or practices (Messick, 1989). Teachers assess students' performance and report those results to families; students report assessment results to employers and universities; the qualities of schools are determined through the assessment of students; students assess teachers and share their insights with peers; principals and administrators report the results of assessments to politicians and parents. Assessment, thus, is both a technical and social process in which decisions about what is important in schooling (i.e., knowledge and skills) are operationalised by formal processes (e.g., tests, exams) and informal processes (e.g., question and answer in class, homework assignments, or peer and self-assessments). All societies promulgate their own version of valued knowledge through curriculum, teaching, schooling, and assessments. Hence, it is possible that tests are culturally biased, especially when there are large mean score differences between majority and minority groups.

Unfortunately, although Pasifika families who migrated to New Zealand were optimistic that their children would get better schooling and subsequent academic and career success (Utumapu, 1992), the realisation of these hopes is not visible in assessment results. Overall, students from Pasifika homes perform much lower than other ethnic groups from at least Grade 4 (age 10) onwards in reading, writing, and mathematics (Ministry of Education, 2008; Satherley, 2006) and on New Zealand's secondary school qualification assessments

(i.e., National Certificate of Educational Achievement—NCEA). It is possible that these educational assessments, being devised by the majority group of New Zealand, do not lead to valid interpretations about the achievement, ability, or proficiency of Pasifika children. If this is the case, then poor performance would simply indicate that Pasifika children are not members of the majority group rather than an indication they lack competence in the skills, knowledge, or understandings being evaluated.

Considerable research goes into the development of high-quality standardised tests (e.g., e-asTTle in New Zealand) to assure that the tests themselves do not artificially create differences (Hattie & Brown, 2008). The validity of assessments requires that the language used to test knowledge is appropriate to all learners and that the assessments appreciate the cultural norms and values of all students (Keegan, Brown, & Hattie 2013). Given that Pasifika immigrants expect their children to succeed in New Zealand, it seems that Pasifika families accept that the tests themselves are valid measures of important knowledge and skill for improved life chances in New Zealand ('Otunuku, 2010). Hence, the point of this chapter is to critically inspect human and social conditions in the policy and practice of assessment and determine what implications these might have for the education of Pasifika children in New Zealand/Aotearoa.

The Purposes of Assessment

Assessment serves multiple purposes within all societies, including improved teaching and learning, certification of student performance, and evaluation of schools and teachers.

Improvement, the strictly educational use of assessment, uses assessment to diagnose learning needs and guide appropriate instruction so that desired outcomes are achieved by students (Popham, 2000). Improvement relates to how both teachers and students change their practices as a consequence of assessment, leading to improved performance.

Student accountability focuses on the purpose of selecting, rewarding, or certifying students on the basis of their performance on formal test-

like assessments which may include school-based evaluations as well as external public examinations. In New Zealand, as in many Western nations, this function takes place in secondary schooling, though assessing students on formal and/or common tasks takes place in primary schooling to facilitate reporting to administrators and parents. Such assessments hold students accountable for learning and may serve to motivate students to pay attention to important material (Kahn, 2000). School accountability through assessment uses student testing to evaluate schools and teachers. This is a commonplace practice in the United Kingdom and United States. The assumption behind national testing of students to determine the quality of schools is that good schools ensure students learn material and skills deemed essential by policy makers (the curriculum) and that this quality will be seen in test performance. Further, the conception suggests that, to make sure all schools achieve what society wants, students should be tested regularly (Firestone, Mayrowetz, & Fairman, 1998; Smith & Fey, 2000). Such testing will help teachers know what students need to know and help improve the quality of teaching (Linn, 2000; Resnick & Resnick, 1992). Thus, this accountability agenda is formulated for improvement, rather than just attacking teachers.

At the same time there are many aspects of assessment that teachers can ignore, even if they are compelled to do it; hence, assessment can be Irrelevant. The presence of high-stakes consequences (e.g., retaining students in grade, tracking students into different educational experiences, public listing of school results, requiring students and teachers to attend summer school, firing school leaders and teachers, etc.) has generated a strong anti-assessment response, and this response may be valid, if it can be shown that these effects are bad for learners. In addition, many teachers, based on their extensive interaction with students (e.g., 25 hours per week, 40 weeks per year in a New Zealand primary school setting), do not consider they need formal assessments to know where their students are and what they need to learn next (Hill, 2001). Most teachers know which students are top of the class and which are struggling, without having to resort to a test.

Assessment for Learning Policy

Assessment policy needs to navigate the tensions involved in these contrasting purposes. The current New Zealand policy about assessment describes a pedagogical process in classroom interactions among teachers and students in which teachers gather, analyse, interpret, and respond to "evidence" of student competences and needs. Assessment is for learning rather than primarily for ranking, sorting, or evaluating students or schools (Ministry of Education, 2007). This policy tends to discount the importance of testing, measurement, grades, or levels (Harlen, 2007) and instead suggests that assessment involves five broad teaching strategies:

> clarifying and sharing learning intentions and criteria for success; engineering effective classroom discussions, questions, and learning tasks; providing feedback that moves learners forward; activating students as the owners of their own learning; and activating students as instructional resources for one another. (Leahy, Lyon, Thompson, & Wiliam, 2005, p. 20)

This approach to assessment is consistent with a child-centred pedagogy (Black & Wiliam, 2006; Stobart, 2006), and depends on teachers making few high-stakes errors in their judgements about student learning and needs. The key ingredient of assessment for learning is that it takes place before teaching finishes and that the data collection, interpretation, feedback, and decision making generates better teaching and learning practices. This policy stands in contrast to that of public examination societies (e.g., China, Hong Kong, and plausibly most Pasifika nations) where classroom and school assessments attempt to mimic high-stakes end-of-course or end-of-year examinations that provide total score and rank order information and little diagnostic information about learning needs. Clearly, summative examination policies do not lead to responsive exploration of what students are interested in or are learning, hence, the attraction to teachers for a more interactive assessment for learning policy.

However, if assessment only takes place in the continuous interactions of teachers and students, with little need for formal quality assurance (e.g.,

testing or moderation of teacher judgements), then we are assuming that the teacher's interactions are always correct. This seems difficult to defend since all assessment processes (i.e., tests, observations, and interactions) are error prone (Brown & Hattie, 2012). In formal testing, there is an effort to establish the degree of error and inconsistency in scores. For example, essay marking at university is very unreliable (Brown, 2009), as are student self-assessments (Brown & Harris, 2013). Hence, the judgments teachers make on-the-fly contain errors that may interfere with high quality decisions.

However, tests often only provide total or rank order scores, which do not give teachers or students the information they need to identify who needs to be taught what next (Brown & Hattie, 2012). It is worth remembering that the learning gains for frequent testing are not large (Hattie, 2009) or even formative assessment practices (Bennett, 2011). This tells us that any kind of assessment by itself will not have a large effect on learning outcomes. However, certain kinds of active pedagogical practices that align with assessment for learning, but which are not assessments per se, do have large effects (Hattie, 2009). These include giving feedback, spaced practice, use of meta-cognitive strategies, self-questioning, mastery learning, and peer tutoring. Even larger effects occur when teachers formatively evaluate data and evidence-based models with data graphing.

Thus, because assessment always has consequences for students (e.g., being assigned harder or easier curriculum material, reports sent home, etc.), then a robust quality approach to assessment (e.g., checking the validity of data collection, interpretation, and responses) is needed. The information for teachers and students needs to be verifiable; that is, other competent teachers would make similar interpretations or decisions given the same information. Thus, a robust assessment policy supports teachers with tools (e.g., professionally developed diagnostic tests), time to confer and moderate judgments with colleagues, and teaching resources aligned to curricular goals. In this way teachers can make demonstrably high-quality evaluations of student learning and avoid the appearance of being arbitrary or capricious. At the same time, policy and practice must focus on using assessment to guide improved teaching and learning.

Teachers' Role in Assessment

Assessment for learning requires the active participation of teachers and so their beliefs about assessment policy and how it is to be implemented matter. Teacher beliefs about assessment appear to depend heavily upon their own experiences of assessment as students (Pajares, 1992) and the policies they are expected to implement (Brown & Harris, 2009). This suggests that creating a formative learning-orientated assessment practice is not just a matter of improving teachers' assessment skills. Rather, policy must ensure that teachers can discover which parts of their teaching did not result in successful learning; policy must not condone inadequate teaching, but neither must it condemn teachers if students struggle to master material on tests. The educational point of assessment is to discover what students can and cannot do, so that appropriate action can be taken.

It is relatively clear that New Zealand teachers believe in using assessment to improve teaching and learning (Brown, 2004, 2011), as do teachers elsewhere in the world (Barnes, Fives, & Dacey, 2015). However, there are differences according to role in the assessment system and culture. For example, high school teachers, who act as assessors for qualifications systems, tend to agree more than primary school teachers that assessment holds students accountable (Brown, 2011; Brown, Lake, & Matters, 2011). In high-stakes public examination societies in China and Hong Kong, teachers associated improvement with holding students accountable, meaning that assessment is seen as a way of helping students improve (Brown, Hui, Yu, & Kennedy, 2011). Teachers' commitment to improved learning can be in tension with the need to ensure students reach expected standards of performance. Unfortunately, there is a suggestion that New Zealand teachers give Pasifika students easy tasks since their tested abilities are not as high as other groups (Nakhid, 2003). It may be that teachers want to make Pasifika students feel good despite their weak performance ('Otunuku & Brown, 2007), a tendency seen commonly in primary school teaching (Hattie & Peddie, 2003). However, these actions may deny students and families information about actual levels of achievement and consequently prevent families from taking appropriate action (Robinson, et al., 2004). A further tension exists when high-stakes consequences for

student scores are introduced. For example, the introduction of school or teacher league tables based on assessments (e.g., National Standards in NZ or Australia's NAPLAN) is likely to cause teachers to deviate from their commitment to assessment for learning.

Hence, expecting teachers to resist bad assessment policy based solely on their values, beliefs, and skills, is unrealistic. Assessment policy needs to support teachers' commitment to improvement by avoiding pressures that result in reduced learning.

Student Role in Assessment

Because assessment for learning expects students to actively use assessment information to guide their own learning (e.g., study material they did poorly on), it is important to understand how they experience and understand. A first premise is that students want honest, comprehensible, and constructive feedback from their teachers, especially as to how to improve (Brown, Irving, Peterson, & Hirschfeld, 2009; Brown, Peterson, & Irving, 2008; Pajares & Graham, 1998; Peterson & Irving, 2008). While students accept that assessment is not enjoyable, those who believe that their teachers use it to improve teaching tend to perform better (Brown, Peterson, & Irving, 2009) as do students who accept that assessment holds them accountable (Brown & Hirschfeld, 2008; Walton, 2009). This suggests that students need to accept the legitimacy of being assessed and develop an internal responsibility: "assessment is about me and it is important that I try my best." It seems appropriate that students should expect the teacher as the expert in the room to give guiding feedback about where they are and what is next. As novices in our classrooms, students need to seek out feedback from teachers that is focused on task, self-regulation, and process (Hattie & Timperley, 2007).

However, Pasifika students' own perceptions of educational achievement can complicate the self-regulating expectation. For example, Jones (1991) showed that, in contrast to the Palagi girls, Pasifika girls at a New Zealand high school did not actively participate in classroom debates and discussions about literature. Instead, the Pasifika girls typically assigned note-taking to one of their peer group, ignored the teacher

to focus on their personal and social lives, and attempted to copy a classmate's poor-quality notes. Declining to take on the challenge of external examination options at NCEA Level 1 can also deny Pasifika students opportunities to excel ('Otunuku, Brown, & Airini, 2013). These practices do not mean Pasifika students lack confidence or interest in schooling ('Otunuku & Brown, 2007); rather, they suggest that changes in how Pasifika students approach learning and assessment might contribute to greater success.

Because assessment takes place in the social space of a classroom, it is important that there is a high level of psychological and inter-personal safety among students. Evaluating the work of one's peers and disclosing one's self-assessment requires confidence in the motivations, behaviour, and integrity of one's classmates and teachers (Raider-Roth, 2005; Ross, 2006). Students are not automatically friends in classroom settings and this can threaten the accuracy of their self- or peer-assessments. Harris and Brown (2013) showed that New Zealand students would give false self-reports of their understanding to avoid being shamed by an unfriendly classmate or being punished by a teacher and that this applied also to any peer assessments being conducted. Students may provide depressed self-evaluations for fear of being seen as egotistical or for cultural practices such as self-effacement. Effective assessment for learning requires the students to trust their teacher's and their classmates' capacity to meaningfully and fairly carry out evaluations of work. The heart of powerful self- and peer assessment is the ability of students to realistically evaluate work; if social and psychological concerns stop honesty, then these assessment for learning practices will be invalid and ineffective.

Discussion

Assessment for Learning is desirable because monitoring and evaluation before teaching is concluded is necessary. Tests and examinations have a legitimate role in improving educational outcomes if they focus on informing teachers and students about needs and next steps. Psychological and social processes in the classroom must support honesty, just as external accountability mechanisms for schools and teachers need to support honest reflection on failure. All assessments

and methods, perhaps especially those depending on teacher judgement, abound with error.

An updated assessment policy would emphasise the importance of the teacher as the expert in content, pedagogy, and teaching, whose job it is to enable progress among novices. This requires teachers to use pedagogical activator strategies described above. It requires taking seriously the error in teachers' professional judgements by incorporating systematic moderation procedures to improve those judgements, especially if teacher judgements are used for public accountability purposes. Teacher professional development needs to focus on developing a community of understanding about progress, teaching, and curriculum. Perhaps most importantly, assessment policy needs to make it safe for teachers and schools to discover bad news about their teaching by avoiding high-stakes consequences for poor assessment results. Unless teachers are allowed to identify who is not learning and respond to that information without risk of undue shame or blame, then assessment for learning will be a soft policy ignored in favour of the hard policy of accountability (Kennedy, Chan, & Fok, 2011).

Of course, there is no point having tests or examinations in this policy if they only report total score and rank order. When tests are diagnostic and informative to teachers and students (as well as families) then assessment can be educational rather than just evaluative. We need to increase the breadth of assessment techniques used, but not by throwing out powerful tools such as tests and examinations. And we do need to press, challenge, and inspire students to work hard, while giving them the tools to succeed. Self-worth and self-efficacy ought to grow out of successfully completing difficult tasks.

Pasifika nations can benefit from the New Zealand experience by not banning tests and examinations, but rather by generating more diagnostic information from the tests currently being run. The formative analysis of summative testing practices can help identify student successes and needs and guide better teaching (Carless, 2011). Instead of seeing poor performance as bad learning, teachers need to consider how their own teaching might need to be changed. Clearly, good schools and teachers are those who improve student performance, not those who have high

scores, since elite schools with higher entry standards will always be seen as best, when in fact they may add little value. Trusting the judgement of teachers, as we do in higher education, complemented with moderation of judgment, will help improve the life chances of learners. The focus must always be on how does this assessment contribute to knowing "what needs to be taught next to which students?"

Guided Reflection

Based on your 'assessment career' draw a picture of how you understand assessment. Think about how it makes you feel, what the process looked like, what thoughts or ideas you had, and so on. This is not an art test, so use stick figures if necessary. Share your picture with a colleague and explain what your picture means and why you drew it that way. Are your ideas similar? Is there anything you'd like to change in that picture?

1. Read the following extract and identify which person is talking about assessment as (a) improvement, (b) student accountability, (c) school accountability, and (d) irrelevance. Which person do you relate to most and why? Discuss your ideas with another person.

    a.   See! All they're interested in is checking up on us. How can they keep using tests to decide if we're good teachers or not? What's the union doing to protect us?

    b.   Why worry? Tests are there to find out if students are good at schoolwork – you know just intelligence tests. Our kids will only do well if they study and practise what we teach them; if they don't then it's their own fault they don't pass, not ours. Nobody can blame us for our kids' results.

    c.   That might be, but you know what to do, don't you? If they make you use it, just do it, write the scores down and forget about it and carry on doing what you always do. After all we're good teachers; we know what our kids are like and what they need. We don't need any tests to help us do a good job!

    d.   I'm not so sure about that. I've seen the trial stuff when our kids did it last year. The kids in my class really

enjoyed them – it made them work a little harder and feel good about themselves. I think this kind of assessment might just motivate our kids.

e.   Well, I've seen them too and I think the reports will help us do our jobs better. There is all kinds of descriptive information in them about what achievement objectives kids need to work on, what their strengths are, and what they've already mastered. It gives you all sorts of good ideas about where to start and who needs what.

2. Identify a test or assessment that you think is useful in your teaching practice and explain what makes it useful for you as a teacher. What modifications or additions to it would you like that would make it more helpful to you and your students?

Summary Points

- All assessment is imperfect.
- The educational goal of assessment is to inform better teaching and instruction.
- Societies use assessments to evaluate students and schools, but this can cause score inflations without really improving learning outcomes.
- Ranking students and total scores do not tell teachers or students what they need to learn next.
- Good assessment systems use multiple methods, including tests and exams.
- Good assessments tell teachers "who needs to be taught what next", and tell students "what they need to work on next."

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CHAPTER 7

Design and Implementation of a Balanced Literacy Programme in Vanuatu

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Abstract

This chapter considers the importance of research-based methods of teaching literacy and their implications in developing literacy programmes in Vanuatu. It reminds the reader that literacy is a fundamental human right with implications for individuals, families, and communities in terms of health, education, social, cultural, and economic outcomes. The paper provides an overview of methods that have been favoured in literacy education including in Vanuatu, describes the current state of literacy achievement in Vanuatu, and considers what this may look like in the future. The paper identifies obstacles to the delivery of effective literacy programmes and proposes that a locally designed Balanced Literacy Programme can overcome some of these. The author cautions, however, that such innovative programmes need to be carefully monitored and evaluated for effectiveness, and that on-going and sustainable literacy training courses for in-service teachers and pre-service teacher trainees must be ensured.

Introduction

Changing our practices to reflect contemporary knowledge and better ways of teaching literacy is the main focus of this paper. In Vanuatu, our attempts and efforts are directed towards teaching our students to read and write more effectively. This is mainly attempted through the contextualised and culturally relevant themes or topics that have been provided for years 1 to 6 in the school curriculum. Contextualised and culturally relevant themes/topics have been extensively researched for second language and first language students (Fletcher, Parkhill,

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Fa'afoi, Taleni, & O'Regan, 2009; Freeman & Freeman, 2004). My fears concerning the implementation of this curriculum are related to whether or not those concerned had done enough research during the development process before incorporating it into our curriculum. Regardless, are we effectively implementing the curriculum?

Although many of our primary teachers are excited about the learning that takes place in their classrooms, very often public opinions are raised concerning students' increasingly low literacy rates in the country. It is important that the teachers are familiar with current instructional methods, and their underlying principles, effective classroom techniques, materials, and updated assessment strategies that are appropriate to the types of courses and students they are teaching. This chapter considers the importance of research-based methods of teaching literacy and their implications in developing our literacy programmes in Vanuatu.

Importance of Literacy

In this chapter, literacy refers to the functional skills of reading, writing, speaking, and listening. According to Neilson (2014), literacy is the ability to read, view, write, design, speak, and listen in a way that allows you to communicate effectively. Nevertheless, the power of literacy lies not just in the ability to read and write, but rather in a person's capacity to apply these skills to effectively connect, interpret, and discern the intricacies of the world in which they live. Literacy underpins lifelong learning and empowers capacities of individuals, families, and communities to access health and educational, political and economic knowledge, and wisdom (EFA, 2006). It enables women and girls to become more socialised, more industrious, and marketable in the job world, to raise their family standards and health and to be finally equal to men despite their degradation due to cultural practices. By being literate, parents are capable of supporting their children in practical ways, such as meeting with teachers and discussing progress with their children. Literacy is, therefore, a fundamental human right that is finally the path to human progress and the means through which every man, woman, and child can realise his or her full potential (Koch, 2013). Without further discernment, one cannot deny the fact that literacy is indispensable for social and cultural development, for

economic development, and for lifelong learning.

Methods of Teaching Literacy

Research-based practices in developing literacy skills are recognised as being preeminent in improving literacy achievements. According to Helman (2012), educational factors such as positive environments, curriculum, parent and community support, teacher development, teaching approaches, instructional programmes, appropriate resources, and assessment strategies are the significant driving forces in developing literacy. Phonics instruction, the whole language approach, and a balanced literacy programme provide the methods of teaching literacy. Phonics instruction, according to Reading Rockets (2013), is a way of teaching reading that stresses the acquisition of letter-sound correspondences and their manipulation in reading and spelling. The phonics emphasis in reading draws heavily from behaviourist learning theory that is associated with the work of the Harvard psychologist Burrhus Frederic Skinner (Ryhner, 2008). The main focus of phonics instruction is to help beginning readers understand how letters are connected to sounds (phonemes) to form letter-sound relationships and spelling patterns and to help children learn how to apply this knowledge in their reading (Tunmer, Prochnow, Greaney, & Chapman, 2007; Ryder, Tunmer, & Greaney, 2008).

There are two different pathways to learning how to sound out words in the English language. These are words which can be pronounced correctly using commonly taught phonics rules, as well as those words which do not follow the phonics rules. As such, while basic phonetic rules help students decode words, there are also high frequency words which do not follow those rules and, as complicated as they are, need to be memorised or taught by sight. Phonics plays a vital role within effective reading instruction. According to research, effective reading instruction addresses five significant fields: phonics, phonemic awareness, vocabulary, fluency, and comprehension (NICHD, 2000; Learning Point Associates, 2004). Phonics contributes to reading fluency, which, in return, increases children's reading comprehension because when they are not struggling to decode words they can concentrate on making meaning from the text. Phonemic awareness,

which is a component in phonics instruction, is the ability to recognise separate sounds, or phonemes, in spoken words and the characteristics of those phonemes (Reading & Van Deuren, 2007). Many research studies have found that phonemic awareness is a key indicator of future reading success (Castiglioni-Spalten & Ehri, 2003; Frost, et al., 2009; Ukrainetz, 2011; Yeh & Connell, 2008). When students gain the ability to recognise the separate sounds in words, they respond more quickly to reading instructions because they have the strategies to relate phonemes to letters (Allor, Gansle, & Denny, 2006). Students use their knowledge of phonemes and relate them to the alphabetic principle because many of the names of letters give hints as to their sounds. While phonics deals with the relationship between sounds and written symbols, phonemic awareness deals with sounds in words, which is mostly oral, but the two are connected and mutually support each other. Phonemic awareness also helps students become successful writers, spelling words correctly as they sound out and write the words based on their phonemes (Castiglioni-Spalten & Ehri, 2003).

The whole language approach, on the other hand, describes a literacy philosophy which points out that children should focus on meaning and strategy instruction (Bomengen, 2010). According to Haste (1989), it is an educational theory grounded in research and practice. Whole language, according to Reyhner (2008), is based on constructivist theory and the work of the Russian psychologist, Lev Vygotsky. In contrast to phonics instruction, whole language is a "top down" approach that goes from whole texts to words and parts of words, while phonics goes from parts of words to words then whole texts. In the whole language approach, the reader constructs personal meaning for a text using prior knowledge to interpret the meaning of what they are reading (Kim, 2008). For example, in a shared reading lesson, the teacher may read a simple text such as a poem or song, and then re-read, pointing to each word and encouraging students to join in. Thus, from repeated readings, the students learn to read many of the words and learn parts of words as well (Armbruster, 2010). The whole language approach began in the United States in the 1970s and came to be widely known in the late 1980s and the early 1990s. In Vanuatu, whole language was introduced, adopted and has been in place since 1994, but with whole language alone, our literacy results are increasingly declining. Clearly,

whole language cannot work alone in our context!

The Balanced Literacy Programme is a framework that forms the middle ground to accommodate the best aspects of whole language and phonics instruction in developing literacy (Marshall, 2008). The term balanced literacy originated in California in 1996 (California Department of Education, 1995; Honig, 1996). Balanced Literacy is a wide-ranging programme of language arts acquisition that contains all of the elements necessary for students to master written and oral communication. It was actually developed as a solution to the reading wars between proponents of phonics instruction and the whole language approach (Goodman, 2004; Pearson, 2004, 2007; Reyhner, 2008). For example, while phonics was criticised as being unfair as it did not allow children to read using context, the whole language approach was criticised for not teaching children to decode new words. In short, one size did not fit all in the reading debate, and nor should it (Maddox & Feng, 2013). This suggests that one approach is not superior to the other and that a balance between the two methods is the fairest and most effective way to teach children to read (Presley & Allington, 2014; Willingham, 2015).

Thus, balanced reading instruction in the classroom would, for instance, have to combine phonics instruction with the whole language approach to teach both skills and meanings, and to meet the reading needs of individual children (Armbruster, 2010; Johnson, 1999). We are informed by research findings that integrating elements from the two approaches is the most effective way to teach reading and literacy as a whole. However, how can we best develop a literacy programme that will integrate components from phonics instruction and the whole language approach? Will a more sophisticated literacy programme possibly put an end to our students' low literacy rates?

The Present State of Literacy Achievements in Vanuatu

In Vanuatu, the declining literacy rates for primary students and out-of-school youth and adults are often a cause for public concern. Questions are often raised about our instructional programmes and teaching approaches. Declining literacy rates are highlighted in several national

assessments and the Pacific Islands Literacy and Numeracy Assessment (PILNA). In the National Standardised Tests of Achievement (VANSTA) in 2007 and 2009, literacy results showed a large-scale failure of students to achieve the reading comprehension and writing outcomes expected at their grade levels.

In 2009, the results showed more than 50% critical underachievement in both classes 4 and 6. The results of Early Grade Reading Assessment show similar declining rates. Yearly results in years 8 and 10 literacy examinations are also alarming. In an adult literacy assessment that was carried out in SHEFA Province in 2011, the literacy rate was only 27.6% even though they were given a very basic literacy test (ASPBAE Australia & VEPAC, 2011). All these reports raise serious concerns regarding the quality of existing school education as well as adult literacy and out-of-school youth. The Vanuatu Education Support Programme design document (2012) reports that many teachers are under-equipped, unsupported, and sometimes not in attendance.

Also, although the primary school teacher-to-student ratio average is low at 1:25, in many of the schools the ratio is as high as 1:45. Most teachers lack both adequate training and appropriate resources to teach literacy effectively. This is partly due to the poor quality of pre-service teacher training and partly due to a lack of specific focus, to date, on this area. At the Institute of Teacher Education, some lecturers have little or no experience of primary teaching and have few opportunities for professional development to keep up with advances in teaching content and methodology. These findings, so it seems, reveal that there are several contributing factors to our students' poor performance in literacy. Proper research is required to identify those factors that are most threatening so that immediate and appropriate actions can be taken.

Teaching Literacy in Vanuatu – Looking back

Since the late 1970s, literacy teaching in Vanuatu has been characterised by the try-abandon-replace process. I remember being taught by expatriates in an English mission school during my primary and secondary education, but cannot remember much of the language

lessons I was taught. At the teachers' college back in 1976, I was taught to teach children whose first language was not English. Literacy and language skills were taught through an audio-lingual method, known as the "Tate Oral English Programme." Put briefly, we would teach the structures of English orally first, and then consolidate them in reading books which were carefully controlled with respect to their vocabulary and structures. The Oral English programme had been meant to control the Reading programme, and both should control the Written English programme. Free composition was not encouraged in primary schools and I remember quite well all the complaints coming from secondary school teachers that primary school students moving to secondary education could hardly write compositions or generate ideas for writing. For many teachers, although the programme's standardised lessons were neat, there was growing evidence from surveys of achievement and parental opinion that the standards of English were very inadequate (Elley & Mangubhai, 1983). The question remains as to whether problems with this programme had been in the language of instruction or in the teaching approaches and materials.

Between 1989 and 1993, our education system adopted the Ready to Read Project which was funded by New Zealand. The project was conducted in classes 1–6. It was built on the natural and holistic principles of learning that focused on immersion, demonstration, expectation, responsibility, use, approximation, response, and engagement. Many primary teachers went through training in order to implement the project, but its effectiveness was never evaluated.

By the beginning of 1994, the whole language approach had also been introduced. It spread rapidly, quickly involving every teacher in the English speaking schools. The whole language approach was introduced through another programme called the South Pacific Literacy Education Courses (SPLEC). The courses were designed for serial presentations by a trained tutor who would also provide demonstration and support at every stage. In brief, the course recognised learning and the "power-to-learn" that children bring to school as well as the complexities of the reading-writing processes. Therefore, it presented an integrated approach to the development of literacy that could be used in all language learning situations.

However, challenges appeared through mismatches between the curriculum and SPLEC. Teachers were not properly trained to integrate and align the two parts. At this point in time, teachers were also advised to do away with the teaching of phonics. They were told that children would learn the English sounds naturally as long as they were immersed in the language daily. After all, that was the way they had learned their home languages.

In 2005, the book-flood project was introduced under the title "Vanuatu Literacy Enrichment Project" (VANLEP). In 2006, the project was piloted in 20 schools with the aim of lifting literacy and language learning outcomes through book-flood activities (Elley, 2000). Classes 3 and 4 in those pilot schools were provided with good children's story books and teachers were given some training to improve their literacy and language teaching skills. A literacy assessment at the end of the first year showed marked gains, close to 10%, in the pilot schools compared to results from a number of non-pilot schools. Later, the project was extended to nearly all the rural schools as well as many urban schools. There seemed to be significant changes in teachers' practices, children's reading and writing, classroom environment, and children's learning behaviours. However, when grades 4 and 6 students sat the Vanuatu Standardised Test of Achievement in 2007, the results did not prove the project had worked. The VANSTA baseline results of 2005 in most cases were better than those achieved in 2007.

Teaching Literacy in Vanuatu – Looking forward

The question today is: what comprehensive programme can integrate the best elements from all the try-abandon-replace programmes and projects since 1970? Research has already shown that the balanced literacy approach promotes a balance in listening, speaking, reading, writing, and language skills: the literacy skills required for our educated societies. Action is needed to improve our instructional programmes, teaching and learning approaches, the training of literacy teachers, appropriate assessments and sufficient resources to develop literacy in our country. As a language teacher trainer at the Institute of Education in 2002, my vast experience and knowledge in the previous programmes

and projects did not help at all. I was not satisfied with the language courses and modules that were given to me to deliver at the college. Hence, I started looking for ways to improve the programmes we already had in place, but which had not been successful.

I began by integrating elements from phonics instruction, a whole language approach, SPLEC, VANLEP and our thematic approach curriculum. An improved programme would demand a balance in all the instruction that would develop reading fluency, reading comprehension, grammar, and writing. These are all significant components in our national assessments. Therefore, instructions and teaching approaches in phonemic awareness, phonics, spelling and vocabulary, reading aloud, shared reading, guided reading, independent reading, writing, and grammar were all necessary in order to meet the curriculum requirements. A balanced literacy programme had the potential to help the students do better in those literacy components that are usually tested in standardised tests and examinations.

Design and Implementation of Balanced Literacy Programme

Basically, there is an increase in the attempt to look closely at the reading instructional process itself (Research Triangle Institute, 2009). For Vanuatu, the first Van-EGRA was developed and administered not only to find out reading achievements, but also to discover literacy gaps that might have been the cause of low achievements in grades 1 through 3 (Machucasierra, 2011). As such, the activity pointed out the significance of reading fluency and phonemic awareness to improve reading in the early grades. VANSTA was administered for the same reason, and has highlighted areas of weaknesses such as reading comprehension, writing, and spelling.

Towards the end of 2007, I began working on a module that would incorporate elements from the sources that have been described. By the middle of 2008, I had completed a participatory training module which I called the "Vanuatu Literacy Enrichment Training Manual." The units were: Introduction to Classroom Literacy, The Balanced Reading Program, Teaching Reading Comprehension Strategies, Teaching Writing and the Writing Process, Word-Study, Language

Study (grammar), and Assessment for Learning in literacy. As a primary education improvement project (PEIP) that was funded by the Pacific Regional Initiatives for the Delivery of Basic Education sub-project in Vanuatu, I was requested to deliver training on this module in a particular province in the country.

It is important to note that this was not an independent curriculum, but a set of teaching resources that would directly supplement, not replace, the existing national curriculum. The outstanding results of Van-EGRA in 2010 might have proved the efficacy of this training because the highest number of well-performing schools in EGRA came from the province concerned, compared to five other provinces. Questions were raised at the time as to why those rural schools did so much better than the town schools that participated in the assessment, since town schools would normally score higher than rural schools.

In 2011, when funding was available, I was asked again by the Ministry of Education and Curriculum Unit to prepare a training package to accompany the next national book-flood activity for schools in all the provinces. This gave me the chance to revise my PEIP module for in-service teachers and an opportunity to go out again to train teachers in the field. I would have maintained my involvement in this activity and would have liked to provide further support to those teachers who had been trained, but the Ministry of Education could not afford to sustain it.

At the teachers' college, changes were slowly taking place. In 2010, the rewriting of all the courses for harmonisation of our programme gave me the opportunity to develop a similar module for my pre-service teacher trainees. This module is now taught at the teachers' college. It is my hope that new graduates from the college will go out into the field with the same knowledge and literacy teaching skills that many in-service teachers out there had been trained to acquire. However, the time taken to deliver the module to the two distinct groups may affect its effectiveness. While it takes me seven weeks to teach the module to pre-service teachers, it took me a week to train each focus group of in-service teachers. This signifies the need to revisit those teachers in the field to provide extra support and encouragement.

Balanced Literacy Programme in Vanuatu: What to teach

The design and implementation of our balanced literacy programme originated as a response to the situation that has been described above. It involves the integration of a thematic approach from the national curriculum, a book-based approach (Book-Flood), and elements from whole language and phonics instruction. The programme consists of four main sub-topics called: Word Study; Balanced Reading Instruction; Balanced Writing Instruction; and Language Study. In a truly balanced literacy programme, what you teach is just as important as how you teach it. The next sections briefly explain these components, and Figure 1 provides an overview of the content in our programme.

The Word Study component deals with phonemic awareness, phonics (word recognition/sight words), spelling, and vocabulary. In Word Study, students learn to know the letters of the alphabet and their sounds, have instant word recognition of prime-frequency and sight words, understand how letters work together to make words, and how to make meanings of words.

The Balanced Reading instruction contains a balance of teaching approaches that make up a daily reading and language instructional programme. It comprises reading aloud, shared reading, group-guided reading, and independent reading, all of which actively engage students in learning experiences at different processing levels to accelerate literacy development. Balanced Reading provides an effective combination of instructional approaches that accommodate various learning styles.

Balanced Writing is premised on the notion that effective writing is an important life-skill that is crucial in almost every subject in school as well as in the work world. In school, students are helped to realise that they have opinions, ideas, and thoughts that are worth sharing with the world, and writing is an effective way of getting them across. Furthermore, standardised tests and examinations always have a writing component which mostly requires students to write an essay in a timed test. Teachers are so used to writing programmes that include a set of grammar lessons to teach punctuation, vocabulary, word choice,

spelling, paragraph structure, and other components of "correct" writing. However, while grammar is an important part of writing, effective writing requires much more. The process takes students through stages that even adults go through when they write for specific purposes and audiences. For example, to produce a written report, an adult would have to plan (pre-writing), write drafts, edit, and proofread before writing up a final draft for publishing and presentation. If adults do these things to communicate their opinions and ideas to others, students should be taught to do the same. The balanced writing programme has a number of necessary and interdependent components which range from immersion (guided reading) to shared and guided/group writing to independent writing. Students are given on-going opportunities to focus on, and switch between, these key components across all years of schooling.

In terms of language study, for many teachers, traditional grammar lessons still dominate their teaching of writing in school. However, although students need to learn grammar, many years of research consistently show that traditional grammar lessons – for example, diagramming sentences and memorising parts of speech – have little or no effect and may even stop students' efforts to become good writers (Cleary, 2014; Hillocks & Smith, 1991). Instead, research strongly advises that the most beneficial way for students to improve their command of grammar is to use their writing as the basis for discussing grammatical concepts, and that it is more effective to teach punctuation, sentence variety, and usage in the context of writing than to approach the topic by teaching isolated skills (Anderson, 2000; Tunmer & Arrow, 2013).

In our balanced literacy programme, grammar lessons are built around language themes that provide the context in which to study any grammatical aspects. This will change when our new curriculum is implemented because the new curriculum has changed to a "Genre-based approach" from the "thematic approach." Every teacher needs to have good knowledge of what is involved in this literacy programme and how the programme can be implemented. This is the reason why it is not only important to select the best research-based components to include in a literacy programme but also to design an appropriate

programme that will help us implement those components effectively. Following are two figures showing what is involved in our balanced literacy programme (Figure 1), and a summary of how the components can be distributed over 10 school days or two weeks of study, based on each language theme or topic (Table 1).
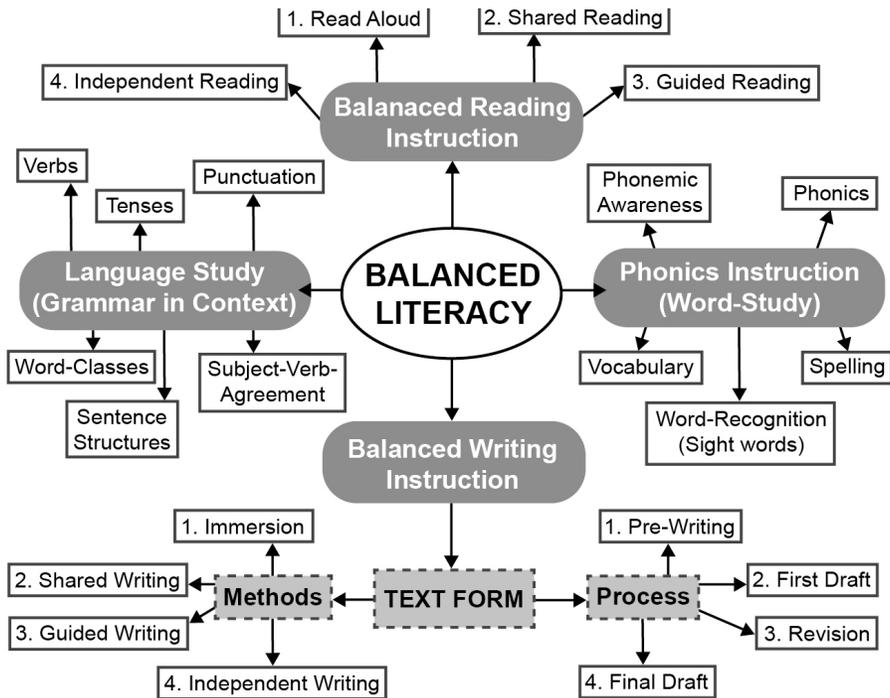
Figure 1. Framework showing components of our National Balanced Literacy Programme.

Adapted by G. Patrick, VITE (2002–2016). Sources: Lumelume (1999). An emerging approach to primary literacy and language teaching in the Pacific, IOE/USP. Suva, Fiji & South Pacific Literacy Education Course (SPLEC), IOE/USP.Suva, Fiji: Blue Bird.

Table 1. Implementing the components in a 10-Day Language and Literacy Block.

TIME	LITERACY SKILLS DEVELOPMENT							LANGUAGE SKILLS DEVELOPMENT		FURTHER LEARNING & ASSESSMENT
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9	Day 10
30 mins	STRANDS 1. Experience with and Language of Topic – Listening & Speaking and Viewing Activities. 2. Word-Study – Phonemic Awareness, Phonics, Word-Recognition, Spelling & Vocabulary									Assessment
5–7 mins	Read Aloud	Poems /Songs	Read Aloud	Poems /Songs	Read Aloud	Poems /Songs	Read Aloud	Poems/ Songs	Read Aloud	Further Learning and Assessment
60 mins	2. Literacy Experience (Balanced Literacy Programme)									
	Shared Reading 1	Shared Reading 2	Writing & Writing Process (Immersion, Shared Writing, Guided Writing & Independent Writing-publishing & Presentations, etc.)			Guided/ Group Reading Activities & Independent Reading		Language Study Teaching grammar in context (based Language Themes).		
		Follow-up Activities								
15 mins	3. Special Skills – Handwriting									Assessment
15 mins	4. Development Activities – Art, role plays, drama, projects									

Conclusion

The paper concludes that low literacy rates cannot be improved unless we identify the causes of students' failures and address each one accordingly. Obstacles to effective literacy programmes can be overcome and one of the ways in which this can be done is through the use of a balanced literacy programme.

An expansion of these attempts would be to investigate all teaching approaches, literacy programmes and practices and their influences on literacy achievement levels for primary students in the country. The trial of a balanced literacy programme in some schools has shown initial signs of success. Yet, more in-depth research is needed that will investigate current practices, and compare and provide pathways for

decision-makers to take appropriate actions.

Furthermore, VANSTA is expected to be taken every two years, but this is not happening. In 2011, more than two hundred teachers throughout the country were trained to implement the balanced literacy programme.

However, since VANSTA has been suspended, we cannot find out if that training has had any effects on our students' literacy achievements, but despite all the limitations and challenges, it is strongly recommended that a balanced literacy programme is implemented by every classroom teacher, and that the Ministry of Education is responsible for ensuring that this works. It is equally important that the teachers' college, the in-service unit, and the curriculum unit work in partnership to address areas that need strengthening.

Now that the balanced literacy programme has been in operation for several years, it is timely to consider how to maintain and to expand what is working well, and to improve in those areas where there have been problems. The Ministry of Education is, in every respect, responsible for strengthening innovations in the system and ensuring that there are ongoing and sustainable literacy training courses for in-service teachers as well as for pre-service teacher trainees.

It would also be interesting to see all stakeholders collaborating in future attempts and practices to increase literacy levels and to develop life-long literacy skills. A final thought is dedicated to the call for more effective literacy education in Vanuatu that brings together problems identified in the chapter. The balanced literacy programme provides teaching and learning approaches that may well be recommended for use in any language, hence, it would be just as effective if rolled out in the vernacular education. There remains, however, the need for more research to build a better and more consistent body of knowledge on effective literacy development programmes that may help to change the state of literacy in our country.

Guided Reflection

This paper cautions about the fairly common practice of employing

instructional approaches based on unsound criteria such as the method the teacher experienced as a student, methods advocated in their teacher training, or adopting the latest "new" idea in their discipline. It suggests that how and what to teach is best indicated by what students need to learn. It demonstrates that, within certain constraints, "try-abandon-replace" tactics (equivalent to throwing the baby out with the bathwater) can be replaced by a "pick and mix" approach whereby teachers use their skills, knowledge, training, creativity, professional development, and experience to create and deliver programmes that are effective for their students' learning – to "expand what is working well, and improve in those areas where there have been problems."

With a colleague:
- Describe a current instructional method for literacy in your context and identify its underlying principles. Discuss the strengths of this approach, and how it may be improved.
- Identify a classroom technique that you use because you feel strongly it is effective in developing literacy. Explain why you are committed to this technique and how you know it is effective for your students.

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CHAPTER 8

Culturally and Linguistically Relevant Resource Development for Literacy in the Pacific

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Abstract

The chapter begins by proposing that improving the national print literacy assessment outcomes of Pacific school children cannot be achieved by a simple single-pronged or single-focused approach, but instead requires the systematic and interdependent efforts of stakeholders in all sectors of society. After outlining the key factors in a holistic and multi-pronged approach to nationwide literacy outcomes improvement, it then focuses on one of these aspects: the development of a steady supply of culturally and linguistically relevant and meaningful, affordable, durable, and attractive reading materials and materials to supplement the literacy and language curriculum delivery in classrooms and in homes. The chapter looks at the range of research-based benefits of books for children, and the importance of children's exposure to books as both mirrors and windows. It then briefly describes the work that the publications unit of The University of the South Pacific's Institute of Education is undertaking towards the aim of getting such books into the hands of Pacific children, and thereby contributing to print literacy outcomes improvement.

Introduction

When assessing the current overall state of print literacy skills (reading in particular) in children of the Pacific, we note: firstly, the recurring underperformance of our children in literacy benchmarking assessments; and secondly, situations in our schools of either a significant and persisting paucity of books for our children to read, or an abundance of

unused and/or unusable books. With regards to the first, I do not wish to dwell on the persistent search for negative statistics beyond presenting a few findings regarding print literacy within the last decade.

In the Kingdom of Tonga, where The University of the South Pacific's Institute of Education (IOE) is based, the Tonga Early Grade Reading Assessment (TEGRA) Baseline Survey 2009 report notes that whilst most students are able to develop fundamental skills in years 1, 2, and 3 of primary school, "only 3 in 10 students at the end of Class 3 are able to develop fluency in reading, ability strongly related to reading comprehension" (MEWAC, 2009, p. 5). The TEGRA report continues with a recommendation:

> Based on the analysis presented in this report, it is recommended that Tongan educators address reading deficits through interventions that provide additional support to teachers to improve their practice, increase the exposure of children to books and other reading materials beyond the classroom, and promote greater parental involvement in the reading development of their children. (p. 5)

In the wider Pacific region the patterns are similar, with the Director of the Educational Quality and Assessment Programme noting in an interview on World Literacy Day 2015, that results from assessment carried out in English, French, and seven other Pacific languages and targeting children in years 4 and 6 were "fairly stark", with only three in 10 year 4 and 6 children meeting basic competencies in literacy (Dr M. Belisle, Radio New Zealand, 10 September, 2015).

So, what is needed to improve national literacy outcomes? There is no simple answer to this question. Literacy itself is a multifaceted and contested concept. Its various definitions have evolved through numerous conceptualisations over time internationally, ranging from literacy as discrete sets of technical skills, to literacy as a human resource commodity for economic growth, to literacy as capabilities for sociocultural and political change (Adult and Community Education (ACE), 2014, p. 7). It is now widely accepted that literacy is a social practice, and that an individual's identity is constructed within the various discourses present in their sociocultural environment. This view

of literacy holds that, given "time, experience, and apprenticeship, the literacy practices of any individual come to reflect the group norms and values" (Kucer, 2014, p. 240).

This chapter relates to literacy in the narrow sense of print literacy – reading and writing in the first and other languages – and if a highly print literate society is desired, then the conditions for the apprenticeship of children into this practice must be established. I do, however, believe literacy encompasses much more than print literacy, and that the day of a fuller and more complete acknowledgement of the rich and valuable literacies of Pacific peoples is on its way. For a wider discussion of the ways in which Pacific peoples conceptualise "literacy", see a report I wrote for New Zealand's ACE Aotearoa (2014). However, whilst the focus of schools remains predominantly on literacy as reading and writing, it is helpful to maintain a focus on print literacy. Print literacy is generally held to represent a first important step for Pacific peoples in enabling access to certain desirable things: formal education, employment, and civic empowerment through access to Western-based civic structures and services.

Currently, however, in a number of Pacific Nations the standardised print literacy testing in both first and second/subsequent languages indicates that clear challenges exist. This chapter proposes that raising literacy achievement will require collaborative commitment and joined-up thinking and efforts by all stakeholders, at all levels of society. What follows is a very broad initial overview of the potential roles of various literacy stakeholders in society, before moving to the chapter's primary focus on the role and importance of developing culturally and linguistically relevant resources for literacy in the Pacific, and the IOE's response to this need.

The Need for Collective Commitment

It has been said many times that it takes a village to raise a child. It may also be said that it takes a nation to raise the print literacy outcomes for its children. Having largely accepted that print literacy is a desirable attribute for a Pacific child to acquire in today's world, it behoves us to understand print literacy, to have a knowledge of how to create the

conditions for this form of literacy to develop, and to be aware of the multiple roles we can play in enabling print literacy to develop.
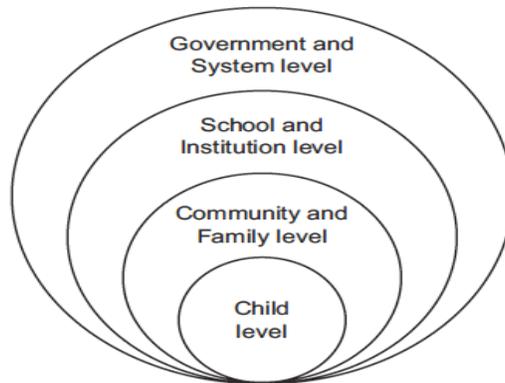

Figure 1. Levels of society responsible for literacy outcomes.

The figure above shows a simplified but useful representation of the way in which a nation supports the literacy development of each child. At each level within Figure 1 there are key focus areas that can contribute to improving the outcomes of print literacy for children.

At the government and education system level in the Pacific, educational leaders are responsible for educational planning, policy making, and national assessment programmes. Some key focus areas for improving literacy outcomes include:

- Funding and management practices, including strong links to development partners
- Strengthening policy through the capacity building of in-country policy analysts and writers
- Ensuring an adequate supply of quality teachers, by building teacher capacity through both pre-service and in-service training, carried out in robust and contextualised teacher education programmes that firmly value Pacific epistemologies and pedagogies
- Appropriate literacy curriculum development, evaluation, and reform cycles
- Establishing structures, processes, and capacity for national assessment of literacy and the provision of reliable data that lead to attention to, and accountability for, learning outcomes at all

levels
- Research to identify a repertoire of effective instructional models for the nation (i.e., what works in the nation's own sociocultural and linguistic context), and research that supports informed dialogue between stakeholders. Additionally, research efforts to analyse the impact of policy changes on student learning and the associated needs for subsequent teacher in-service and pre-service training
- **Resource development** – the timely development and publication of sufficient quality resources, both print and electronic, for supplementing the literacy and language curriculum.

At the school/institution level, the focus needs to be both general and specific, ensuring the general quality of educational opportunities provided, and specifically supporting strategies that ensure a focus on, and accountability for, the literacy outcomes of each and every learner in the school. The general school quality issue typically comprises actions towards:
- Access/Preparedness/Enrolment (links to early childhood care and education providers)
- Retention
- School leadership
- Institutional funding and management
- School facilities, infrastructure, and resources, including **books and print instructional materials**
- Affordability
- Community engagement and support
- Pedagogy: knowledge and appropriate use of effective instructional methods
- Sufficient assessment for learning at all levels.

Each of the above general quality indicators can be systematically examined and strengthened in light of what it takes to develop print literacy. Of key importance is ensuring the training of staff in effective instructional methods for their specific linguistic and cultural context. This would be paired with the establishment of strong and efficient systems for assessment for learning and the training of teachers in its use, and strong focused direction and support for the literacy focus

from school leadership. Ensuring that teachers are equipped with both readymade **instructional resources**, and the knowledge skills and dispositions to create their own is also crucial.

At the family and community level, it is now strongly held that "literacy education should involve families so that literacy development is a three-way interaction between school, child, and family" (Dunn, 2001, p. 685). International research points to the "significant role" that parents play in "mediating reading as a cultural practice in the everyday context of the home," particularly for boys, wherein such "reading relationships" are believed to "help the parents and their sons learn more about each other and themselves" (Hamston & Lowe, 2003, p. 44, 51).

Pacific contexts have a great deal in the way of support resources which have not yet been fully tapped into. Even in communities with limited adult literacy rates and in which there are simply no written resources in the home to draw upon, there is a wealth of resources which can, with imagination, ingenuity, and goodwill, be tapped to support print literacy development. The importance of interpersonal and intergenerational relationships for "apprenticing" children into valued literacy practices is stressed (Hamston & Lowe, 2003, p. 46). To build and productively utilise these relationships and resources, schools can focus on: determining culturally and linguistically appropriate means of home support for print literacy development; collaborating with parents and caregivers to develop strategies they feel comfortable using to support print literacy at home; fostering school readiness; contributing to the inclusion and valuing of home literacies in schools; and encouraging where possible the provision of home **resources to support literacy development.** Our Pacific ingenuity comes to the fore in such limited resource contexts.

It is also acknowledged in other indigenous contexts that the role of families and communities goes much deeper than simply skill building and reinforcement. Amongst Canadian aboriginal peoples, the "role of elders as healers, transmitters, innovators, and purveyors is crucial in the education of aboriginal children" (Corbiere, 2000, cited in Pattnaik, 2005, p. 317). Their role has been described as not only being involved in the harnessing of oral storytelling traditions in developing print

literacy, but also in playing an important role in promoting resiliency amongst indigenous children in education systems which all too often can be alienating, if not damaging, for children.

And finally, but critically, at the level of the child there is a wide range of factors now known to influence reading readiness and print literacy development. At the child level it is important to note that each and every child brings to school a particular personal profile of strengths and weaknesses related to (i) general ability to learn, and (ii) specific ability to learn literacy and reading. These influential factors include the following features:

- Basic health and nutrition
- Mental, physical, and social ability
- Culture and identity, and experiences of various forms of literacy as a social practice
- Interests and abilities
- Background knowledge (of the world and also of text types, their associated conventions and uses)
- • Affective factors such as attitudes to and motivation for reading, persistence, and resilience
- Proficiency in first and other languages
- Whether or not they possess a repertoire of useful reading strategies (which may have been shaped by the sociocultural context in which they have been raised, and the ways in which texts of various kinds are valued and used).

So, with so much to work on, and at so many levels, we must attend to the question of how this can be achieved. Working with and through the different levels of the "system", and bringing about the relationships, shared goals and understanding to ensure that the stakeholders at different levels do their parts, is a crucial response to this question. Such a response can be likened to the unique cultural image upon which Tonga's Lakalaka Framework (Ministry of Education and Training, Government of Tonga; MET, 2012) is built – with the functioning of the education system being likened to the performance of the culturally iconic lakalaka (a standing dance for large numbers of male and female dancers). In the lakalaka the choir, composer, choreographer, male dancers, female dancers, lead dancers, guests, and spectators each know

their part and abide by the shared cultural roles. This "collaborative effort of many diverse individuals and groups" for the good of the collective and the beauty and enjoyment of the performance is key to the success of the lakalaka (MET, 2012, p. 6).

Why the Need for Books? And Where Do Books Come into the Picture?

As evidenced by the bold type in the above overview, resources for the support of print literacy development are needed at all levels. Book publication is an important component of this society-wide approach to improving literacy outcomes in Pacific nations.

Nieto (2009, p. x) recalls the ground-breaking article by Larrick in 1965 which drew the English-speaking world's attention to the "All-White World of Children's Literature." It has been noted in developed English-speaking nations that prior to the 1960s, people who were not of European or European American descent were "virtually invisible" in children's literature. Or, worse yet, they were depicted in negative and/or racially stereotyped ways (Mendoza & Reese, 2001). Fifty years have passed and while changing demographics in developed Pacific Rim nations have led to an increased demand for culturally "diverse" and "representative" children's literature, in developing nations in the Pacific comparatively little headway has been made in this direction. Nieto (2009, p. x) insists that children's literature should be examined for the interplay of race, class, and gender, and stresses the importance of carefully considering "the context in which children's books are published, written, disseminated, read, and used in the curriculum."

I contend that this is also vital in today's Pacific context, and urge Pacific Ministries of Education, heads of schools and school systems, teachers, and parents to give this matter careful consideration, and to look at the "visibility" of their own nation's children, cultures, and languages in the literature children are given to read and study – in other words, to examine the cultural and linguistic relevance and accuracy of the reading and instructional materials used in schools and made available to parents and families for home use. However, before looking at what culturally relevant books specifically can achieve, let us first examine the

effect of good books in general on language and literacy development in children, and evidence of the need for books in the Pacific.

What Good Books – Used Well – Can Do

What are the benefits of access to good reading books for children's language and literacy development? Research shows that the connection is strong, and it starts early. "There has been extensive research that supports the importance of the relationship between children's home book reading and preschool language abilities" (Wasik & Bond, 2001, pp. 243–244). Some specific key areas in which books have been shown to play a positive key role are listed below.

Vocabulary growth and spelling

Reading storybooks with children offers them the opportunity to hear (and see) new vocabulary items that they might not ordinarily encounter in daily life and conversations (Wasik & Bond, 2001, p. 243), embedded within a variety of grammatical sentence structures. Dickinson, Griffith, Golinkoff, and Hirsh-Pasek (2012, p. 5) note that books specifically written for children usually use "well-formed, relatively short sentences that are rich in varied vocabulary", and thereby offer "implicit lessons in how words are used."

Grammar learning (together with vocabulary)

Dickinson, Griffith, Golinkoff, and Hirsh-Pasek (2012, p. 5) note that while language includes "distinct components (e.g., the lexicon, grammar, and phonological system) that can be studied and measured separately, children experience and learn language as an interconnected package". The interconnected experience which books provide can be a valuable part of the "diversity of verbal stimulation" that children receive during their childhood, and which normally results in the simultaneous growth of vocabulary and grammar. The particular advantage of books to second language learners is that books written in the target language can offer syntactically correct samples of the language as models. This is of particular importance when the child's school, family, and community may not be able to provide fluent and

accurate (native speaker-like) modelling of the target language form and structures.

Knowledge about the world/text conventions and development of the imagination

The information held in a child's long-term memory contains that individual's conceptual and linguistic knowledge of the world, and this information is often referred to as "schemata". Books written for children are an effective way to develop children's knowledge about the world around them. Acquisition of this knowledge is fostered when older, confident readers read together with younger, developing readers, providing the opportunity for "sensitively tuned, language-rich interactions that draw children into conversations about books, the world, language and concepts" (Dickinson et al., 2012, p. 11). Books which provide experiences of "Fiction, poetry, and nonfiction offer young children a multitude of opportunities to gain information, to become familiar with print, to be entertained, and to experience perspectives other than their own" (Mendoza & Reese, 2001). In addition to knowledge of the world, guided book experiences also teach students book handling skills and concepts about print, as well as genre awareness and familiarity with the conventions of various types of text. Exposure to a wide range of different genres offers opportunities to "learn about conventions of print and the syntactic structure of language" (Wasik & Bond, 2001, p. 243), which is vital to them reading and understanding new texts in the future.

Reading readiness

Programmes implemented in different countries to put books in the hands of parents and pre-schoolers, and equip parents with effective strategies for using books, have consistently been found to be effective in fostering language acquisition and improving children's early reading success (Dickinson et al., 2102, p. 2). Reading to and with pre-schoolers and young learners provides many opportunities to develop the five essential building blocks for literacy: (1) phonemic awareness (ability to hear, identify and manipulate individual sounds within words); (2) phonics (ability to connect letters in your language's alphabet with

their sounds in your spoken language); (3) vocabulary; (4) reading comprehension (ability to get meaning from what you read); (5) fluency (ability to read text accurately and quickly and meaningfully).

Developing thinking skills and fostering academic aspirations

Reading interesting and stimulating books has the ability to assist children in developing their concentration and meaning-making skills. For the very young child, book reading has the potential to provide "recurrent occasions for parents to help their infants and toddlers learn to regulate their attention and responses to stimuli" (Dickinson et al., 2012, p. 3). Creative teachers can use books to help students to: process information; examine alternative points of view; differentiate fact from opinion; and solve problems (Cruz, 2007, p. 170). Reading books is also credited with awakening an interest in, and supporting, academic aspirations through instilling a pleasure in reading which may in turn "nourish attitudes that lead to placing a higher value on education" (Dickinson et al., 2012, p. 10). Non-fiction literature also has a didactic function, to inform, instruct, enlighten, and to foster and model scientific interest and inquiry in the world around them (Mendoza & Reese, 2001).

Vernacular language maintenance and preservation

Children's reading books, especially bilingual books, are powerful agents for vernacular language preservation and maintenance, since children are critical to indigenous language revitalisation (Hadaway & Young, 2014, p. 359). In the context of Aboriginal and Māori peoples it has been noted that there is a vital need for greater numbers of bilingual books to "serve as one means to create awareness and contribute to reviving indigenous languages" (Hadaway & Young, 2014, p. 359). Furthermore, in multicultural contexts, "indigenous bilingual books expand awareness of cultural and language diversity among non-indigenous readers" (Hadaway & Young, 2014, p. 359), and this has many potential benefits for the children of Pacific diaspora throughout the world.

Character development, citizenship education, and values transmission

The role of books in the transmission and development of valued personal characteristics in the next generation has also been documented. Such children's books "seek to provide pleasure while socialising young citizens" (Bradford, 2007, p. 41). It is noted that children's books "habitually hinge upon narratives of growth and development, modelling to their readers how children and young people become autonomous and other-regarding individuals" (Bradford 2007, p. 36). Some would go so far as to say that "Children's literature is also a form of social engineering … and the fact that all adults, having been conditioned themselves in a variety of ways, inevitably contribute towards the socio-cultural conditioning of children" through the authoring of children's literature (O'Neill, 2011, p. 3). Traditional literature for children is also often crafted to have a didactic purpose. Culture stories, myths, legends, and other aspects of traditional oral cultures more often than not have the didactic purpose of being story vehicles by which a society passes on knowledge, ideas, advice, and warnings to its children.

Family relationship building and strengthening

Researchers working predominantly with migrant or indigenous populations in developed countries assert that book reading can in fact contribute to happier families. At the critical period of childhood "when linguistic, cognitive, affective, and regulatory systems are developing and becoming interdependent", effective book reading routines are said to have "special power to have enduring impact on parents' patterns of interpersonal interaction with their children in a way that has lasting consequences for them" (Dickinson et al., 2012, p. 11). Books are also believed to facilitate intergenerational dialogue on critical issues such as "ideas and values around change, continuity and cultural meanings" (Bradford, 2007, p. 36).

The Need for Books in the Pacific

The resourcing of literacy programmes and learning in the Pacific is widely varied and generally underdeveloped. In the mid-1990s, Elley (1996) pointed out that in developing nations across the world, millions

of children are required to become literate in languages other than their own, and this is complicated by a number of factors including a lack of resources for literacy development. Elley reminds readers that for the developing world child there are "typically few books or reading materials in their homes or their schools" (p. 14).

Mangubhai (1995, p. 16) also confirmed the frequent scarcity of reading material in the rural Pacific home, particularly in non-urban areas, noting that "Many Pacific schools fail to provide these for a variety of reasons, including a purported lack of money". Similar limitations have been much commented on in the homes of many indigenous peoples worldwide. However, the mere presence of books does not guarantee print literacy development, as "it is the value and significance that is placed on print experiences as well as the quality and quantity of those experiences that are important (Dunn, 2001, p. 682).

More recently, a compilation of works by Pacific scholars on literacy and numeracy in the Pacific (edited by Puamau & Pene, 2007) confirmed the desire for a re-connection of Pacific learners to their language, cultures, and identities within the literacy classroom. An important means of facilitating this is literacy resource production geared directly to this aim. Low (2007, p. 12) stressed the importance of Pacific learners being exposed to a "futures-oriented literacy programme" and one which utilises "resources to match culture, context, and content." In reflecting on globalisation, Taufaga (2007, p. 20) expressed the need for Pacific children to become "completely operational in two worlds," namely the "high-tech cultures of the western world and the culture and tradition of their Pacific world that distinguishes them from the rest of the world". Hermann (2007, p. 35) highlighted the challenge of resources, both physical and human, and noted that the key to the development of appropriate resources for education and literacy in the Pacific is Pacific people and their communities and schools working together to produce these resources.

The vision expressed by these educationalists has direct implications for resource development. We need to acknowledge that books and curriculum support resources require reconstruction to fit this new era, utilising emerging technologies in ways that make sense for

our environments. Any such reconstruction should be undertaken collaboratively and creatively.

In the context of the Kingdom of Tonga, there is a clear need for resource development responsive to the national language policy and the specific learning needs of children at all of these levels in Tonga. This need is recognised in official documents influencing Tonga's educational directions. The Final Report of the Tonga Education Sector Study (2003) states that high priority should be given to "developing, producing and distributing quality learning resources to support the development of literacy and numeracy … in both Tongan and English," and advocates that "an adequate supply of books, both in Tongan and in English, is made available for use across the curriculum" (Catherwood, Taufa, Scott, & Cook, 2003, Recommendation 7, p. 12).

The results of the 2009 Tonga Early Grade Reading Assessment (TEGRA) survey carried out with technical assistance from the World Bank note that:

> Additionally, more grade-appropriate reading books and other reading materials should be made available for children to read at school and at home to ensure they have enough texts to practice and master reading. Support from families and the community to ensure children practice reading outside school will be crucial. (The World Bank, n.d., p. 2)

Similarly, the Tonga Education Policy Framework 2004–2019 (MEWAC, 2004, p. 37) states that "good quality reading materials are also needed to assist classroom teachers in developing literacy. … Given the problems identified with student literacy, assistance for a supply of primary readers in the Tongan language is therefore a very high priority." Likewise, in a summary of the language contexts of Pacific countries in 2005, recommendations for Tonga's educational context included "specific training of teachers in the area of language learning and literacy" and the "production of quality reading materials in both Tongan and English" (Pene & Mugler, 2005, p. 141).

Purposes and Classifications of Children's Books

Having established that books can play a valuable role in children's educational development, and that there is formal recognition of the need for books in Pacific contexts, it is time to consider whether all books are the same, and what kind of books we should choose for our children to read. To examine this, let us use the powerful pan-cultural practice of metaphor. In 1982, Bishop (cited in Parrott, Toth, Diaz, & Dar, 2014) is attributed with first articulating the framework that would help educators, librarians, and parents worldwide to think about the choice of books for children and to frame the scholarship and discussion of multicultural children's literature. She used the metaphor of books as "windows" and books as "mirrors" to help explain how books can allow children to experience other worlds and cultures (as windows), and can also reflect and validate their own (as mirrors).

In addition to the broad categories of mirrors and windows, children's literature has been classified as fulfilling a number of purposes, ranging from aesthetic and psychosocial to informative/instructional. Rosenblatt (1995, cited in Mendoza & Reese, 2001) described a continuum of children's involvement with text. At one end is "aesthetic reading" or reading stories we choose to because we are drawn to them and our primary goal is enjoyment. At the other end is "efferent reading" or reading books – sometimes chosen by others for us – for the primary purpose of gathering information. Children operate at all points along this continuum, and as educators we craft learning experiences to facilitate these engagements with text and try to ensure they are successful in using books for both enjoyment and learning (Mendoza & Reese, 2001).

Books as Windows

To describe books as windows, some quote children's literature giant Dr Seuss: "The more that you read, the more things you will know. The more you learn, the more places you'll go" (Dr. Seuss, I Can Read With My Eyes Shut!). Children's books, and particularly picture story books, offer children from different parts of the world a "window" into worlds other than their own – both real and imaginary.

Having provided that window, such books offer the child the opportunity to develop their understanding of "others", usually under the guidance of adults. Literature is believed to provide characters and happenings that child readers can: learn from, as in what to do and what not to do; identify with, or not; consider their own actions, beliefs, and emotions against; use to see the world through new eyes (Mendoza & Reese, 2001); and to develop cross-cultural understanding (Morgan, 2011, p. 358). Books as windows encourage an outward awareness and in turn may bring about a new perception of both that which is "other" and that which is "me."

Books as Mirrors

However, Pacific children need both windows and mirrors – and lots of them! Anecdotal evidence and observation in Pacific primary school classrooms suggests that there is an imbalance between window and mirror books, with quality mirror books being in short supply. So, in a context of many windows and not enough mirrors, what is being missed out on? For many decades, educational theorists have pursued a better understanding of the complex influence of culture on learning. At the heart of much of the research findings is the understanding that "The educational value of culturally responsive teaching becomes apparent in view of the vital role that culture plays in how children interpret and respond to the world around them" (Purnell, Ali, Begum, & Carter, 2007, p. 420).

Fundamental to the argument that children miss out when they do not have access to mirror books is the understanding that:

> Children's affective needs – the need for cognitive, emotional and intellectual safety – must be met in order for children to flourish academically. It is not unusual for children who feel insecure or socially isolated to shut down cognitively. Emotionally stressful homes and/or school environments have detrimental effects on students' academic achievement, while schools that address and support students' affective needs can significantly enhance learning. (Purnell et al., 2007, p. 420)

In other words, "Children feel emotionally secure when they find themselves, and those they love, positively represented in school curriculum materials" (Purnell et al., 2007, p. 424). Culturally relevant stories and well-designed activities carried out with these materials are known to help children to connect book-centered school learning with their own lives, and thus make these experiences more meaningful.

> From the earliest age we organize our experiences and our memories mainly in the form of narratives and stories (Bruner, 1966). Early childhood education theorists have long argued that in order for literacy learning to take place, the content must have meaning for the child. (Purnell et al., 2007, p. 421)

In addition to affective and identity-related benefits of culturally and linguistically relevant books, such mirror books have an important role in supporting literacy/language development, particularly English as a second language. In the field of English as a second language, research has shown that the regular inclusion of culturally relevant reading materials can improve students' language acquisition, learning motivation, self-esteem, and identity formation, instill a love of oneself, an appreciation for one's culture and a love of reading, and provide greater ease of use and practicality for the teacher themselves to (i) interpret and (ii) produce by themselves (Titone, Plummer, & Kielar, 2012).

Evidence and experience shows that students' "engagement in reading tends to increase when culturally relevant literature and nonfiction are provided" (Cruz, 2007, p. 170). Research also shows that students read better and read more when they read culturally relevant books. There is much support amongst reading theorists for the idea that for children with more than one language, the best approach is to develop their first language literacy and then to ensure that they have many opportunities to read in both their first and second languages (Krashen, 2004). Linguistically and culturally relevant books can help achieve this.

Clearly, it is beneficial for children to see themselves reflected in the literature they read. But what is more, it is their educational right. The Convention on the Rights of the Child, which was adopted in

1989, focuses on the rights of all children; however, Article 30 of the Convention explicitly recognises the rights of indigenous children to "enjoy their traditional culture, practice their own religion, and use their traditional language" (Hadaway & Young, 2014, p. 359; Pattnaik, 2005, p. 315).

In international contexts, indigenous children are often overrepresented in negative educational statistics. Colonisation has had undeniable linguistic, cultural, economic, educational, social, political, and physical effects on indigenous peoples and cultures, and educational experts frequently attribute the educational "failure" of indigenous children to "a host of school-related factors, such as cultural discontinuity and omission of aboriginal languages in the curriculum; irrelevant content and pedagogy" (Pattnaik, 2005, p. 315). According to theorists and practitioners of education around the world, culturally relevant literature is important for: social justice, identity formation, knowing about and accepting oneself and "other" people, and providing cognitive advantage in aiding comprehension and providing positive experiences with text for the developing reader.

Relating to cognitive advantage, for instance, studies of schema theory in second language reading "have generally shown that the more the content and/or formal data of text interact with the reader's culture-specific background knowledge, the better the quality of comprehension" (Alptekin, 2006, p. 496). This research is amongst a number of other similar studies whose findings showed that "a meaningful relationship exists between culturally familiar texts and the culture-specific background knowledge L2 readers bring to the reading task" (Alptekin, 2006, p. 502). The likely reason for this is that young readers' cognitive resources are so often tied up in executing lower-order reading processes (decoding) that they have few resources left to try to piece together meaning from references to things, events, people, and places about which they know nothing.

IOE's Work in Producing and Publishing Books for Pacific Children

Clearly, the need for culturally relevant books and resources is great and the benefits are many, but what can be done to face a need so vast? The

answer is: one can do what one can. Accordingly, the publications' arm of the IOE works to apply reading research, educational and applied linguistics theory, best practice in primary literacy development, and evidence from needs analyses in the local context to the development of culturally, linguistically, and educationally relevant books and resources for Pacific nations.

Established in 1976, the IOE is now based at the Tonga Campus of the University of the South Pacific and is mandated to assist Pacific countries in achieving quality education by providing them with (i) high quality, relevant research, (ii) innovative consultancy and policy advice, (iii) capacity building training, and (iv) high quality publications. The publications arm of the IOE has produced a range of educational literature and a children's book series called the Waka Story Book Series since its inception. Over the decades a succession of dedicated academics have overseen the collation, illustration, editing, and publishing of the Waka Story Book Series in a range of languages spoken in the Pacific, including Fijian, Samoan, Tongan, Niuean, Bislama, Kiribati, Solomon Islands Pijin, Tuvaluan, Nauruan, English, Hindi, and Urdu.

Yardsticks for Quality Resources

In the study and production of mirror books for children, various lists of quality indicators have emerged. Titone et al. (2012, p. 39), for example, conclude that five features should be present in indigenous children's instructional materials in order to bolster the engagement, language acquisition, and self-esteem of the learner. These five key features relate to: content that is true to the students' lived experiences; illustrations in which learners can see themselves, their surroundings, and their values; use of their first language even if only minimally; content, illustrations, and language which directly communicate respect for the students' native/home culture; and content, illustrations, and language which explicitly communicate hope, care and/or positive regard of the learner to the learner. These five key characteristics for children's mirror books are useful, as are the criteria of "meaningfulness, quality and aesthetics" in judging children's books (Bradford, 2007, p. 36).

In order to ensure the quality and usefulness of resources produced,

IOE has compiled a series of yardsticks for quality in its resource development. These yardsticks address quality indicators including: cultural and linguistic relevance; alignment with local curriculum and language policies; being theory- and evidence-based; attractiveness and creativity; affordability and accessibility; durability and being tropic-friendly, meaning that they are able to withstand local Pacific climates. An important element of IOE's publications is its commitment to capacity building – building and supporting pools of Pacific Nations writers and illustrators to write and create artwork for Pacific children, and building the capacity of teachers and families to assist children to get the most out of their book experiences. The rationale for this is well expressed by Dickinson et al. (2012, p. 11), who state that:

> When the distribution of books is accompanied by guidance in how to read those books, there is enormous potential to enhance reading and self-regulatory competencies. There is evidence that simply providing books has value, especially in settings where very few books are otherwise available, but evidence is much stronger that the combination of books and guidance for reading has great potential to result in and lead to more frequent and more effective reading and improvements in children's language and self-regulatory competencies.

Challenges to Developing and Publishing Culturally Relevant Material
Such a mission is not without its challenges. Publishing and book production units are time consuming and costly to set up, and require often expensive physical infrastructure in the form of computers, printers, software, scanners, and so forth. They also require human capability, in the form of authors, illustrators, language experts, editors, and typesetters, to name a few. The fine balance between achieving quality, durability, attractiveness, and ensuring affordability must be constantly negotiated.

Amongst other things, it must be acknowledged that literacy is inextricably tied to language, and in multilingual and multicultural contexts this is inherently political. The seminal work of Paulo Freire brought the political nature of literacy to the fore (Reading the world and reading the word, Freire & Macedo, 1987). There are also capacity

constraints with regards to the reliable translation of books and resources, and decisions around bilingual books raise their own set of issues:

> Perhaps foremost for bilingual or translated books is whether the translation is accurate and natural. Literal renditions may lack the flow of the native language and may include incorrect lexical constructions; unclear phrases; awkward expressions; and grammatical, spelling and/or typographical errors. (Schon, 2004, cited in Hadaway & Young, 2104, p. 360)

For children, the artwork brings the book alive. This is even more significant in oral cultures, where pictures must "replace the voice and gesture" of the storyteller, and so must be powerful and culturally accurate enough to do so (O'Neill, 2011, p. 5). Whilst illustrator capacity is not a challenge in terms of the sheer quantity of skilled artists in the Pacific, there are challenges to training and resourcing them.

Moreover, the authors, illustrators, editors, and publishers of mirror books have the weighty responsibility of both preserving and evolving indigenous genres, narrative styles and forms, and rhetorical structures. "Discussions around oral storytelling practices, interlingual texts, and translation issues raise valid concerns about indigenous language preservation and their integration with majority languages" (Hadaway & Young, 2014, p. 360). There are always tensions around how books should/can contribute to "preserving the history and cultural roots of indigenous groups" whilst also playing an important role in "presenting these groups as integral members of contemporary society" (Hadaway & Young, 2014, p. 360).

While IOE draws inspiration from successful publications and series in Oceania, we are strongly mindful of the potential pitfalls of duplicating or perpetuating the "general image of the Pacific and Pacific peoples that emerges from resources for schools" in the New Zealand context, which Siteine and Samu refer to as "often superficial and limited to cultural components of ritual and artefacts such as food, dance, music, and dress" (Siteine & Samu, 2009, p. 51, cited in Siteine & Samu, 2011, p. 139). IOE is also aware of the criticism of its past Waka Books by

Burnett (2009, p. 24), who has labelled past publications as "Reductive and essentialised views of culture and identity", biased towards rural and traditional Pacific culture, and ignoring the contemporary realities of Pacific peoples.

Given the complexity of this challenge, it is of the utmost importance that Pacific peoples (mothers, fathers, grandparents, family members, teachers, academics, and children) write the mirror stories for Pacific children. Pacific peoples themselves must define who Pacific peoples were, are, and shall become, and how we are portrayed in the books our children read.

Conclusion

Through the production of culturally and linguistically relevant resources based on needs analysis, measured against quality yardsticks, and trialled and improved by local school teachers and students, IOE hopes to contribute in this way towards the whole system approach to the improvement of literacy outcomes in the Pacific. Linking back now to the chapter's outset, in which an indication of the interconnected roles of the whole of society was outlined, I lay before you the contribution that IOE is making and I invite you, in whatever spheres of influence you occupy, to play your part in improving literacy outcomes for our Pacific children.

Guided Reflection

Thinking about your own childhood and experience with books:
- Think back to your own childhood experiences with books.
  - Describe them. What books and literacy resources do you remember? In what contexts were they used? Were they fiction or non-fiction? Were they mostly window books or mirror books?
  - What were your personal reactions to them? What thoughts came into your child's mind? What feelings did you feel?
  - Who governed or guided your interaction with those books? What interactions did you have with books as a result?
- Remember what this chapter says about the role and the value of good 'mirror' books? If they are used well, what can they do?

- Research shows that good books used well can achieve a lot of positive things, in light of this:
  - Were books used to their maximum potential in your childhood?
  - Were they utilised to develop and expand or shape your: language abilities; literacy development; cognitive abilities; academic success; cultural and world knowledge; character and personal qualities?
  - What are your thoughts about this process and how successful was it? What can we learn from this?
- Assuming you still live or have influence in the place where you grew up, what would you want done the same or done differently for the next generation? Share these reflections with others and see what they think.

Thinking about the books and literacy resources currently available and how they are being used:
- Looking at the children around you, what children's books do they have access to? What kinds of "window" books and what kinds of "mirror" books do they have access to?
- What languages are they written in? Do the people, places, and events in these books affirm the children's own identities?
- Who supports and guides the way in which children interact with these books, especially window books which may feature people, things, places, and events that are strange or unknown to them?
- Does book reading even have a place in children's daily lives? If not, is it necessary? (i.e., Are they missing out on anything? What could access to good quality books offer them?) If books would add value, how can a culture of reading be developed?
- In the classrooms of your local school/s, what books and literacy development resources are there and how are they being used? How can you support teachers and strengthen/build on that work?

Thinking about your own spheres of influence in society:
- Remember from the chapter the different levels of society which all need to play a part in print literacy development?
- What levels in the diagram do you personally live and work in, contribute to, or have influence in?
  - Are you a parent? What can you do to contribute to the conditions

for successful print literacy development?

- Are you a teacher or principal? What can you do?

- Are you a community leader? What can you do?

- Do you work within your nation's educational system/s? What can you do?

- Are you a student of education, teacher trainee, or developing educator? What can you do?

- Are you an artist or storyteller? What can you do?

- How can you learn more, find out what others are doing, and join with people who feel the same?

• How can the work that IOE is doing support print literacy development where you live?

• How can you and your community support the work that IOE does (such as by writing stories, providing language and cultural advice, illustrating stories, pointing out areas of need for literacy support resources, designing prototypes, and helping to get books to the places they are needed most)?

• How can we make sure we are thinking together, talking together, planning together, visioning together, and each doing our parts for the print literacy development of our Pacific children?

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SECTION 3

Equipping the Next Generation of Skilled Weavers: Teacher Education in the Pacific

CHAPTER 9

Koe kato 'i he loto kato: Whose Theories and Practice in Teacher Education in Pacific Island Countries?

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Abstract

This paper is presented in two parts. The first section comprises a reflection on the complexities of the relationships between teaching and learning, teacher education and education itself, and teacher education as formal training and as a life-long process. Drawing on personal experiences of her own formal education journey – from a preschooler, to an international secondary and university student, and teacher trainee – and of community and family, the author shares a life-long philosophy of teaching, arguing that both contexts are relevant and must be valued for developing good teachers. From the perspective of a member of The Joint Committee of UNESCO and ILO, the second section discusses a number of issues and challenges for teacher education both globally and in the Pacific context, suggesting that while teacher education in Pacific Island countries might note some lessons from high performing education systems elsewhere, by working together Pacific stakeholders may ensure better, more effective, inclusive, and sustainable ways of preparing Pacific teachers of the future.

Introduction

The Tongan saying *ko e kato 'i he loto kato* is presumed to have originated from one of Tonga's master thinkers and teachers – King George Tupou IV *(tapuange mo ia)* who established Tonga's first Teachers' Training College in 1947. The saying is attributed to the king who described education as *"kato 'i he loto kato,"* thus implying something with several compartments, and needing balance.

From a Pacific epistemological perspective, the notions of teaching and learning are one and the same thing and in Tongan, this is known as *ako*. Through learning, one gains knowledge and understanding, *'ilo*, that, when used in a positive way, reflect poto, knowing what to do and doing it well, the basic concept of Tongan education.

Two assumptions underlie this chapter: the first is linked to the *kato* metaphor – that it is not possible to talk about teacher education without talking about education itself, along with a suggestion that the quality of an education system cannot surpass the quality of its teachers (Barber & Mourshed, 2007). My second assumption is that teacher education is a life-long process that occurs in different places and at different times, involving different people and groups, and is not confined only to formal institutions such as colleges or universities. One possible outcome of teacher education is the development of a teacher who has the ability to distinguish the results of learning in the contexts of her home culture/country and that of her received wisdom related to the outcomes of learning in formal educational institutions.

In this chapter I share something about my own learning to become a teacher as well as some trends and challenges relating to the formal education of teachers. This is partly sourced from my work as a member of the Committee of Experts on the Application of the Recommendation concerning Teachers (CEART), which is a joint UNESCO/ILO Committee on the 1966 UN Recommendations regarding teachers, and the 1997 recommendations on teaching personnel in higher education institutions. These recommendations may provide a useful backdrop against which we can continue the conversation about quality teacher education – such as what it is, should, and can be, in order to ensure better and more effective teaching in Pacific schools and universities. I continue to believe that Pacific Island schools and universities need teachers who are *poto* (wisdom in Tongan) in the contexts of Pacific cultures as well as in the contexts of the global community. In Tonga, for example, those who understand where the students come from and where they are going, and who use the best of students' cultures to improve the quality of their learning, whether this be in a school or a university, are said to be *fakatoukatea*. Such a teacher's interactions with learners is often described as *malie/mafana* (connected and positive).

A Personal Education Journey

I began learning to be a teacher from my elders who were teachers but had not been to a teachers' college. One of my grandaunts taught me to read and write in Tongan, using the letters in the Bible, before I officially went to school. Then when I was four years of age, my aunt, a primary school teacher, took me with her to school although I was not formally enrolled. She did not actually kidnap me in the sense that the Samoan poet Ruperake Petaia would describe it, since the medium of instruction at the school was Tongan and the curriculum, except for English language instruction, was predominantly about Tonga. She was the best teacher I had ever had – softly spoken, kind, patient, and knew a lot. Later, when I officially became a primary school student, she would be the one against whom I would compare my other teachers. She never became angry with us although she was firm and expected all of her students to successfully complete set tasks without too much coercion. She was a teacher of all the subjects we took, including physical education, art, music, and dance. And she could dance! For me she was an excellent role model and I wanted to be like her when I grew up.

My desire to be a teacher was reinforced by the fact that many of my extended family members were teachers. My great grandfather was a teacher in Samoa in the 1890s and early 1900s, my maternal grandparents were missionaries/teachers in the Solomon Islands in the 1920s, two of my grandaunts were school teachers in the 1930s and 40s, and several aunts and uncles were teachers in various primary and high schools when I was a school student. It was difficult for me to aspire to anything else... but that was until I went to high school.

Tonga High was similar to a New Zealand secondary school, complete with *palangi* (pākehā/European) teachers, the New Zealand curriculum, and palangi language. Speaking in Tongan was forbidden, so I learned not to speak at all since speaking in Tongan was punishable by making students pull out grass (which stung our hands) or cleaning the classroom windows or scrubbing the toilets. None of my palangi teachers spoke much Tongan. I learned to silently enter the school gates and sit quietly in class, hoping that the teacher would not speak to me for fear that he

would ask me a question and then I would have been forced to respond in English. For this I earned the prize for the best behaved pupil in my class two years in a row. I did manage to pass the various class exams and moved up the high school ladder, but I found school strange and the teachers very difficult to understand. Lessons were based on information about other places and other people, so I became a good rote learner and developed the ability to guess exam topics. But the most interesting thing about my high school teachers was the fact that they did not seem to be interested in learning about my language or culture. One of them in my first year in high school thought that my name was just too long and shortened it, changing my identity forever.

Although I respected my high school teachers I did not want to be like them. Most of them had very strange ways and some seemed quite rude at times. I attribute my success at high school to my fear of teachers and the fact that if I failed school I would embarrass my family. The exception was my sports teacher who also coached the school athletics team of which I was a member for many years. He seemed kind and patient and many of us won our various events at the national inter-school competitions. Unlike primary school, high school for me seemed to be an endless chore and I would look forward to the end of the school day when I could go home or just play with my friends.

> I'm thinking of children
> Sitting on broken chairs
> Scribbling on desk-tops
> Contemplating what they would do
> After school
> The score by the goalposts
> Smoking in the toilet
> Reading a friend's love letter
> Teasing the prefect on punishment
> Duty and meeting the boyfriend
> At the corner store
> Or just being thankful
> It's home time
> I wished my teachers
> Were a little aware

Of how the children's bodies
Ached for the happiness
And sunshine
They were denied
(Thaman, *Waiting*, 1981, p. 6)

There was something else that I found strange at high school that would have an impact on me when I became a teacher myself. In primary school, most of my teachers were women; at high school all but one were men who seemed strange and scary, especially when they spoke. They also seemed to favour the boys in the class with whom they would joke and laugh often at the expense of some of us girls. The boys also seemed to win most of the class prizes, and they were always praised by the teachers even when they teased or sometimes bullied us girls. Like some of my friends, I thought many of the boys in my class were silly or at times just stupid, and I just could not understand why they got preferential treatment by most of the teachers.

I can play your silly games
As well as you can
I can run as fast as you
Even in the dark
I can make you laugh
I can make you cry
I can even fix your shadow
If I really care to try
I know I'm just as smart as you
Even smarter I'm willing to bet
Judging from your maths marks
The last time we sat
So why all the grin and laughter
When I'm answering teachers' questions
At times I really wonder
If you're worth his expectations
(Thaman, *School for Boys*, 1993, p. 32)

If school life was difficult at Tonga High School, it was worse in New Zealand where I continued my high school education in the early 1960s.

At my school, most of my teachers did not know very much about where I came from, except my home room teacher who also taught geography. She actually knew where Tonga was and had visited Tonga on a cruise ship. I liked the way she explained things and I did well in her subject. My difficulty in learning English continued as I worked extra hard to read more and to improve my grades. I was fortunate to have a strict but patient teacher who gave me enough time to translate my thoughts into English and was I able to express these in a way that she could understand. At times I almost gave up, especially when she insisted that I was not "critical" enough in my writing. Gradually I learned that asking questions was the key to understanding most things and that critical thinking was not necessarily just criticising what other people said but providing reasons for a difference of opinion. I was also fortunate to have a couple of good Tongan friends who were in the same situation and we helped one another by discussing our learning problems and supporting one another, whilst speaking our own language.

> Thinking is tiring
> Like paddling against the waves
> Until feeling comes lightly
> Late into the Pacific night
> When the islands calm me
> Stroking my sorrows
> I ask for understanding
> And they give it
> I ask for forgiveness
> And they raise my face
> (Thaman, *Thinking*, 1999, p. 15)

At university, I saw most of my teachers only when they came to give lectures; postgraduate students, who were tutors and demonstrators, did most of the teaching. These "teachers" did not seem very interested in the students and were often quite indifferent to our needs. Life was really difficult for me at university, so I was determined to finish my studies in the shortest possible time so that I could return home. I quickly realised that at university you are on your own with very little help from teachers who expect you to go to the library and, through reading, talk to the authors of recommended books and articles hoping to find some

answers to your questions. A C grade in a Geography assignment said it all; the tutor wrote, "Too much feeling and not enough thinking... and by the way, do not use personal pronouns when writing academic essays." He had asked for a critical analysis of living in towns as opposed to living in rural areas. I tried to compare life in Kolomotu'a (where I grew up) and life in Nukuleka (my maternal grandmother's village) where I used to spend the school holidays. I could not find many differences in life at the two locations and concluded that I could live in either one of these places as long as I had some relatives there. He wrote, in red ink, "Forget where you want to live. You were asked to compare a city and a town, to show push and pull factors in the process of urbanisation. You could have chosen Auckland City and a rural area like Fielding or Warkworth". While I knew a bit about Auckland as a city, I had not heard of the other towns. I was confused and sad.

A weekend in Auckland
Is good
For discovering again
Old meeting places
In the park
Hoping they have stories
To tell about the adventures
Of a once youthful time.
Down under the magnolia trees
The bench that took the weight
Of our first kiss
Is still there
The fountain continues to beat
Like an artificial heart
The flowers continue to die
With each passing day.
And there hovering high above
Is the tower clock
Now dwarfed by the reality
Of its own time
Its striking shadow a reminder
That the heart's best defence
At this time
Is forgetting.
(Thaman, *Weekend in Auckland*, 1999, p. 36)

It was the same situation at Teachers' College, although I remember my Geography tutor with whom I had a conversation during a teaching practicum visit. He was a quiet man who encouraged us to spend our time at College preparing resources that we could use in schools to which we were assigned. He would talk to us about the importance of focusing our teaching on the students with learning difficulties, reflecting upon these, and considering how we could help them. He urged us to think of our own learning experiences and what our teachers could have done to make learning more enjoyable and fun for us – a message that was to stay with me for a very long time.

Although most of my high school and university teachers were not good teaching role models, their apparent uncaring attitudes motivated me to work hard, and for that reason I think I became a stronger person. Unfortunately, only a few of us from the "Islands" succeeded at university; I'm sure that more would have succeeded if our teachers had been aware of our special learning needs and were more able to contextualise their teaching approaches.

From my experiences at home, school, and university, I would develop a philosophy of teaching, based on my belief that the teacher should be a good role model of appropriate behaviour and that teaching was largely autobiographic – a philosophy of teaching that I would further develop as a lecturer at the USP. Teaching for me continues to be a sharing or gifting of oneself with learners, a task for which one needs to be well prepared not only professionally but also culturally and spiritually. Two main underpinning values are important for quality teacher-pupil interaction and communication in Pacific classrooms, ofa and faka'apa'apa – values that teachers do not learn at teachers' college but in the communities in which they were raised and may continue to live. Both contexts are necessary and both must be valued.

Global Trends and Challenges for Teacher Education

I currently sit on the Joint Committee of UNESCO and ILO on the (1966 and 1997) UN Recommendation on the status of teachers otherwise known as the CEART. The joint Committee, responsible for monitoring the 1966 UN recommendation concerning teachers, was updated

in 1997 to include teaching staff of higher education institutions. In order to provide a context in which those who are teachers or teacher educators may continue the conversation about teaching, let me share with you what our Committee (the CEART) identified as major global trends and challenges in teacher education.

CEART focuses mainly on ensuring that member governments of UNESCO and ILO comply with the two recommendations. In this regard, teacher education is now an integral part of its brief and in relation to it the CEART makes the following working assumptions: i) that the quality of an education system cannot exceed the quality of its teachers; ii) that teachers need to undergo training in order to be "qualified" to teach at various levels of formal education; iii) that effective teacher preparation is a continuous process which includes formal training, induction, and professional development; and iv) that most countries in the world usually emphasise formal training rather than induction or professional development. CEART also noted the following concerns: that pre-service training was not rigorous enough; that courses were often disconnected and irrelevant to school expectations; and that there was too much emphasis on lectures and discussions and not enough on practical activities. It was also noted that many teacher educators do not practise what they preach, and that the level of entrants to teacher education programmes was steadily falling in most countries (CEART, 2012).

Suggestions made by the Committee in its 2012 Report (to member states of UNESCO and ILO) in response to concerns about teacher education, included the following: i) that pre-service training must have high standards of entry (preferably the top third of school graduates); ii) that there should be stronger content preparation; iii) that there should be substantial pedagogical training; and iv) that student supervision must be improved during the practicum.

The CEART also noted that only a few developed countries had regular induction programmes and there was a lack of mentoring structures with very little follow-up by the training institutions responsible. In relation to professional development, activities were often one-off in many countries with the responsibility falling on individual teachers.

This is the case in Japan and China and – increasingly – in the Pacific, where teachers are largely responsible for their own professional development, especially through further or higher education.

CEART also discussed two often-asked questions: The first was whether teacher education was really necessary. The Committee noted that in the UK and USA there were moves to abolish or reduce the amount of time spent in teacher training, suggesting that current models are inadequate and not up to standard (interestingly enough, the current Pacific teacher standards are adaptations of the UK model). In relation to suggestions about the traits of an ideal teacher, CEART assumed a good first degree, good knowledge of subject content, good knowledge of students, and a good disposition.

Another issue raised at the 2012 CEART meeting related to the fit between pre-service teacher education and employment. There are usually two types of employment for teacher graduates: the first is career-based, such as that practised in France, Japan, and Korea where teacher education is not directly linked to school needs and expectations, with entry to the profession emphasising teacher regulations rather than teacher competencies. The second type of employment is position based, such as that in the UK, Canada and Sweden, where there is usually a high turnover of teachers and many difficulties in recruiting new ones. A third issue was related to recruitment and the question of whether teaching was attracting the people that it needs. We found that in most countries, teachers tended to have lower status, poor working conditions, and low salaries, and faced increasing public criticism. In some countries, there was usually a small pool of qualified teachers to choose from with many teacher organisations often fractured and/or marginalised.

A fourth issue related to the long-standing question of whether there is a link between teacher education and student outcomes. Here the evidence seemed inconclusive, with some studies showing little impact except in secondary mathematics. Furthermore, according to Cochran-Smith and Zeichner (2005), research on different modes of teacher education was often contradictory and research methods used problematic and de-contextualised.

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The school practicum was another important area that continues to be problematic in many countries. The "sink or swim" model is common in developing countries where the total in-school experience (practicum) ranges from 10–30 weeks and where there is increasing dependence on volunteer teachers to visit students, with existing logistical problems often leading to a lack of diversity in students' experience.

CEART also found similarities and differences among teacher education programmes around the world. Similarities include a strong emphasis on subject matter knowledge, a preponderance of courses on educational foundations and pedagogies, an over-dependence on learning theories developed in unfamiliar contexts, and the importance of a well-organised school practicum. The main differences found usually arose as a function of the mix of general courses, professional development courses, and practicum. For example, some programmes consist of general education courses plus professional courses plus practicum, while others consist of general education courses plus professional courses and no practicum.

At the conclusion of the 2012 meeting, the CEART agreed that teacher education in many developing countries was usually dysfunctional while some wealthier countries were anticipating a shift to school-based teacher education, seen as problematic in most developing countries where schools are usually not well staffed or well resourced.

Among unresolved issues was the question of what constitutes good teaching. A few Pacific countries, including Tonga, have developed teaching policies that largely address this issue. The Faiako Ma'a Tonga is a good example of a context-specific teacher framework, as opposed to generalised ones such as those developed by the South Pacific Board for Educational Assessment that largely reflect a foreign (British) teachers' framework.

In considering teacher education in Pacific Island countries, it might be interesting to note some lessons from high performing education systems such as those in Singapore, Korea, and Finland where admission to teacher education is highly selective with only the top third of high school graduates admitted. They also have a system of payment of fees

and stipend by the government (rather similar to what was adopted in Tonga until recently), careful monitoring of teacher supply and demand in order to guarantee jobs for graduates, competitive salaries to attract and retain the top third of students and teachers, many opportunities for advancement and growth, high prestige bestowed on teachers, and the question of trainee calibre high on the national educational agenda.

A number of questions may still need to be addressed by Pacific Ministries of Education in relation to teachers and their education. These include:
- What is your country's vision of good teaching?
- What do teachers think of their work and how can teacher education institutions help?
- Who should be involved in teacher education and what is the role of the community in the conversation about the ideal teacher?
- What should be the content of the teacher education curriculum and whose knowledge and values should be emphasised in the various courses?
- What is the role of values education in a generally discipline-based programme?
- How much and what type of pedagogical preparation should be offered to student teachers?
- How can the practicum be better organised?
- What is the role of information and communication technologies (ICTs) in the delivery of teacher education in your country/region?
- Who should set regulations for teaching standards and qualifications?
- How can the results of educational research be translated into useful resources that classroom teachers can use?

Those involved in teacher education may also need to help find the answers to these and other questions. Unfortunately, the contexts of teacher education institutions often work to discourage many from asking such questions in the first place, or from suggesting answers. This may be due to an over-dependence on foreign financial and intellectual resources which often result in changes being made without due consultation with stakeholders, including teachers and teacher educators. Such a trend should not be allowed to continue and all

stakeholders, including Ministries of Education and higher education institutions, together with other groups such as the Rethinking Pacific Education Initiative of Pacific People by Pacific People, may be able to work together – for instance, to revive conferences such as the 2014 Vaka Pasifiki Education Conference – to ensure better, more effective, inclusive, and sustainable ways of preparing Pacific teachers of the future. Our individual baskets of knowledge, understandings, and experiences, underpinned by the values of respect and compassion, are important and can be used to balance that bigger and all-embracing basket of wisdom that will be a useful gift to Pacific teachers of tomorrow.

> For there is no time for anger
> or savage screams
> for the world to stop
> while we try out
> different styles of teaching
> to see if they are suitable
> for our purposes
> . . . .
> come let us not get mad
> at each other
> fools following our fellows' footsteps
> let us work, live and laugh together
> and love.
> (Thaman, There is no time for anger, 1999, p. 57)

Guided Reflection

Individually or with colleagues reflect on and discuss the following points made in this paper. You are also invited to consider and respond to the list of bullet-pointed questions, below.

1. The quality of an education system cannot surpass the quality of its teachers.
2. Teaching is a sharing or gifting of oneself with learners, a task for which one needs to be well prepared, not only professionally but also culturally and spiritually.
3. Teacher education is a life-long process that occurs in different places and at different times, involving different people and groups; it is not confined to formal institutions such as colleges

or universities.

4. To ensure better, more effective, inclusive, and sustainable ways of preparing Pacific teachers of the future, those involved in teacher education need to help find the answers to these and other questions:
   - What is your country's vision of good teaching?
   - What do teachers think of their work and how can teacher education institutions help?
   - Who should be involved in teacher education and what is the role of the community in the conversation about the ideal teacher?
   - What should be the content of the teacher education curriculum and whose knowledge and values should be emphasised in the various courses?
   - What is the role of values education in a generally discipline-based programme?
   - How much and what type of pedagogical preparation should be offered to student teachers?
   - How can the practicum be better organised?
   - What is the role of information and communication technologies (ICTs) in the delivery of teacher education in your country/region?
   - Who should set regulations for teaching standards and qualifications?
   - How can the results of educational research be translated into useful resources that classroom teachers can use?

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CHAPTER 10

From Māori Content to Māori Principles: Rethinking Teacher Education in Aotearoa/New Zealand

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Abstract

This chapter explores the experiences of teacher education through two pre-service primary teaching degrees, developed consecutively by Te Wānanga o Aotearoa, a Māori tertiary education institute. Both degrees are centred on a Māori worldview, providing an indigenous point-of-difference to teaching qualifications offered by mainstream universities and polytechnics. The first degree, Te Korowai Ākonga, was developed with a focus on Māori content, whilst the second degree, He Korowai Ākonga, embraced a Māori principles approach. This chapter examines how the shift in focus from content to principles facilitated a link between theory and practice for student teachers in engaging a culturally inclusive pedagogy.

Te Korowai Ākonga: A teaching degree with an indigenous point of difference?

What content would be integral in the development of an indigenous teaching degree?

This was a question that *Te Wānanga o Aotearoa* had the privilege of exploring through the development of its inaugural degree programme. The result was the Bachelor of Teaching (Primary) (renamed *Te Korowai Ākonga*[1] in 2004), accredited to *Te Wānang*a o Aotearoa in 2000 (*Kahu*, 2010). Te Korowai Ākonga was a teaching degree with an

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[1] *Te Korowai Ākonga describes a Māori cloak, a symbol of status, ability, and value. The name was given to the degree as a metaphor that bestows ākonga with status and learning.*

indigenous point-of-difference, in that it was underpinned by a Māori epistemological worldview. *Te Korowai Ākonga* positioned Māori culture and knowledge alongside Western theories of teaching and learning. The degree aspired to promote Māori knowledge to the same status as predominant Western theories that prevail in teacher education in Aotearoa/New Zealand.

The intention of *Te Korowai Ākonga* was to produce teachers who would become change agents with proficiency in addressing ongoing Māori underachievement in mainstream schools through culturally responsive pedagogies. As *Kahu* (2010) states, "the overall aim (of *Te Korowai Ākonga)* is to place competent and confident bicultural teachers into primary schools throughout Aotearoa, who can take children, in particular Māori, to a level that supports educational success and achievement" (p. 32).

As a teaching degree, *Te Korowai Ākonga* had a large focus on content. The degree required students to complete 13 papers in each of the first two years, and 11 papers in the final year. Eight of the thirteen papers were dedicated to each learning area (subject) of the *New Zealand Curriculum* (Ministry of Education, 2007). Māori language and worldviews constituted two papers (Te Reo Māori and Te Ao Māori) in each of the three years of the degree. Māori and Western teaching models and theories provided the focus of the degree's sociology and psychology papers, adding more content for students to absorb, understand, and apply. In addition, each student was required to complete two placement-based practical experiences per year.

By 2010, *Te Korowai Ākonga* had evolved to a teaching degree that aimed to:
> [I]gnite, educate and prepare ākonga to become teachers that will facilitate learning opportunities for both Māori and non-Māori … utilising timeless Māori principles to ensure that the ignition, education and preparation of our ākonga embrace a Māori world view grounded in relevant research, theory and practice. (Te Wānanga o Aotearoa, 2010, p. 4)

Ten years into *Te Korowai Ākonga*, evaluative research investigated the

effectiveness of the teaching programme (Kingi, Mackie, Pukepuke, Hemana, & Rogers, 2010). The research was conducted through interviews with teacher graduates who were currently teaching in mainstream primary schools. The research centred around four key questions:

1. How well did study in Te Korowai Ākonga prepare you for your career?
2. Can you identify positive teaching/learning experiences and examples of how these were supported by your study? (What teaching and learning experiences are you using? Can you talk about some of the highlights of your study?)
3. Can you identify how Te Korowai Ākonga could have better prepared you for your career path? (Were there any barriers or experiences that hindered your learning? What changes could Te Wānanga o Aotearoa make to improve future teaching success in Te Korowai Ākonga?)
4. How do you include a Māori worldview and Māori values in your teaching?

Semi-structured group interviews was the preferred method for conducting the research. This chapter examines four key findings that highlight Te Korowai Ākonga's impact on Māori graduates and their teaching practice.

Key Finding One: Graduates felt that Te Korowai Ākonga required more Māori content than was offered.

A predominant response to the first key question, "How well did study in *Te Korowai* Ākonga prepare you for your career?" pointed to what graduates identified as a lack of relevant content in the degree. This included an expressed need for more explicit teaching in effective pedagogy, the view that there was too much focus on theory and not enough practice, and a lack of assessment tools being taught (Kingi et al., 2010).

Perhaps most surprising, however, was the finding that graduates felt that *Te Korowai* Ākonga provided too much focus on mainstream teaching, with not enough bicultural content in the course. As a result, graduates felt unprepared to teach Māori content within mainstream settings (Kingi et al., 2010). A number of graduates disclosed that they chose Te

Wānanga o Aotearoa specifically because of an assumption that a Māori tertiary institute would supply greater opportunities to learn Māori language and culture over mainstream programmes. Subsequently, these students felt let down by the Wānanga.

This was further compounded by the perception held by schools about Māori graduates of *Te Wānanga* o Aotearoa. These perceptions included a belief that Wānanga graduates would be fluent in Māori language and expert in Māori culture, and so able to take a lead role in this area across the school. Under such assumptions, graduates were often given leadership responsibility for Māori early in their teaching career, or were tasked with onerous cultural responsibilities such as organising *pōwhiri²*.

The consequence was that whilst graduates had received more learning and support in Māori language and culture than they might have at other institutions, the burden of taking school-wide responsibility – in addition to the pressures of day-to-day teaching – in these areas was huge. Graduates suggested that, in order for them to cope with such additional burdens of cultural leadership responsibilities, *more* Māori content was required to ensure *Te Korowai* Ākonga graduates were better prepared as teachers.

Key Finding Two: When employed in mainstream schools, graduates dismissed Māori teaching frameworks as effective teaching models

Responses to key question two, "Can you identify positive teaching/learning experiences and examples of how these were supported by your study?" highlighted the difficulties graduates had in linking Māori teaching and learning theories into their programmes. Despite the explicit place of Māori education models and theories within Te Korowai Ākonga, none of the graduates made any reference to these in their classroom teaching. Instead, Western models were identified as "best practice". When questioned further, graduates were able to recall Māori models such as Te Whare Tapa Wha (Durie, 1994); however, none could describe how these were used in practice.

Additional discussions uncovered the influence of the schools in which

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² *Māori welcoming ceremony.*

graduates were employed, schools that continuously espoused the virtues of conventional (Western) teaching theories. As inexperienced teachers, none of the participants had tried to challenge these views, with some even seemingly buying in to the rhetoric, becoming entrenched in this thinking themselves. Although they acknowledged ongoing Māori underachievement in their schools, none of the graduates could articulate how their practice catered for Māori learner needs.

The research team reflected on this finding, stating:

> So why is this? Why is it that when we ask how our Māori children learn best our graduates list Western methods of teaching and learning without hesitation? Is it because the schools dictate that these must be used within the classroom, and the graduates don't want to 'rock the boat'? There seemed to be no indication or frustration if this were the case. Maybe it's because our graduates have been infused into the mainstream thinking and assimilated into believing Western theories of teaching and learning are working for our children. Yet evidence on Māori student achievement shows current teaching and learning theories aren't working. (Kingi et al., 2010, p. 66)

Key Finding Three: Graduates required greater access to resources before entering the teaching profession.

Responses to key question three, "Can you identify how Te Korowai Ākonga could have better prepared you for your career path?" reinforced the need for greater access to relevant teaching resources while graduates were still studying on the programme. This was generalised across a range of needs, including assessment tools, group learning management, lesson planning, and literacy. Responses to key question three made no reference to resources that addressed the needs of Māori learners or enhanced a culturally responsive practice.

Key Finding Four: Graduates had difficulty defining what a Māori worldview looked like, making it difficult to agree on Māori values and their place in teaching.

Responses to key question four, "How do you include a Māori worldview and Māori values in your teaching?" drew varied opinions contributing to what were, at times, heated discussions. Central to the debate was the place of Māori worldviews within the schools in which they were employed. Some graduates reflected that their school recognised and actively promoted Māori worldviews. This was challenged by other graduates, who felt that Māori worldviews were promoted through "token" inclusion of Māori activities in the school curriculum. For instance, if a graduate identified *karakia* (prayer) as an avenue to include Māori worldviews in practice, another would dispute this as a token activity that schools encouraged so as to be seen as being inclusive. Despite ongoing discussions, none of the graduates could agree on what constituted an authentic Māori worldview in teaching and learning.

Conclusions and Recommendations of the Research

The research suggested that *Te Korowai Ākonga* was failing in its aims, which was to produce competent and confident teachers focused on addressing ongoing Māori underachievement in mainstream schools through culturally responsive pedagogies. Instead, the research indicated that *Te Korowai Ākonga* graduates seemed to follow predominant mainstream practices. In reflecting on the findings of their research, the team stated:

> Because of its very positioning as Wānanga, Te Wānanga o Aotearoa believes that the programmes it offers are therefore different. The question posed here challenges that 'assumption', based on the responses of the graduates. It could be argued that *Te Korowai Ākonga* is a mainstream programme offered by an institution that happens to be Māori and is taught by mainly Māori teachers. But is it really enough for the Wānanga to say "It is a programme with a difference making a difference?" (Kingi et al., 2010, p. 64)

He Korowai Ākonga – A new direction

In 2012 *Te Korowai Ākonga*[3] was redeveloped and replaced by He

[3] *As an extension of the singular "Te" Korowai Ākonga, the plural, "He" Korowai Ākonga, alludes to many cloaks of learning.*

Korowai Ākonga Bachelor of Education (Primary). As part of the redevelopment, the content-heavy approach of *Te Korowai Ākonga* was "stripped back". Thirteen papers per year were reduced to eight, which saw the "Māori content" papers of *Te Reo Māori* and *Te Ao Māori* dissolved, along with the eight curriculum papers. To accommodate the content of the programme, He Korowai Ākonga was restructured around *Kaupapa Wānanga*, a theoretical framework for guiding Māori principles, or *takepū* (Te Wānanga o Aotearoa, 2012). The four takepū of *Kaupapa Wānanga* include *āhurutanga*, *koha*, *kaitiakitanga*, and *mauri ora*.

Āhurutanga

In the context of *Kaupapa Wānanga, āhurutanga* is "the constant acknowledgment that quality spaces must be claimed and maintained to enable activities to be undertaken in an ethical and meaningful way" (Te Wānanga o Aotearoa, 2012, p. 13). *Āhurutanga* acknowledges the need to provide safe contexts in which learning can occur. In Western rationale, safety of the physical space is considered. Through a Māori worldview, *āhurutanga* also encompasses the spiritual safety of the space, and so *karakia* (prayer) is practised to open the teaching day and to set the tone of the day. *Āhurutanga* also takes cultural safety into consideration. Under *He Korowai Ākonga*, student teachers who actively engage in the principle of āhurutanga will consistently reflect on their actions of ethical practice within the contexts they occupy.

Koha

Koha is "the constant acknowledgement that valued contributions are to be given and received responsibly" (Te Wānanga o Aotearoa, 2012, p. 13). Student teachers who actively engage the principle of koha will acknowledge the sharing of accumulated wisdom. The principle of koha is also expressed by the student teacher through their contributing back to the learning space. The position of koha within *He Korowai Ākonga* acknowledges these reciprocal contributions that we make and receive in our multiple roles of student, teacher, and *kaitiaki*. Under a "content-driven" approach, roles and responsibilities are definitive – the role of the kaiako is to teach, the responsibility of learning sits with the student.

Engagement in koha disperses this responsibility, and ignites a sense of collective responsibility to the *kaupapa*.

Kaitiakitanga

Kaitiakitanga, through the framework of *Kaupapa Wānanga*, refers to the Māori concept of guardianship as "the constant acknowledgement that participants (including Te Wānanga o Aotearoa as an institution) at any time and place are always engaged in relationships with others, their environments and *kaupapa*" (Te Wānanga o Aotearoa, 2012, p. 13). In the context of *He Korowai Ākonga, kaitiakitanga* acknowledge the multiple roles and relationships that a teacher maintains, under the collective expectation of professionalism. As *kaitiaki*, the teacher has an ethic of care for children, their wellbeing, and their education. Teachers are kaitiaki of collegial relationships, and have a duty to uphold the professionalism of teaching. Therefore, as kaitiaki, teachers are mindful of the way they conduct themselves with staff, parents, and the wider community. Furthermore, *He Korowai Ākonga* students are kaitiaki of the legacy of the programme, and of Te Wānanga o Aotearoa, mindful that the standards they set today will lay the path for those who follow in their footsteps tomorrow.

Like *koha, kaitiakitanga* is more than a term or a title. Whilst the responsibilities identified here are common for all teachers, the *kaitiaki* role elevates these expectations above those defined as a job, or something one "has to do". As with *koha, kaitiakitanga* engages a collective responsibility to people, to relationships and to culture.

Mauri ora

Mauri ora lies in the centre of the framework of *Kaupapa Wānanga. Mauri ora* is "the constant acknowledgement that pursuit of wellbeing is at the core of all Te Wānanga o Aotearoa kaupapa and activities" (Te Wānanga o Aotearoa, 2012, p. 13). Within a Māori worldview, all things have *mauri*, an essence that requires constant care and conscious attention to maintain *ora,* or wellbeing. *Mauri ora* refers to this state of wellness. The implication for student teachers under *He Korowa*i *Ākonga* is that the *mauri ora* of people, relationships, and the classroom

environment need to be considered. Actions and interactions must account for the wellbeing of people, relationships, and culture, as part of one's *kaitiaki* role.

Whilst mauri is considered intangible in some contexts, for an in¬digenous practitioner mauri is definitive, something that is experienced, fostered, and grown. Mauri is perceived in schools and classrooms, and it is palpable in the relationships between people who occupy these spaces. In engaging in *He Korowai Ākonga*, student teachers are therefore accountable to how they contribute and sustain mauri, both as learners and as teachers.

Engaging in Takepū: Linking theory and practice

One of the key findings of the evaluative research into *Te Korowai Ākonga* uncovered graduates' prevailing view that *Te Korowai Ākonga* provided too much focus on mainstream teaching, and that graduates felt unprepared to teach Māori content within mainstream settings. When questioned further, graduates suggested that more Māori content in their degree would enhance their preparation as teachers. In addition, the research team noted that graduates found it difficult to utilise the Māori content that they could recall in their practice.

When contextualised to a primary teaching situation, takepū reinforce teaching models that inform a culturally responsive pedagogy (Bishop, Berryman, Tiakiwai, & Richardson, 2003) by providing a framework for accountability to theory in practice. Placing takepū in the centre of content (including curriculum learning areas, and sociological and psychological theories of teaching and learning) provides a link between the theory and one's practice. In effect, the content becomes operationalised through the application of principles as takepū "presents knowledge as an energy rather than a finite product" (Royal, 2005, p. 3).

As "content" papers under *Te Korowai Ākonga, Te Reo Māori* and *Te Ao* Māori are two examples of how a shift from a content-focused programme to principles-based degree has facilitated a link from theory to practice. Through a content approach, under *Te Korowai Ākonga*

Māori language had been taught in a classroom environment where student teachers could be passive learners, with no accountability for how they engaged with the language in their own teaching practice. Embedding *te reo* Māori across the degree requires student teachers to actively engage in te reo Māori in authentic situations. This effectively operationalises learning, providing contextually relevant models of teaching that are transferable to student teachers' own practice. In this example, the principle of koha is evoked through a collective responsibility to contribute te reo Māori to the learning space. *Koha* is given by those fluent in the language, while emergent speakers who occupy the same space receive koha. The responsibility of teaching and learning te reo Māori is dispersed across the group. All who engage in te reo Māori in this context undertake kaitiaki obligations to the language, and to the contributions of others.

Guided Reflection: Pause for thought

These findings prompted the research team to ask, if we are truly an indigenous teaching degree, then what is it that separates our graduates from mainstream practitioners? If we are subscribing to the same teaching models and theories, can we use content knowledge as our point of difference?

What content would be integral in the development of an indigenous teaching degree?

Reflections regarding the journey from a content-focused degree to a principles-based programme, coupled with the key findings of graduate experiences, suggest that this may be the wrong question to ask. The question itself prompts further questions. What makes an indigenous degree indigenous? What is the point of so-called indigenous content if graduates are unable to apply the content in practice? The experiences of Te Korowai Ākonga showed that a "content-rich" approach, in which student teachers were "taught" Māori language, Māori worldviews, and Māori teaching and learning theories, had not been enough for some graduates. Subsequently, they felt that the Wānanga had failed them. In an example recounted in the research findings, graduates were able to recall and explain Durie's (1994) Te Whare Tapa Wha model, yet few

could explain or describe how they applied the model in their classroom. Graduates had the "content knowledge" but lacked the skills to apply the theories in practice (Kingi et al., 2010).

Mindful engagement in principles bridges this gap between theory and practice. Teachers who engage in *āhurutanga* are acutely aware of the holistic needs of the child, an awareness that ensures a response to those needs. This response is invoked by the *kaitiaki* relationship of a teacher and their class. The response generated is a koha, or a contribution to a person or situation. The triangulation of these three takepū in action has a net effect on *mauri ora*. Through the process of mindful engagement in Māori principles in this example, *Te Whare Tapa Wha* (Durie, 1994) becomes meaningful, applicable, and tangible.

In response to the question "What content would be integral in the development of an indigenous teaching degree?" we need to recognise what makes us indigenous. What is our point-of-difference as indigenous practitioners? Historically, this point-of-difference was positioned around content knowledge, identified by the inclusion of Māori language, research, and theory, alongside Western content. However, as key finding four revealed, under a content-heavy approach graduates had difficulty defining what a Māori worldview looked like in their teaching, with graduates referring back to the perceived perspective of their schools. The influence of schools was also evident when graduates espoused the virtues of traditional teaching theories as best practice.

With a shift in our point-of-difference from content to principles comes the recognition that we need to be accountable to the content we receive through principled actions. Under He Korowai Ākonga a commitment to engage in principled professional interactions enables the student teacher to be grounded in a Māori worldview, regardless of the school they are working in. Thus, accountability to principled actions empowers educators to hold fast to their indigenous identity while working in mainstream settings. Through engaging takepū our Māori teachers can "be" Māori in mainstream schools, because the indigenous knowledge that they work with "presents knowledge as an energy rather than a finite product" (Royal, 2005, p. 3). The challenge for indigenous educators is to recognise that our indigeneity is in our practice, in our

pedagogy, and in our actions. Through this acknowledgement, we can turn towards an epistemology of indigenous knowledge (Royal, 2005).

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CHAPTER 11

International Partnerships for Teacher Education in Nauru

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Abstract

Developing Pacific Island countries often battle with remoteness, a lack of available resources resulting in outdated infrastructure, too few well-trained local teacher educators, and a heightened lack of available local teachers. Approaches to alleviate these problems in many Pacific Island countries have included the employment of expatriate teachers to supplement teacher supply from local teacher education institutions. In the Republic of Nauru, a model is being implemented where the Department of Education has partnered with the University of New England (UNE), Australia, to develop a two-phase quality teacher education programme with a Pacific focus. The mixed-mode delivery offers online teaching material with continuous full-time on-island support to enable the students to remain in-country for their studies in Early Childhood Education, Primary Education, or Secondary Education. A sustainable and transformational aspect of this model is its mentoring. Those mentored will, in turn, provide academic support to help later cohorts complete this Pacific-focused international teaching qualification. The project design has an associated multi-faceted longitudinal research and programme evaluation component. Data collected include students' online reflective learning journals, in-class and online interaction, video footage, and course assessment data as well as interviews with students, their families, the Department of Education, and the University lecturers. This paper reports on the project design, the characteristics of the cohort, and identified changes in students' perceptions of themselves as teachers and learners during the first year.

Background

Significant cultural issues come into play when providing effective teacher education in the Pacific region. According to Thaman (2014), delivery of culturally democratic teacher education requires the flexible provision of globalised content catering to both local contexts and international teaching cultures. This involves a balanced reliance on cultural values through online and face-to-face deliveries, even to remote areas of the Pacific. With many small island countries dispersed over huge areas, recent advances in technology, in particular the internet, should offer considerable logistical benefits to the region. However, Thaman (1999) cautions that technological processes of delivery can often be incompatible with localised social and economic infrastructures prone to interruptions in supply and communication, and can significantly limit the effectiveness of the learning. These limitations disempower learners.

Another obstacle (Hogan, 2009) is that in Pacific locations where remoteness has made it difficult to develop quality technology infrastructure, online learners must learn the use of such technology. However, Yusuf (2009) believes that flexible delivery modes have the potential to overcome barriers caused by remoteness, natural disasters, lack of quality technology, and contextual alignment with individual students' personal and academic needs. The Nauru project, which is the subject of this paper, attempts to undertake this compromise with what might be considered a "blended" or "'hybrid" programme that takes account of both the cultural and technological needs of delivery.

Green and Reid (2004) argue that, "teacher education – like education research as well as schooling itself – should always be understood as situated practice" (p. 1). Situated learning and community of practice notions (Lave & Wenger, 1991) are collaborative, interactive teaching and learning approaches focused on addressing issues of common interest over an extended period of time. Such notions seem to be an ideal foundation for teacher education where educators come together to share ideas and experiences for addressing teaching dilemmas and reflecting on learning issues.

Shared learning emphasises inquiry and classroom research. Green and Reid (2004) conclude more forcefully that "preservice preparation programs must accentuate the primacy of partnerships and relationships as being central to the provision of quality education" and that "by working collaboratively with others the impact of teachers and their work is multiplied" (p. 8).

Mentoring – a popular concept in teacher education – can, however, have negative impacts, such as the mismatch between mentor and mentee. This article reports on the impact of formal mentoring on a group of trainee teachers (pre- and in-service) in Nauru as they undertake an online teacher education qualification, with on-island support, provided by the University of New England (UNE), Australia.

According to Heirdsfield, Walker, Walsh, Kerryann, and Wilss (2008), many first year teacher education students experience feelings of isolation and uncertainty, and struggle with their studies as they face personal, academic, and technical challenges whilst balancing academic workload with commitments of work and family life. This often results in diminished academic performance and increased rates of attrition. Mentoring has been viewed as one way to address some of these challenges, and although there are few examples of mentoring programmes in teacher education at present, interest appears to be growing (Heirdsfield et al., 2008). However, as Hargreaves and Fullan (2000) point out, good mentoring is not accomplished easily.

Others view mentoring as a developing relationship between teacher and student (Awayaa et al., 2003) that supports student teachers in their journey to confidence and competence. Ehrich, Hansford, and Tennent (2004) identified a number of consistent positive outcomes for mentees: support, empathy, and encouragement on an emotional level and, more practically, help with teaching strategies, subject knowledge, and resources. However, some negative aspects also emerged from the review: lack of time with mentors, personality mismatches, and mentors who were critical, perceived to be out of touch, and in some cases, stifling.

Effective and positive mentoring incorporates a pervasive characteristic

of Pacific culture, described as its relational aspect (Sanga, 2005). According to Sanga, the ideal format of foreign aid for the Pacific is the development of equal relationships, including nurturing decision-making structures that enable the foreign aid to mentor Pacific counterparts to synthesise the best of both foreign and Pacific practices and processes to fit the Pacific context. In teacher education, this would result in a compatible globalised teaching culture that supports international as well as local curriculum content and delivery. This bi-lateral focus is important if future generations of Pacific countries are to function in a globalised society.

This is the view of mentoring held by the authors of this paper, and what follows is an account of ongoing research to determine if the teacher education project in Nauru has achieved its chosen approach to mentoring or, as is often the case in the Pacific region, has resulted in developing dependency.

Context

Nauru, with a population of approximately 10,000, is an island country located in Micronesia, well known as one of the three great phosphate rock islands of the world. However, as a result of extensive mining, Nauru has very little capacity for industry and the large area that has been mined is uninhabitable and requires massive rehabilitation. Education remains key to enabling Nauruan youth to find innovative approaches to industry and development in their home country.

Due to its small population and physical remoteness, to remain in Nauru for tertiary studies has meant enrolling in courses delivered by international providers who establish small onsite campuses and attempt to deliver off-shore versions of the institutions' courses. In attempts to keep the delivery manageable and affordable, some institutions present shortened versions of their courses in the form of intensive face-to-face sessions and modifications to written assessments. Whilst these measures alleviate immediate problems, the students may not experience the benefits of reflection and deeper learning of concepts possible when studying over a longer period of time.

The Nauru Teacher Education Project (NTEP)

The Nauru Teacher Education Project began in 2013 as a result of a need identified by Nauru's Department of Education to increase the number of qualified teachers and improve pedagogical and content knowledge amongst in-service teachers. Statistics in 2008 identified that "only 9% of teachers have a degree, 6.4% a Diploma, 50% have a Certificate, and 34.4% have no qualifications" (Department of Education and Training, 2008, p. 21).

NTEP was designed as a two year Associate Degree in Teaching (Pacific Focus) with successful candidates having the option to undertake a further two years of study toward a Bachelor of Education (Pacific Focus). The courses are designed in accordance with the Australian Quality Framework, covering early childhood, primary, and secondary education. Special education is also offered as a teaching specialisation within the Bachelor programme. These courses combine existing university units with new units designed specifically to address Pacific contexts.

Technology and Flexible Delivery

Technology and flexible delivery are key elements of the programme. Prior to the start of it, 20 state-of-the-art laptop computers and associated IT hardware were freighted to Nauru and internet connection was established via five classroom modems in a dedicated space at a secondary school. A classroom and laptops are available to students Monday through Saturday and each student is given a SD card to store individual work and assignments. All technology infrastructure will remain with the Department of Education for use beyond the specified project, a key element of the sustainability of the programme.

The online degree is enhanced through multi-modal delivery, integrating Moodle platform participation with classroom tutorials, group collaboration, and unit-specific workshops delivered by visiting lecturers from UNE. This format is uniquely structured to maximise programme flexibility and continuity of learning despite frequent interruptions to communications technology on the island.

Dedicated Student Support

Extensive online and in-person support is essential to student learning and progress within the degree. Initial support was provided by an on-island project representative who helped establish the necessary infrastructure and assisted students through the completion of their enabling units and enrolment in the formal degree. At the commencement of the Associate Degree, the level of on-island and online support was increased substantially with the addition of two full-time on-island Pacific Education lecturers and two UNE-based support staff. The continual presence of on-island lecturers enables a consistently high level of support for all units (which are undertaken online) and facilitates the development of a learning community amongst the cohort. Because this level of support would be costly to maintain long term, students who successfully complete the programme will fill on-island support roles for the future.

Programme candidates were selected in consultation with the Department of Education and based on an English writing and comprehension test administered by the UNE in Nauru. An initial cohort of 41 students was admitted and undertook a four-week preparatory programme. Associate Degree students also enrolled in pathway-enabling units to build literacy and numeracy skills foundational to their study, with those enrolled in Secondary Science teaching taking an additional enabling unit in science.

Methodology

The overarching study investigates the nature of change in pre- and in-service teachers in Nauru enrolled in the Associate Degree in Teaching (Pacific Focus) which uses a model inclusive of intensive in-country support. It uses qualitative methods (interviews, observations), and quantitative methods to gauge engagement and completion (Agostinho, 2005; Cresswell, 2009).

In summary, the data set pertinent to this paper is:
- Nauruan UNE students' interviews (three to date per participant, 20 minutes duration) to collect longitudinal data (n=25).

- Qualitative participation records collected from the UNE Moodle site (after completion of the unit, n=26).
- Online personal reflection survey (three rounds to-date, n=27).

Thematic content analysis techniques are employed alongside quantitative analysis methods used to quantify attendance and Moodle engagement. Individual participants will be tracked longitudinally as the project unfolds.

The findings are continually collected and used as feedback – to programme coordinators and the Department of Education Nauru in order to redesign aspects of the programme, where necessary to sustain an effective learning environment; to students to confirm where best to enhance aspects of the programme; as accountability through regular progress reports; and to professionally share the strengths and weaknesses of the programme through conference presentations and journal submissions such as this paper. This process also tends to enhance the data trustworthiness and authenticity (Shenton, 2004).

Participants

The first cohort comprises 14 in-service and 14 pre-service students, with a mix of students ranging from scholarship holders who studied overseas and locally. To date, this previous school experience has not been a precursor to academic success in the programme. Of the 28 current students, 20 are mothers with many family responsibilities and commitments outside their work and studies. Only five are male, all of whom are in the pre-service group.

Most students in the programme are pioneers in their own families when it comes to university studies.

Research Questions

The two research questions that guide this discussion are:
1. What is the nature of the change in Nauruan students' engagement strategies to promote learning enrolled in the Associate Degree of Teaching (Pacific Focus) during the first six months of study?

2. What elements of mentorship are evident in their online interaction and shared reflections of their studies?

Findings and Discussion

Students' levels and types of engagement have changed considerably during the first six months of study. Interview data indicate a shift from personal time-management issues and focus on development of technological skills, to a sense of valuing the learning space and the commencement of a community of practice. There is evidence of growing confidence in their online presence. At the commencement of the programme, online interaction was limited to "lurking" and waiting for a question similar to one that they would like to ask. This passive presence is evidenced in the following interview excerpts:

Betty: I am finding ideas and how to do things. I sometimes go on the forums because I think that I have the same problem as other students.

Lou Lou: Yeah, I participate in discussion forums. I ask questions or answer some but … [when] … I have a question, then I go through the forums. I find the same questions being asked by other students doing the same unit courses so it is very…helpful.

Eric: I find it very helpful … because all the time I want to post a question, I feel a little back, shy, so I just give it a while ... and then … later, I check again, more, the questions are more sometimes. Okay, then the lecturer, she explains.

A few months later, Eric indicated a sense of accomplishment, and fulfilment in his personal contribution to the Moodle forum, including the confidence to put a question or comment into the forum:

Eric: I have two questions up on the forums now. First, I waited and waited. No one asked these questions. I wait, I wait … okay I post it. I have two questions now in that

forum … I feel confident now to post.

Whilst most of the 16 units of study require the students to engage with Australian and international students, up to five units only included Nauruan students in the first year of offering, 2014. It is evident that the students contribute more freely to the forum when it is only their Nauruan peers. Whilst the stimulus for the forum discussion is drawn from the unit content, there is a strong connection in the content of their discussion to their Pacific Island context.

Some conversation threads have continued for two days, indicating that the students are beginning to link the content of the unit of study with their own Pacific context. For many of the in-service students the use of, and participation in, discussion forums is a new learning experience. Some students acknowledge they are hesitant to post in the discussion forums due to shyness and a fear that the lecturer may disagree with them:

Charline: I guess I am not confident enough to express myself, but I go through that … there are times when I see some lecturers, they are too blunt. I am trying really hard to be part of the stuff, so … if I see comments from lecturers who are blunt about a question … that makes me more step away from…

Students are, however, interested in hearing about experiences and seeking knowledge and advice from their international online peers in different contexts:

Joan: I really want to get to know them or share their ideas … about all the studies, how they are going through the studies, how they manage their time?

Michelle: It helps me a lot because I've been looking at some others' comments too – like I get some ideas from … other teachers from our countries. … I learn [not only] … one way to teach, learning and teaching children.

After six months of online study, one student provided the following summary of her experiences using the online reflective journal (survey):

Louise: At present I am up-to-date and will try and be consistent in logging into the forum discussion; which I have just found out is very helpful as I am learning and another point is if I am still unclear about a topic … other students doing the same program help me get a better understanding. The English pedagogy unit has exposed me to viewpoints of other students enrolled into this unit. … I feel inspired by their passion and their dreams; some of them are almost very close to achieving their dreams and that is what I aim for. So, yeah how do I feel about UNE course at present? – I can just say I am much, much more at a stable, steady pace and more confident in finding my way about the moodle and forum discussion and my personal development is healthy.

The participants were asked to respond to the following questions:
- Considering where you are on your journey to being a teacher:
- Where do you think you need to go next on your journey?
- What will help you get there?

Both pre-service and in-service teachers' perceptions of what they need in order to get to the next stage is beginning to shift from general statements and/or external support networks to specific personal or pedagogical development. Survey 1 and Survey 2 were administered eight weeks apart.

Timothy: (Survey 1)
To succeed in this journey I would need the help of my peers, parents, and mostly myself to be motivated and never give up.

Timothy: (Survey 2)
I need to be more effective in interaction with the students and building friendships with them so that we can work together and make it much easier.

Yvonne: (Survey 1)
I need to stop for a bit and rethink my priorities.

Yvonne: (Survey 2)
I need to develop my classroom management and antecedent strategies. To help me get there I need to observe a more experienced teacher so that I can see for myself how it is actually being done.

Lou Lou: (Qualtrics 2)
I definitely want to graduate with a master's degree. This journey of a roller coaster with this associate degree, [with] agility and motivation.

Lou Lou: (Qualtrics 3)
I think I need to enhance my technology skills and would very much want to use technology in class. Tackling the needs for my slow learners more quickly and effectively. Better teaching skills and methods and more importantly, resources are greatly needed to help me be a better teacher.

It is evident, then, that students are beginning to reflect upon themselves as teachers and are looking more inwardly at their own abilities, experiences, and personal teaching needs. They are beginning to value group work and cooperative learning and are enjoying the social aspect of learning. There is a growing awareness of the supportive component of online learning with one student commenting that they "feel someone else out there". Some in-service teachers are sharing that they are putting new strategies – mostly related to management and routine – into practice in the classroom.

In summary, in the first six months this cohort of students appears to have progressed through three phases of online interaction as outlined in the conclusion.

Conclusions

Of particular interest is that the Nauruan students did not pass through a "Retreatism" phase, often identified when teachers use a form of technology for the first time (Serow & Callingham, 2011, p. 169). This

is characterised by a "focus on technical difficulties, time constraints, and specific perceived lack of suitability" of the technology and the content. Whilst attendance remains a problem for approximately 25% of the cohort, generally, the students did not retreat from the online learning environment. The findings suggest the students have passed through the following levels of participation:

Phase 1: Preparedness for social online interaction as a form of introduction, and passive observance in relation to online learning.

Phase 2: Willingness to participate in forums in order to manage learning and locate materials.

Phase 3: Reflection and sharing of experiences. A level of risk-taking is evident in attempting to share their viewpoint.

Phase 1 is not surprising. Throughout the Pacific, it is customary to develop a relationship with people before entering into in-depth discussion sessions in which members of the group would be raising ideas and furthering the learning of the whole group. Furthermore, this group learning process occurs in face-to-face, informal, and often unstructured ways (Sharma, 1996).

The Qualtrics surveys and interview data do indicate that the students are supporting one another and many are working together as a learning community. This is very different to most online students in other contexts who do not have a system provided that facilitates collaboration. Whilst the material is presented in English, it is quite common to observe the students explaining an idea or task in Nauruan language. These explanations connect the in-service cohort with the pre-service cohort. In this regard, the students are beginning to mentor one another. The data do, however, provide evidence that a focus on a bridging between the in-service and pre-service cohorts is required, including addressing the structure of the students' study timetable to better provide an environment where participants mentor one another on a regular basis by working together as a community of practice.

The mentoring to date takes the shape of aiding others to reflect more deeply on practice, understandings, assumptions, and beliefs. The on-island lecturers challenge the students' perceptions of effective learning and teaching through questioning their comments and actions –asking them to justify or explain why they are taking a certain approach, and how an approach might work in their classroom – and consistently endeavouring to work within the context of their lives and experiences. The on-island lecturers' mentoring role can be described as mentoring for academic study and mentoring into the teaching profession. Responses provided by students, six months into the two years of study, do not provide evidence at this stage of fostering independence. This notion of mentoring will be monitored closely over the next twelve months to ascertain changes in levels of independence.

Guided Reflection

This chapter described what the initiators, designers, implementers, and participating students of the Nauru Teacher Education Project considered to be significant structural and process aspects for the Nauru Department of Education to achieve its goal of employing more and better trained local Nauruan teachers for its schooling system.

Although you and your colleagues may think of many more aspects and uncover a range of viewpoints on equipping the next generation of teachers in the Pacific, below are some of the issues that members of the Nauru Teacher Education Project encountered and incorporated.

From the beginning, the view of partnership of the initiators, designers, and implementers of the Nauru Teacher Education Project was one of respectful collaboration with all stakeholders at all levels. With a sense of teamwork, such collaboration required the development of authenticity, openness, and honesty in tandem with an understanding of the knowledge and skills that each party can bring to the table and a willingness to share individual experiences and talents to achieve the original Nauru Department of Education goals. From the beginning of understanding and accepting this form of holistic partnership, there was a team effort to overcome emergent difficulties concerning remoteness, infrastructure, and technology and to address the teaching and learning

obstacles encountered in the Nauruan adult tertiary learner context.

To promote the sustainability of Nauruan teacher education in the Nauruan context, the partnership was slowly extended to include the pre-service and in-service students in cooperative teacher professional development, encouraged through mentoring from the Nauru Department of Education senior personnel and the University of New England lecturers. Once the pre-service and in-service student teachers felt that they were partners in their own teacher education, they were ready to begin mentoring each other with the aim of having locally trained Nauruan teachers supporting Nauruan teacher education learning, Nauruan teacher professional development, and the Nauruan Department of Education goals.

Continuing longitudinal design research was instigated to promote progressive improvement of the original, current, and emergent situational characteristics. This has enabled ongoing problem-based learning, suggesting opportunities for daily improvements being implemented where and when required.

For your individual and collegial consideration:
- Identify the many different cultural, political, economic, social, communal, and educational threads of true partnership in your global educational environment.
- Identify various levels of organisation that are needed in funding, developing, and delivering a teacher education programme in your context.
- Perhaps not all parties have first-hand experience or understand particular contextual and cultural characteristics deeply enough to appreciate them, nor might all parties be in an organisational position to sensitively activate appropriate partnerships that cater to the local and global needs of your local teacher education context. Make a list of pre-requisites and initial starting points that you might suggest would launch a desired teacher education project to equip your country with its next generation of local teachers ready to weave local and global educational influences into a truly Pacific Education 21st century pattern.
- Explain how mentoring in the teacher education arena, particularly when international governments and institutions are partnering

to achieve common goals, is a multi-level and multi-purpose activity.

- Discuss with colleagues what types of activities you would consider are needed for appropriate mentoring at various levels and stages of initiating, designing, and implementing a locally-based teacher education programme and, especially important, who would be involved in mentoring whom.

- Discuss how a fully flexible delivery mode of teaching and learning incorporating full-time face-to-face teaching and learning can overcome technological, social ,and educational issues of remoteness and add culturally relevant and practical teaching and learning to an online learning system.

- Sustainability develops from building a community of practice based on locals for locals to be found throughout every warp and weft thread, eventually forming a strongly knotted web of culturally democratic teacher education that caters to the local and global needs of the local context. Discuss how from small actions, larger, longer lasting patterns emerge.

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SECTION 4

Creating the Right Space for Weavers/Weaving: Educational Administration, Policy, and Curriculum in the Pacific

CHAPTER 12

Change Teaching: Change Learning

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Abstract

Pacific countries and development partners have worked together for decades to improve access to, and delivery of, education in Pacific countries. There have been major developments, often generated by countries, and there are pockets of excellent practice. Many of the developments have been necessary to build and improve education systems. They have not been sufficient, however, to bring about critical mass sea change in teaching that leads to significantly improved learning outcomes for students.

There is now clear data that show many children in Pacific countries are not developing sound literacy skills; skills that are critical for learning throughout their years in school. Research shows the importance of the teacher in the school environment for influencing student outcomes (Hattie, 2009; OECD, 2005). However, developments in education system processes and initial teacher education (including many supported by development partner funding) have not led to desired improvements in learning outcomes in the majority of Pacific countries. Pacific education environments are complex with a large number of interdependent factors that affect how teachers teach and what they teach. There is very little research to show how teachers teach in Pacific countries or what teaching strategies are most effective in improving learning outcomes.

The challenge is how to create effective learning environments and improve learning outcomes. This chapter is an overview of development partner experiences over several decades, and it also considers

available research to explore change at the classroom and school levels and examines strategies and opportunities for achieving that change.

Introduction

This paper comprises an overview of development partner experiences in Pacific education over several decades. The paper begins with an outline of the context and the complexity of the challenges, particularly related to achievement, faced by Pacific education in a changing environment. The overarching question explored is how to build upon strengths and gains achieved so far in order to accelerate improvements in learning outcomes.

The paper notes that with the focus on improved learning outcomes, support is required for system level reforms including assessment systems and tools, curriculum, materials, teacher training, and classroom practice.

This is followed by: consideration of what needs to change, and why; the centrality of teachers in such change; and the status and nature of teacher education programmes in Pacific countries. While formal training of teachers is expected more than in the past, it is noted that evaluation of teacher education programmes is still often not adequate. The paper concludes with a discussion about an NZAID-funded initiative – the Pacific Literacy and School Leadership Programme (PLSLP) – presented as an example of a programme whose design potentially meets many of the hallmarks of effective professional development as identified through research. It is acknowledged, however, that ensuring sufficient quality professional support for all teachers throughout the changing environment of the Pacific persists as an ongoing challenge.

The Context and Challenges

The growth of education systems and the delivery of education in Pacific countries has been an evolving journey, marked by continuing and major change in some respects and slow or little change in other respects. It is a complex and multifaceted terrain. Some major gains have added complexity and additional challenges. For example, the

Education for All (EFA) agenda and the Millennium Development Goals have promoted major expansion of schooling in many Pacific countries. This has in turn put pressure on resourcing, particularly on teacher supply. The growing trend to provide education in vernacular languages in early grades has also put pressures on teachers' capabilities and on resources. At the same time, many of the constraints and challenges related to provision of quality education remain; for example, providing education in isolated and remote locations and challenging terrains, linguistic diversity, teacher and student absenteeism, availability of resources, and often weak communication links between ministries and schools.

Due to countries' economic constraints, a significant number of education developments are funded through external sources. There has been a multitude of development partners in education in the Pacific over the past three decades[1]. Some have moved from operating through a plethora of projects to strengthen and improve education delivery to focus on more strategic, sector-based support (SWAps[2]) for education developments[3]. Education projects and SWAps have worked mainly through central agencies, such as Ministries of Education, teacher training institutions, or universities. SWAps have supported Ministries of Education to implement their strategic plans, rather than manage a large number of projects. Both approaches strengthened system level components of education (for example, policy development, capability building, curriculum reform, materials development and provision, facilities, institutional strengthening, systems development) and helped to expand provision of education.

Project-based approaches with multiple partners sometimes resulted in education developments running parallel to each other with little connection[4] or being reworked by different development partners over time. Commitment by development partners to the aid effectiveness

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[1] *For example, New Zealand, Australia, World Bank, Asian Development Bank, England, Japan, China, Taiwan, Canada, European Union, UNICEF, UNESCO.*
[2] *Sector-wide Approaches.*
[3] *Sector-Wide Approaches (SWAps) – such as Education Support Programme (Samoa), Tonga Education Support Programme.*
[4] *For example, the Primary Curriculum Resource project (AusAID) and the Secondary Curriculum Development project (New Zealand) in Samoa in the nineties.*

principles of Paris, Accra, and Busan[5] and the move to sector-based support brought a more cohesive approach to education developments and further strengthened the system level infrastructure (e.g., policies, systems, capability, facilities, resources) in a more integrated way. Infrastructure development is essential for effective and efficient delivery of education. We can see from student achievement levels, however, that it is not sufficient in itself to ensure change in classrooms and schools or to improve learning outcomes. While it provides an enabling and support framework within which this can happen, it does not guarantee that change will happen in classrooms. As education systems have strengthened, the focus on improving the quality of education is now more strongly on learning. This shift can be seen clearly in issues discussed at the Forum Education Ministers' Meetings (FEdMM) – from the first meeting through to today.

While major education developments in Pacific countries over the past few decades have been necessary to improve education systems and delivery of education, these developments have not been sufficient to change what happens in many classrooms or to lift achievement levels for the majority of students. More recently, evidence of learning, through assessment of literacy outcomes, shows the need for focused and urgent change to improve learning outcomes and provide students with critical tools, in particular literacy, to enable them to achieve successfully in the schooling system.

Doing more of the same will bring more of the same. If we're happy with the outcomes for each student in Pacific schools we don't need to change anything. But if we think every student should succeed at school, then we need to change what we're doing. The question is how can strengths and gains achieved so far be built on to accelerate improvements in learning outcomes?

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[5] 1. Ownership: Developing countries set their own strategies for poverty reduction, improve their institutions and tackle corruption.

2. Alignment: Donor countries align behind these objectives and use local systems.

3. Harmonisation: Donor countries coordinate, simplify procedures and share information to avoid duplication.

4. Results: Developing countries and donors shift focus to development results and results get measured.

5. Mutual accountability: Donors and partners are accountable for development results.

In The Rebirth of Education: Schooling Ain't Learning, Lant Pritchett (2013) argues that the magnitude of change needed to improve learning outcomes (at a global level) requires something other than more of the same or replicating best practice from elsewhere. It is more likely to come via:

- disruptive innovation
- being supported by systemic change
- through context-driven solutions
- worrying about learning, measuring cohort learning, and letting solutions evolve locally.

The growing body of literature and research on Pacific education – particularly by Pacific scholars such as contributors to the RPEIPP-generated literature (see, for example, 'Otunuku, Nabobo-Baba, & Johansson Fua, 2014; Pene, Taufe'ulungaki & Benson, 2002; Sanga & Kidman, 2012; Sanga, Niroa, & Crowl, 2004; Sanga & Thaman, 2009) suggests this could be the way forward for impactful change in the Pacific.

Basis for Change – Incentive for Change

Learning outcomes in Pacific primary schools have been assessed mainly through end of primary school exams. These exams were often used for screening for available secondary places. Their reliability in demonstrating learning outcomes was variable. A rough proxy was used to assess literacy levels at a system level – students who completed primary schooling were deemed literate. Anecdotal feedback has highlighted that assessment of literacy learning in classrooms in many Pacific countries has been very variable and that even when sound assessment methods were used, teachers often did not analyse findings to inform teaching.

Nakin (2007) proposed that literacy in the Pacific should be viewed in a much wider context than print literacy. This needs deeper consideration than is possible here. The focus is on core literacy skills needed for success in school, the teaching practices needed to teach these skills effectively, and establishing the need for change.

It is commonly accepted that the ability to read and write is a critical foundation needed for students to succeed in the schooling system. This merits close attention being paid to literacy achievements. In 1994, "the first attempt to establish [a] regional baseline for literacy … was introduced … known as the Pacific Islands Literacy Levels (PILLS)"[6]. The 2010 FEdMM paper, Assessing and Monitoring Literacy, Numeracy and Life Skills: Progress Report, discussed the assessments that had been done, noting that results had gone back to the respective countries. It didn't alert the Ministers to any issues in achievement levels. Following on from PILLS, a number of national and regional assessment tools (For example, PILNA, EGRA, SISTA[7]) have been developed and used to assess literacy achievements. Equally importantly, the data from these assessments are increasingly being made public within countries and in the region. The data show that a significant number of children are not developing competency in literacy at the expected levels for their age or grade. The 2012 PILNA results show that "seven in every ten pupils throughout the Pacific are failing to meet the expected literacy skill levels at the end of six years of schooling… a dire situation… needing … immediate and urgent intervention" (p. 5). Even when more fine-grained analysis is taken into account – 52% of pupils performing at satisfactory levels for reading comprehension compared to 15% for writing – the picture is still bleak for many pupils. System level developments and all education developments to date have not ensured that all children are developing the basic tools for learning in schools.

In some instances, the data from literacy assessments are taken back to schools; for example, in the Solomon Islands in 2014 for SISTA and in some schools in the Cook Islands from classroom assessments undertaken. This provides valuable information for teachers. National sampling can identify general areas of strengths and weaknesses in outcomes, and be a point of comparison with classroom assessment results where these exist. Both national and school level assessments provide a reason to examine what is needed to change literacy outcomes. Building the evidence base at a national level can be a political and

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[6] *Forum Education Ministers Meeting 2014: Session Two, Presentation 1 : Literacy and Numeracy in the Pacific : Where are we?*

[7] *Pacific Islands Literacy and Numeracy Assessment (PILNA SPC/SPBEA)*
   Early Grade Reading Assessment (EGRA, World Bank)
   Solomon Islands Standardised Tests of Achievement (SISTA, MEHRD)

system level lever for mobilising change; taking it into the classroom is an important step for building change from the ground up. Both are critical building blocks and motivators for change. The connection at the classroom level can be a powerful motivator for teachers to change teaching practice to achieve much better learning outcomes. While ministries and development partners can lead and support this change, it will only happen when teachers make stronger evidence-based connections between what they do in a classroom and the learning outcomes.

Pritchett (2013) sets out the complexity of the change needed to generate improved learning outcomes. It requires both system level change (assessment systems and tools, curriculum, materials, teacher training) and change in the classroom – what the teachers and students each do.

Teachers and Change in the Classroom
So what is needed to effect change in Pacific classrooms?

Many of the system level factors needed to support change (e.g., policies, systems, curriculum, assessment, teacher training, facilities) have been reviewed or developed or are in the process of this in most Pacific countries. While there is still much that could be done at this level, these factors provide the enabling or support environment for change where it matters most – in the classroom, by the teachers.

The 2010 FEdMM paper, Improving Teacher Competency and Teaching Effectiveness in the Pacific, noted that many of the teachers currently teaching in schools in some of the regional countries have not done any teacher training ... and... lack the basic teaching skills. It also noted that opportunities for ongoing professional development and in-servicing of teachers in most countries are limited and that continual updating of teachers' knowledge and skills should be a high priority. The paper outlined the work done through UNESCO, UNICEF, and SPBEA to develop regional teacher standards, a tool for monitoring and tracking teacher performance and 14 competency modules, and noted that many countries had yet to take full (or any) advantage of the initiative.

Hattie (2009, p. 252) cites Cohen's premise regarding change: "New

and revolutionary ideas in teaching will tend to be 'resisted rather than welcomed with open arms, because every successful teacher has a vested intellectual, social and even financial interest in maintaining the status quo' (Cohen, 1985, p. 35)." Hodges (2007) discusses the challenges in a system where teachers, and particularly teacher trainers, teach as they were taught (for example, using exam-driven rote learning), and cites the conclusion reached by UNESCO that "research also suggests that attitudes and teaching practices are informed by ideas and beliefs that teachers begin to develop long before embracing teaching as a career and that traditional teacher preparation does not successfully challenge these beliefs" (UNESCO, 2004, p. 153, as cited by Hodges, 2007, p. 50). Guskey (2002) addresses the effectiveness of professional development and the question of change and argues that evidence of change – improvements in student learning linked to changes made in teaching practice – is the pivotal factor in changing attitudes and beliefs. While professional development is a critical factor in change, one or more professional development events are not sufficient in themselves to embed deep change. Guskey (2002) proposes three principles that stem from his Model of Teacher Change: recognise that change is a gradual and difficult process for teachers; ensure that teachers receive regular feedback on student learning progress, and; provide continued follow-up, support and pressure. This is further reflected in the outcomes of Hattie's (2009) analysis outlining some of the reasons for lack of change, including an over-reliance on judgements rather than evidence and a lack of focus on student outcomes as the barometer for successful teaching.

As well as linking changes in practice to evidence of learning progress, research also notes a range of other factors important in supporting change in teaching practice. Reflecting Guskey's Model, a study by Saxe, Gearheart, and Nasir (2001) provides evidence for the effectiveness of professional development that integrates teacher knowledge, ongoing assessment of students, and opportunities for teachers to work together. Sustained support through mentors and coaches often improves the implementation of innovations. It takes extended time to implement changes in classroom culture and practices, and it involves an additional cognitive and practical workload for teachers. Yoon et al. (2007) noted from their studies that professional development of less than 30 hours

showed no significant effects on student learning, while between 30 and 100 hours, with an average of 49 hours, it showed positive and significant effects on student achievement.

Teachers and Teacher Training

International research highlights that "'teacher quality' is the single most important school variable influencing student achievement." Hattie (2009) states that "It is clear that, yet again, it is the differences in the teacher that make the difference in student learning" (p. 236). He demonstrates from meta-analysis of research that the quality of teaching has the largest effect on student outcomes. Quality of teaching is about what teachers do. And what they do is informed by what they know and what they believe.

There are numerous examples in Pacific countries where quality of teaching has been compromised by system level decisions; for example, when secondary school teachers are appointed to teach in primary schools, particularly in the critical early years, and when secondary school graduates are appointed to teaching positions without any further training. This is changing as the importance of having qualified teachers is increasingly recognised and as countries move beyond the EFA drive and focus more on the quality of education – on what is happening in the classrooms – and on outcomes. There are now a number of programmes in place in some Pacific countries[8] to train not just the new graduates but also the untrained teachers working in schools. There is an increasing commitment to all teachers being qualified.

In the 1990s, New Zealand (and other development partners) provided support directly to teacher training institutions in a number of Pacific countries on the basis that if new teaching graduates were better trained, the overall quality of teaching in schools would improve. Anecdotal feedback has shown that new graduates often reverted to the culture of the school they were sent to teach in. Even when a new graduate was able to teach as they had been trained to, it was rare for them to be able to effect change in a school unless the school was already

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[8] *For example Certificate for Teaching Primary by Distance Education in Solomon Islands and the Graduate Diploma Teaching and Learning in Tonga.*

open to change. Reviews of support provided for teacher training did not usually extend to examining impact at the classroom level. They usually reviewed progress in achieving the goals that had been set for improving the teacher training institution.

There have been vignettes of successful change in teaching practices. A wider review of education (rather than of education support projects) in Vanuatu in the late nineties illustrated one such successful initiative. Teachers who completed the Diploma in Teaching English as a Second Language[9] were supported by the lecturer in their classrooms on their return to Vanuatu, with repeated support sessions over time. They made major changes to teaching practices and talked about the changes and the impact on learning and classroom management. A number of them were promoted to advisory positions quite quickly. These are valuable indicators of some of the important factors for supporting teachers to effect successful change. The value of continued support and feedback loops was also noted by Nakin (2007): "Teachers are the key to the implementation of changes and shifts in curriculum, teaching and learning, assessment and evaluation – and that this will require – continuous monitoring, mentoring and coaching … to be effective" (p. 61).

The Graduate Diploma of Teaching and Learning (Secondary) (GDTL) implemented through the Tonga Institutional Support Project funded by New Zealand (1998-2005) provided teacher training for untrained secondary teachers and demonstrated changes in understandings, skills, and knowledge in both tutors at Tonga Institute of Education (TIOE) and in the teachers in training. While French (2005) noted the attrition of some graduates from teaching in Tonga after graduation and a significant turnover of staff at TIOE, he also noted that the GDTL "provided Tonga with a significant pool of quality teachers capable of critiquing their actions and implementing effective strategies to improve their own performance. … with the potential to lead education in Tonga" (p. 290).

The 2010 evaluation of the Solomon Islands Teachers in Training Programme rated effectiveness primarily on the basis of the number of

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[9] *Through Victoria University of Wellington, New Zealand.*

graduates (as high as 99%) and recorded the changes teachers made in attitudes, understandings, and practices. It did not determine whether or not the changes made by teachers had any impact on learning outcomes and it noted that the follow-up and feedback to the participants in the classroom didn't happen.

A stronger focus on impact evaluations is needed to understand the impact of support for teacher training – already a growing trend as the focus is shifting to results rather than processes as the end product of support. Longitudinal evaluations could show change in classrooms and to what degree they are sustained over time and/or are spread throughout a school and country.

A Possible Model

The principles and parameters for effective professional development identified from international research are fairly consistent: change is not easy; it takes time; it is more effective when support is delivered as close to the point of practice as possible, over time, regularly and frequently, when it is sharply focused on results and when it is based on evidence directly related to practices and outcomes. This meets some of the paradigms that Pritchett proposed (see above). The summary of factors that promote effective learning contexts for teachers in the Best Evidence Synthesis (BES) on Professional Learning parallels and extends the factors:

> …important for promoting professional learning in ways that impacted positively and substantively on a range of student outcomes: providing sufficient time for extended opportunities to learn and using the time effectively; engaging external expertise; focusing on engaging teachers in the learning process rather than being concerned about whether they volunteered or not; challenging problematic discourses; providing opportunities to interact in a community of professionals; ensuring content was consistent with wider policy trends; and, in school-based initiatives, having leaders actively leading the professional learning opportunities. (xxvi)

The BES findings on content of professional learning highlighted the importance of integrating theory and practice, pedagogical knowledge, assessment information, how students learn, and creating links between teaching and learning. The meta-analysis demonstrated that what a teacher does in the classroom impacts on learning and the student-teacher relationship and that assessment can be used to focus teaching and self-regulation. Inquiry and in-depth understanding of theory both help to build and sustain changes.

In 2011, the New Zealand Aid Programme sharply refocused its education support goals. Improving learning outcomes became a priority goal. Support for system level reforms now focuses on improving learning outcomes, reinforced by a commitment to support change at the classroom and school levels. New Zealand is not alone in this. Other development partners have made the same move, and Pacific countries are also focusing on improving learning outcomes as an urgent priority. This has added a new dimension to partner dialogues. It goes beyond support for strategic education plans to how those plans deliver desired results – change in classrooms, change in teaching practices, improved learning outcomes.

New Zealand initiated a new multi-country education programme that has potential to address some of the issues of past professional support for teachers and incorporate learnings from research and reflections of Pacific educators. The Pacific Literacy and School Leadership Programme (PLSLP) has a strong focus on change in teaching practices and student outcomes, building on evidence of student learning and what works currently, and developing interventions based on analysis of this, informed by research and deeply based in the specific contexts of the three participating countries – Tonga, Solomon Islands, and the Cook Islands. Support for teachers, principals and literacy leaders is provided as close to the classroom/school as possible and will monitor and draw links to student outcomes. Additionally, a cluster approach will help to build professional networks between schools. The focus on change in the classroom is embedded in a whole system model which takes system level factors and their impact on classroom change into consideration. The approach is consultative and participative, which should mirror Nakin's (2007) view of mentoring and coaching as it "helps to build

mutual respect for each other's views and… extend and elaborate ... thinking and practice" (p. 61), and mitigate the risks associated with the use of overseas experts that can result in imported models. When the overseas experts act as the outrigger, and the Pacific Island countries as the canoe, the canoe can set the direction, the destination and the pace, while the outrigger can provide balance.

The PLSLP covers up to 45 schools in three countries and will be implemented over a three year period. Its design meets many of the hallmarks of effective professional development demonstrated through research: working with teachers over time, using evidence as the pivot point for creating disruption, problem solving and negotiating solutions with the people who will deliver them, working in schools and in classrooms, providing mentoring and coaching, and building communities of professional networks where people explore issues and collaboratively problem solve.

Research-based best practice in professional development is beginning to develop in Pacific countries. These factors, or some of them, are evident in other examples of professional support for teachers in the Pacific which are showing success in changing teaching practices – for example, the work with teachers in both the Federated States of Micronesia and in Kiribati (personal communication, Dr Ian Crosier, Federated States of Micronesia) where teachers are coming together to work in professional networks, to examine the evidence about learning outcomes and to search for strategies that will be effective in improving them. While PLSLP and other examples of professional support may provide a beacon for the development of effective change processes for teachers, principals, and schools, there remain major challenges. They are not in themselves the catalyst for bringing about critical mass sea change of teaching practices in classrooms throughout the Pacific. They cannot deliver the quantity of professional development needed to do this in their countries.

The challenge remains: how to support teachers to change teaching practices – to change learning outcomes for students in every school in the Pacific in a way that is relevant and appropriate for students, teachers, principals, ministries, and countries. Two core issues persist:

quantity – enough professional support for teachers, often enough, close to/in schools; and quality – building on evidence of what works and finding a Pacific way.

Bringing together all that has been written and researched on teacher change – internationally and in the Pacific – and reviewing this in the context of Pacific countries and building Pacific-based strategies for effective teaching practices is a good start and it would help to address Pritchett's (2013) proposition for change: disruptive innovation supported by systemic change through context-driven solutions that worry about learning, measure cohort learning, and let solutions evolve locally.

Reflections

With around 70% of children not able to read and write at the level for their age, there is an imperative need to change teaching – to improve learning.

Low literacy levels lead to failure in school, drop-outs, limited opportunities in life, issues of employment, and impacts on a country's economic growth.

We know a lot more than we used to know, and there is a growing research base in Pacific education. We know that strong language – rich vocabulary, sound language structures, and meaningful communications – are the building blocks for literacy skills. We know that there is very little understanding of how children learn to read in many Pacific schools. We know there is often inadequate assessment and analysis of assessment data. We know that there is a scarcity of appropriate resources, especially in local languages. We know that there are not enough people with deep knowledge and understanding of literacy learning to deliver professional development for teachers in the quantity needed. We know that teachers need regular repeated professional inputs and support to change their teaching practices successfully.

So what deep changes are needed and how can they happen?

How do we move from doing more of the same to a critical mass sea change?

What new collaborations will be needed to effect such change?

How can we increase the technical talk on literacy learning and explore what will be effective teaching strategies in Pacific contexts?

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CHAPTER 13

Policy Adoption and its Transfer intoClassroom Practice

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Abstract

The education of teachers and their subsequent ongoing professional development is founded upon national policies that emphasise implementation of content-pedagogy in classroom practice. However, although various models of educational policy development and teacher education and development exist, there is little focused attention on transferring curriculum content and specific teaching behaviours from one national/different system into another and the transfer of specific teaching/learning ideas into local classroom practice. In this paper, these two key aspects are examined within a Pacific context. At the national macro-level, the policy adoption process, using the borrowing of international inclusive education philosophy and practices by a Pacific nation (Samoa) as an example, is discussed. What has become apparent is that policy transfer from one system to another should be a contextual process, and not a simple outcome orientation exercise. Unless there is an orderly progression of adaptation and acceptance, difficulties can arise. Secondly, from a micro-perspective, the implementation of the policy (e.g., teacher skills, knowledge, competencies and attitudes) in classroom practice benefits from the development of a strategic transfer plan acknowledging important cultural issues and other relevant integrated procedures. The transfer of training of inclusive education into the Cook Islands is outlined as an example. Without a systematic approach, there is potential for large-scale absence of transfer following the introduction of new ideas, even with subsequent teacher training and professional development. In response to this need, the author has developed the Transfer of Training Audit (TOTA©) from evidence-based practices including his research and experiences in Samoa and

the Cook Islands, and will demonstrate its utility as a planning process to facilitate transfer into classrooms.

The education of teachers and their ongoing professional development and learning (PDL) centres upon implementation of policies, curricula and practices intended to improve student outcomes. However, problems often arise because implementation of policies/practices is multifaceted, set in a culturally bound socio-political context involving a range of actors and intended to fit a wide range of educational institutions (Bell & Stevenson, 2006). This is even more complex with internationally borrowed policies as there is a need for planning that contextualises and operationalises overseas ideas (Perry & Tor, 2009). In this paper, the introduction of inclusive education (IE) policy in Samoa is considered, and the incorporation of practices in the Cook Islands is outlined. A transfer of training audit (TOTA©) is presented as a means of facilitating the classroom impact of PDL ideas flowing from policy introductions. The appropriate implementation of policy and then the practices is of paramount importance if failure is not to be encountered.

IE and Education Policy Borrowing

Education is a culturally bounded system but the globalisation trend has implied a deterritorialisation with policy imports becoming commonplace (Steiner-Khamsi, 2004). In New Zealand, for example, IE policy was successfully imported from other Western nations and teaching skills/practices were developed for the local classroom. Needless to say, this import from a donor country with a similar cultural orientation is less problematic than two nations with varying cultural foundations, as considerable localisation of the policy will be required (Phillips & Ochs, 2003). Nevertheless, in all policy borrowing (including IE borrowing) there are complexities about when, why, and how borrowing occurs and the formulation of the policy (Steiner-Khamsi, 2014).

Priority emphasis remains on IE throughout the world because many students with special teaching needs are marginalised or even excluded from educational systems, because of the stigma of disability and the belief that education for these students is uneconomical and therefore unnecessary (Miles & Singal, 2010). Although there are numerous

Western studies and a few studies undertaken of the development of IE in developing countries (e.g., Harber, 2014; Rappleye, 2012; Rieser, 2008; Tufue-Dolgoy, 2010), there has been little examination of the implications of the policy transfer. What's more, the policy adoption of IE in developing countries (such as the Cook Islands and Samoa) is a particularly significant and contentious issue because it is estimated that 80% of all children with special teaching needs are located in such areas due to poor medical/health provisions, poverty, lack of knowledge, inadequate pedagogy, and gender discrimination (Clarke & Sawyer, 2014; Harber, 2014). In attempting to overcome such difficulties, IE has been adopted as a potent strategy and has assumed significance as being able to achieve more equity in the education system as well as creating cost-benefit socially desirable goals (Anastasiou & Keller, 2014; Armstrong, Armstrong, & Spandagou, 2011). However, as Forlin, Sharma, Loreman, and Sprunt (2015) and Burton (2012) note, the adoption of imported policies in the Pacific region has often overlooked contextual issues making implementation problematic. Consideration of lack of resources, ideological and value differences, geography, environment, politics, religion, population distribution, and the agendas of aid officers may contribute to misunderstandings. To overcome this, Nabobo-Baba (2006) urges a critical implementation of policies to ensure a process of localisation occurs.

Policy borrowing is the conscious adopting of policy used in one context to another. It can occur between countries and agencies, but in this discussion, reference is to cross-national transfer. It is a three-stage process of externalisation, re-contextualisation and internalisation (Steiner-Khamsi, 2014) but McDonald and Tufue-Dolgoy (2013) suggest it would be best interpreted as a set of recursive steps incorporating reflective practice and emphasising contextualisation.

Although cross-country policy borrowing is a widespread practice, being the rule and not the exception, there are dangers in transplanting educational reforms. Dolowitz and Marsh (2000) have noted that many policy transfers readily fail and therefore a careful monitoring and adjustment are necessary and, indeed, Cowen (2000) has discussed the wholesale export and import as fuelling a "cargo-cult" orientation. This highlights the importance of the motivation for borrowing and Dolowitz

and Marsh indicate that there is a continuum of explanatory reasons ranging from perfect rationality to direct coercive transfer compliance. In analysing this motivation, a number of significant questions are raised: why policy becomes adopted in certain contexts; who advocates for it; how it is translated/implemented; and what impact it has. Understanding of this framework will provide for a more effective adoption and implementation of policy (Steiner-Khamsi, 2014).

Phillips and Ochs (2003) have identified four stages in the policy adoption process. Stage 1 impulses occur as a result of a dissatisfaction of the present system and the import policy is examined for more acceptable values and practices. Stage 2, decision-making, is the start of the process of adoption. The decision(s) to proceed may occur for a number of reasons (e.g., quick fix) but hopefully chosen for philosophically sound and realistic/practical reasons. Implementation, stage 3, involves a process of policy contextualisation (inclusive of PD) but also involves the range of key actors adopting a policy position. Resistances may occur at this stage – for example, interagency conflict, opposing perspectives, encroachment on social mores, political hijacking, funding restrictions, and the potential inability to deliver to all could impede progress (Gallagher & Clifford, 2000). Stage 4, internalisation/indigenisation, is concerned with examination of the impact on the existing system, absorption of the new ideas into practice, and an evaluation of the implementation.

With regard to the import of the IE policy into the Cook Islands and Samoa via the Phillips and Ochs (2003) model, it is apparent that both nations have made progress (Tavola & Whippy, 2010) but there are a number of interesting comparisons. During the period 1995–2001 in the Cook Islands, a "bottom-up" implementation occurred whereby many teachers were introduced to IE classroom practice via a tertiary PD programme (Leberman, McDonald, & Doyle, 2006). This involved development of understanding about IE and implementation of inclusive teaching practices, but undertaken prior to adoption of the policy. In Samoa, IE policy was adopted prior to the development of a PDL cascade model of IE teacher education. However, in a recent study (McDonald & Tufue-Dolgoy, 2013), Samoan teachers indicated concerns about their lack of PDL/preparation, and minimal resources. Observations made by this writer indicated that implementation of IE policy in the Cook Islands

was easier because it fell on receptive ears – the earlier introduction of the contextually-based IE PD programme promoted classroom practice in a somewhat resource-scarce environment.

In the Cook Islands, the bottom-up met the top-down approach and this provided a relatively easy transition to IE policy adoption. Many key Cook Island educators (including principals and the future director of education and special needs adviser) developed IE understanding and skills via the PDL and hence policy introduction occurred with minimal difficulties. Stages 1 and 2 of the Phillips and Ochs (2003) model interacted with stages 3 and 4, facilitating the contextual foundation – not the Phillips and Ochs linear process that has been outlined, but an interactive system that promoted change.

A top-down approach predominated in Samoa and the results of a recent study indicated that the policy implementation was only partially successful. Although many study participants subscribed to the philosophy of IE, they were unable to define its meaning and were concerned about implementation difficulties such as lack of physical and personnel support, inadequate consultation with key players, Ministry inaction/unilateral action, and an overlooking of cultural/ownership issues. Indeed, IE was considered a disservice by some – it was identifying previously unidentified students for whom it was perceived now that there was no effective support.

It is apparent that policies that are borrowed need contextualisation and careful implementation and, within this process, teacher PDL is a central concern for, without it, the policy implementation will fail. In an attempt to unravel some of the complexity of the classroom implementation of PDL flowing this policy borrowing, McDonald (2014) has promoted the idea of a strategic and culturally sensitive TOTA©.

PDL and Transfer of Training

The key promise of PDL for educators is improved student learning. Timperley (2011) identified PDL as an ongoing development of a teacher's knowledge and skills, promoting student learning by an inquiry process linked to student progress and the use of evidence.

However, despite the vast amount of literature constituting effective PDL, it is unclear that PDL translates into improved student learning. In relation to this, Timperley, Wilson, Barrar, and Fung (2007) have discussed the significance of a "black box" between PD and teacher practice, implying that there are unknowns about the learning and how it can be managed in the classroom. However, there is a vast amount of transfer of training (ToT) literature that can be used to clarify how PDL can be transferred to the classroom; despite this, research clearly indicates that transfer does not readily occur as ToT plans have not been developed (Cheng & Ho, 2001). McDonald (2012) maintains that for effective teacher change and improved student performance, a strategic ToT approach emphasising the interactive relationship of teacher learning, motivation, and transfer of training is needed.

The literature on PDL, although not often specifically bench-marked to ToT, can provide some insights into enabling transfer. For example, Guskey (2000) has suggested the importance of a "what" (goals-oriented) and "how" (process-oriented) PDL approach and has noted the importance of activities that promote positive participants' reactions, learning transfer activities, organisational support and change, and achievement of student learning outcomes. Timperley et al. (2007) highlighted the importance of a constructivist approach emphasising the importance of prior knowledge, reconciling new and existing knowledge and the decision to accept or reject it – all features significant for transfer of training. However, more is needed than this: for example, other strategies that make use of adult learning approaches, teacher change considerations, and professional learning accounts are also invaluable for facilitating ToT (McDonald, 2012).

Another important aspect contributing to transfer and one often overlooked in teacher PDL is teacher motivation – the energy that characterises teachers' intentions. Guskey (1986) has noted that one of the prime reasons for PD success/failure is teacher motivation. Gegenfurtner, Veermans, Festner, and Gruber (2009) identified key motivation conditions that need to be considered if transfer is to occur and these include relevant pre-training activities, the training structural arrangements, positive organisational culture and social support, promotive instructional strategies, acknowledgement of personal needs,

and intention to transfer. But given that ToT is a complex process, simple incorporation of such factors will likely be insufficient – a planned strategic development of transfer of PDL is necessary (McDonald, 2012).

ToT is complex because it refers to the application of knowledge, skills, and attitudes learned from a formal learning event and subsequent maintenance of that learning over a period of time. It has been a controversial, perplexing topic and although some consider it as a spontaneous occurrence (e.g., Bereiter, 1995), others (e.g., Detterman, 1993) suggest it is difficult to achieve. But most commentators (e.g., Baldwin & Ford, 1988; Haskell, 2001) believe careful planning will promote it. Implementation cannot be assumed though, for as Saks and Belcourt (2006) report, on average 40% of employees do not transfer immediately despite good intentions, and after one year, 66% are not using the ideas. Indeed, it is generally accepted that implementation rates remain low, and even though there have been significant theoretical and practice advances, PDL is in many situations simply not impacting as intended.

The PDL facilitator has a particularly important role as a catalyst for initiating and sustaining the ToT process (Berry, 2012). Although others (e.g., the learner, and work manager/colleagues) have significant roles, the facilitator's role is crucial, because not only is there a content and course methodology responsibility but also overall coordination of the programme leading to implementation by the PDL participants (Berry, 2012). However, as noted, many facilitators have not grasped the central importance of ToT; Hutchins, Burke, and Berthelson (2010) indicated that many learn about it informally despite the need to gain a workable ToT knowledge and skill base via the research-practice findings (Sanders, van Riemsdijk, & Groen, 2008). Many facilitators simply learn by trial and error, emphasising PDL activities which may or may not promote implementation (Cheng & Ho, 2001).

As a means of overcoming lack of attention to transfer, an uncomplicated, guided flexible approach is needed with PDL facilitators having at least a modicum of understanding of the basic principles of ToT. A strategic transfer plan would promote teacher implementation of ideas, and

the TOTA©, using evidence-based ideas, has been developed for this purpose (Refer to Table 1 in the Appendix). This is a unique approach using a before-during-after X role model (Broad & Newstrom, 2001), and incorporating the findings of Grossman and Salas (2011) and Holton, Bates, and Ruona (2000), all of whom have identified factors powerfully linked to the promotion of transfer. In the TOTA© (refer appendix 1), the priority audit ideas (identified by rigorous research endeavours) of Holten et al. are shaded grey to clearly identify these factors, although some have attached related aspects arising from the evidence-based review. Not all items are applicable for all contexts and the PD planner should be selective in considering those that need to be incorporated into a specific programme.

Even if PDL facilitators implement a transfer plan, the use of culturally responsive ToT approaches is frequently neglected. Often PDL participants are from diverse backgrounds and, furthermore, if a policy is borrowed from another country, the programme needs to be related to the context of the home country (Burke, Chan-Serafin, Salvador, Smith, & Sarpy, 2008; Hassi & Storti, 2011; McDonald, 2001; Sarkar-Barney, 2004). In the TOTA©, issues relating to culture are embedded in many of the general items, and also various major factors have been highlighted in a separate culture section.

Conclusion

Teachers' behaviour is founded on policies and practices that have been introduced into the education system. In a global world, many of these originate from other national systems, and accommodation in the local setting is needed before successful transfer can be accomplished. At the meta-level, this involves a process of acceptance, contextualisation, and absorption of ideas into the system while at the micro-level, specific teaching behaviours need incorporation into teachers' behavioural repertoire. Transfer of policy and training are deceptively simple processes, however, and integration of ideas into a local system and the development of teacher behaviour require careful deliberation and planning. Too often, effective policy change and development of competencies are overlooked by the key change agents – this needs to change if they are responsible for adoption of ideas into the system.

There are two inter-related key features in this discussion: education policy imports and implementation of ideas into the classroom. Central to both processes is importance of the context and the ownership of ideas. In many situations, neither the host nor import policy agencies/ nations have acknowledged or developed rigorous processes to ensure that the policy fit responds to the demands of the setting. Renewed efforts by the contributing agency are needed to ensure a flexibility of adoption options and the receiving nation needs to carefully incorporate and link ideas to the local context. A significant part of this process is the development and implementation of a valid contextually-driven PDL programme that ensures teachers are fully conversant with the ideas and can readily translate them into classroom practice. Hence, the importance of the TOTA© which is a unique planning template providing specific details on the incorporation of transfer ideas into PDL programmes. Most planners overlook this strategic planning approach and therefore may contribute to the failure of improved PDL outcomes. There are a number of implications arising from this discussion. Firstly, policy borrowing cannot be considered as a linear process and needs to be sufficiently flexible to incorporate local contextual elements. Secondly, monitoring of policy introductions is a useful step to understand why transfer fails, how best to select ideas for transfer, and how to improve the chances of successful transfer. Engaging with the policy transfer process provides a meaningful way of best promoting policy introductions. Thirdly, PDL facilitators need to be aware of transfer of training processes to ensure teacher/student outcomes are achieved. Most facilitators do not understand transfer or the importance of developing a strategic plan to promote the theory-practice nexus. Finally, additional research is needed to develop more understanding about how policy transfer engages with specific contexts and how best to prepare PDL facilitators to use ToT.

Knowledge of how policy transfer can be effective and its specific implementation in the classroom cannot be left to chance!

Guided Reflection

Transfer is one of the most important issues in education. Most educators, however, are unaware of the centrality of the concept for

improving outcomes and therefore do not strategically and specifically plan for it to occur. If you want outcomes to be achieved this is necessary. The following reflections may assist you to provide a framework for increasing your understanding of the significance and process of transfer.

1. Track a recent education policy introduction into your country. Did it conform to the process as detailed by Phillips and Ochs (2003)? Should it have done this?

2. All improvements/adaptations in the educational system are designed to ensure improved learning outcomes. How important do you think it is to simply expose PDL participants to ideas/behaviours/change procedures etc without planning for implementation and sustainability?

3. Can you recall a learning experience where you successfully transferred your knowledge and skills to another setting such as your job? What helped you transfer your knowledge and skills? Why? Who helped you? Were there any impediments to the transfer?

4. What strategies do you use now to help people move from learning to implementing ideas etc? Do you develop a plan for this to occur?

5. Transfer requires support from others. In PDL sessions who could help you to promote transfer? Who are the key people that could help your learners to transfer?

6. To give you practice in using the TOTA©, consider a PD session you have been involved with or will be involved with in the future and then choose 2–3 strategies (from each of the before, during, and after activities) that would promote transfer of the learning.

7. Practise using the transfer x role framework: If you were developing a short PDL session on the importance of motivating learners, can you think of at least one before, during, and after activity that you could use to help facilitate the learner's implementation of course ideas? Who would be the important people involved?

8. What are some of the obstacles to transfer in your organisation and can you think of ways of overcoming them?

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Appendix

Table 1. Transfer of Training Audit (TOTA©)

TOTA ITEM	Yes ✓	No X	Comment
Has a needs assessment (organisation and individual) been undertaken?			
Has a return on investment plan (identification of the benefits in relation to the actual costs of the training) been developed?			
Will collaborative planning by key stakeholders (trainer, participant, and manager) be a feature?			
Will the culture of the workplace (e.g., values, goals, setting, attitudes, communication styles) be considered in planning?			
Does the planning centre upon roles and responsibilities of the learner, trainer, and work roles linked to before, during, and after training phases?			
Will the planning promote participant and manager positive attitudes to learning and indicate that learning can be achieved?			
Does the planning promote the participant, colleagues', managers' and Ministry knowledge/support for the programme and develop positive attitudes about expected outcomes?			
Does the planning incorporate valid content that is perceived by the participant as having job utility?			
Does the planner/instructor know the content field and the organisation?			
Was selection of the trainer based upon reputation/status?			
Does the facilitator have the personal qualities to work with participants?			
Does the trainer have the skills/knowledge to build relationships, facilitate the learning and be a good listener?			

TOTA ITEM	Yes ✓	No X	Comment
Do all instructors understand each other's plans and content prior to commencement of the course?			
Will there be pre-programme activities (e.g., readings) for the participant?			
Will the participant feel confident to learn and change performance (self-efficacy)?			
Has the participant volunteered for the course?			
Is it convenient time for the participant (hours during the day/time of year)?			
Will the training meet the meta needs of the participant in terms of training approach? Which objective(s) will it centre on?			
• Re-energise the participant?			
• Provide practical ideas useful to the participant?			
• Present ideas for later use?			
• A forum to discuss ideas?			
• Observation and modelling opportunities?			
• A combination of some of these?			
Will the participant be motivated to learn and transfer prior training by:			
• Information given out about content value for work setting?			
• The opportunity to provide input prior to planning completion?			
• Being able to relate the programme to career goals?			
• Knowing what to expect (content, methods, outcomes)?			
• Having a belief that effort will be worthwhile and lead to improved performance?			
• Knowing that key people/colleagues will support?			
• Completing some introductory tasks/ readings?			

TOTA ITEM	Yes ✓	No X	Comment
Can expected resistances/sanctions by others to course implementation and expected outcomes be accommodated/ altered?			
Will the training site be inviting, realistic, suitable for the learning activities, and capable of being transformed into an on-the-job simulation?			
Will the needs of the participants from different cultures be considered?			
• Are languages differences accommodated?			
• Are the different cultural values considered (Refer to Hofstede's ideas for example)?			
• Are interpersonal and non-verbal behaviours considered?			
• Will the differences in technical resources be considered?			
• Will the learning preferences be considered?			
Will the knowledge, skills, and attitudes be culturally acceptable?			
• Will there be the correct balance between motivation to achieve and group harmony?			
Are the basic values, practices etc in the work-setting different?			
• Will a whole or analytical thinking approach be used? • Will family/parent/community support be considered?			
• Will appropriate motivation strategies be used?			
• Does the facilitator have knowledge about the culture and appropriate skills to teach?			
• Should the community benefits be outlined?			
• Will the role status of a trainer be ascertained?			
Will the training emphasise the following approaches:			

TOTA ITEM	Yes ✓	No X	Comment
• The giving of knowledge about what is to be transferred and how?			
• Accommodating the socio-cultural context for application of ideas?			
• The motivation of the participant during training to transfer: Participants' ideas, experiences etc are part of the teaching, meaning and attitudes are related to the life of the individual and competence of participant is displayed in and out of the course?			
• The development of the participant's self-esteem, image and awareness?			
• The development of personal mastery objectives (rather than just looking good to others) and seeking of feedback to improve?			
Will the following specific training ideas be used:			
• A teaching cycle of theory, demonstration, practice and observation?			
• Many examples and showing how to apply them?			
• Role modelling of positive and negative examples?			
• Analogies?			
• Practice ideas over a distributed time?			
• An emphasis on thinking how to apply?			
• Promotion of adaptive expertise to meet the different contexts?			
• Questioning, problem solving and scenario building?			
• Over-learning?			
• Descriptive and developmental feedback?			
• Manageable chunks of learning?			
• Computer-based learning?			
• Part- and whole-task learning as appropriate?			

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TOTA ITEM	Yes ✓	No X	Comment
• Cooperative learning, group tutorials, peer tutoring?			
• Dynamic visuals?			
• Hand-outs?			
• Frequent content reviews?			
• Practising retrieval of ideas and development of cues?			
Will the participant will have time, energy and ability to think about making the changes necessary to implement ideas?			
Will some form of certification be available?			
Will the participant have access to own notes/course booklet of ideas and school resources to implement ideas?			
Will the participant have the opportunity to use ideas and integrate into practice on return to work setting?			
Will the participant be ready to use ideas on return to work?			
Will an action plan for implementation of ideas be developed for immediate and future use?			
Will the participant have a belief that management of change is possible and management of environmental obstacles is possible?			
Will reflection of others' feedback on the new ideas be used to modify (etc)			
Will participant be able to notice improvements in teaching etc to reinforce behaviour?			
Will the participant demonstrate flexibility and actually change behaviour and attitudes?			
Will there be management/supervisor support and reinforcement of the new learning on the job?			
Will there be opportunities for informal sharing of new ideas in the work setting because it is considered valuable by them?			

TOTA ITEM	Yes ✓	No X	Comment
Will ongoing coaching of ideas by teams and/or peer support to implement be possible?			
Can support by participant be given to peers to use the new ideas?			
Will the school be able to incorporate the ideas into polices etc on a more formal basis?			
Will the colleagues positively acknowledge effort, reinforce and support on return to work?			
Will the participant be able to get constructive feedback from organisation's employees?			
Will the participant be rewarded (e.g., salary, promotion, public recognition) for implementation of ideas?			
Does the participant have expectations that valued outcomes will follow implementation of ideas and that the ideas are valued by the organisation?			
Will the participant be able to avoid negative personal outcomes?			
Will the trainer follow-through to monitor/ help in the after phase (including consulting with participant and key others)?			
Can parent/community acknowledgement be given to the participant?			
Is post-training learning/maintenance of new ideas planned and/or relapse prevention programmes to be implemented?			
Are there measurements of the introduced ideas and impacts?			
Will there be resistance by work groups and can it be overcome?			
Can there be avoidance of manager sanctions?			

Editors

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