

Pacific Voices - Teacher Education on the Move is the third volume in the PRIDE Project's *Pacific Education Series*.

Embedded in the rationale for this book is the belief that meaningful shaping and improvement of educational processes and systems depend in the first instance on the quality and vision of the practising teachers. We must, then, as a matter of urgency, look to the richness and adequacy of our preparation of our teachers for Pacific classrooms.

Pacific teacher education is at a crossroads. How do pre-service and in-service teacher preparation institutions reconstitute or reconceptualise themselves in the rapidly changing, intensely globalising world for which they are preparing young people? How do they plan their activities and programmes taking cognisance of what is best international practice in curriculum, pedagogical approaches, assessment and educational theory? How do they best do this without losing touch with the time-tested best of local 'theories' and practice, even as they try to imagine what the future may hold?

The third in the Pacific Education Series, this book is an outcome of the fourth PRIDE Regional Workshop, held at the National University of Samoa in late 2005. Participants were teacher educators and senior policy makers in Departments/Ministries of Education involved in teacher education, from 15 Pacific countries. Resource people included international and Pacific educators who provided both the global and local/indigenous perspectives on good models of teacher education.

These key people in teacher education engaged in reconceptualising pedagogy and learning in their own countries and in the region. Intensive reflection on global developments in education and examination of the implications for teacher educators, professional development and the pre- and in-service preparation of teachers in the Pacific, using a 'think tank' approach and reports to plenary sessions, kept 10 workgroups on their toes; chapters 4–13 are fruit of these exchanges. Other chapters are written by key resource people at the workshop: Allan Luke, Russell Bishop, Carmen Luke and Unaisi Nabobo-Baba.

The chapters in the volume cover teacher education—both pre-and in-service—in the context of globalisation, values education, local knowledge and wisdom, teaching practice, models of delivery and new literacies. A case study from Maori teacher education offers valuable comparative insights.



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Pacific Voices

Teacher Education on the Move



Edited by
Priscilla Puamau

The PRIDE Project
Pacific Education Series No.3
2007



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The Pride Project

Institute of Education

University of the South Pacific

Pacific Education Series

- No. 1 *Educational Planning in the Pacific: Principles and Guidelines*, eds Priscilla Puamau and G.R. (Bob) Teasdale
- No. 2 *Financing of Education: a Pacific Perspective*, (CD-ROM)
- No. 3 *Pacific Voices: Teacher Education on the Move*, ed. Priscilla Puamau
- No. 4 *The Basics of Learning: Literacy and Numeracy in the Pacific*, eds. Priscilla Puamau and F. Pene





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Teacher Teri Kosam of Menen Infant School Nauru
demonstrates the preparation of healthy local papaya and island
octopus to her Prep class as part of the Healthy and
Wise Rich Task, while Principal Laura Kobokia looks on.

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Coconut and a variety of readily available materials stimulate
enjoyment of mask-making and other creative activities.

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Preface

This book is the third in the Pacific Education Series published by the PRIDE Project (Pacific Regional Initiatives for the Delivery of basic Education) implemented by the Institute of Education at the University of the South Pacific. The first two resources are a book titled *Educational Planning in the Pacific: Principles and Guidelines* and a CD-Rom on *Financing of Education: a Pacific Perspective*.

Launched in 2004, the PRIDE Project is funded jointly by the European Union and the New Zealand Agency for International Development (NZAID). It serves fifteen nations in the Pacific region: Cook Islands, Federated States of Micronesia, Fiji, Kiribati, Marshall Islands, Nauru, Niue, Palau, Papua New Guinea, Sāmoa, Solomon Islands, Tokelau, Tonga, Tuvalu and Vanuatu. The Project seeks to improve the quality of basic education by helping each country to develop and implement strategic plans that are built on a strong foundation of local cultures and values, yet draw on the best that the global world of education has to offer.

This volume is an outcome of the fourth PRIDE regional workshop, held at the National University of Sāmoa from 28 November to 2 December 2005. A total of 43 participants attended, drawn from PRIDE's fifteen participating countries.

In putting together this account of the workshop, we in the Project are conscious of how much we are indebted to all the regional participants and resource people; without their input, this book would not be. In particular, we thank our keynote speakers, Professor Allan Luke, Professor Russell Bishop and Professor Carmen Luke, for providing global and indigenous perspectives on teacher education, media and youth culture, and educational reform.





We are deeply grateful to the workshop participants for the generation of many new ideas in their intensive workgroup activities, as reflected in the group chapters in this volume. We also take the opportunity to thank our Chief Guest, Magele Tafafunai Mauiliua Magele, Vice Chancellor of the National University of Sāmoa, for his insightful comments during the opening. We thank the participants for providing spiritual nourishment at the beginning of each day and pay special thanks to Tili Afamasaga, Dawn Rasmussen and Susan Faoagali for their invaluable organisation and support as in-country participants. Last but not least, we thank Unaisi Nabobo-Baba for keeping us on our toes as our critical friend.

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Abbreviations

ATMs	automated teller machines
AusAID	Australian Agency for International Development
BEd	Bachelor of Education
CASE	Curriculum, Accreditation, Statistics and Examination
CDs	compact disks
CD-ROM	compact disk read only memory
CITI	Cook Islands Teachers Institute
CMI	College of the Marshall Islands
CNN	Cable News Network
DVD	digital versatile disk
EFA	Education for All
ERO	Education Review Office
EU	European Union
FBEAP	Forum Basic Education Action Plan
FCAE	Fiji College of Advanced Education
FSM	Federated States of Micronesia
ICIK	Inter-institutional Consortium for Indigenous Knowledge
ICT(s)	information and communication technology(ies)
IST	in-service training
ISTE	in-service teacher education
IT	information technology



LTC	Lautoka Teachers' College
MDG(s)	millennium development goal(s)
NUS	National University of Sāmoa
NZAID	New Zealand Agency for International Development
OECD	Organisation for Economic Cooperation and Development
PBRF	Performance Based Research Fund
PIC(s)	Pacific Islands country(ies)
PNG	Papua New Guinea
PRIDE	Pacific Regional Initiatives for the Delivery of basic Education
RMI	Republic of the Marshall Islands
SICHE	Solomon Islands College of Higher Education
SMS	short message (or messaging) service
SRO	School Review Officer
TIOE	Tonga Institute of Education
TV	television
TVET	technical and vocational education and training
UK	United Kingdom
UNESCO	United Nations Educational, scientific and Cultural Organisation
US	United States
USP	University of the South Pacific





1

Teacher education at the crossroads: which path should we take?

Priscilla Puaman

1

In the Pacific, teaching and learning, and therefore teacher education, are facing an uncomfortable dilemma. On one side is the inheritance of outdated, cumbersome, colonial and neocolonial educational structures, ideologies, values and attitudes wherein curriculum, pedagogy and assessment continue to reflect twentieth century ways of knowing and doing. On the other side is the desire of governments to implement reforms they believe will bring their educational and economic systems on a par with the new realities of the global world.

Playing catch-up with the rest of the world, usually defined in Western terms, has never been easy and poses enormous challenges for Pacific countries with limited resources and small economies. These nations continue to struggle with issues associated with basic education provision, resource and infrastructural development, appropriate and coherent national curricula, retention of students in secondary schooling, access to higher education, indigenous education, provision of adequate rural services—in a nutshell, with quality education for their populations.





How can teacher training institutions and teacher professional development programmes deal with these tensions alongside the unprecedented changes brought about by a rapidly evolving technological and globalising landscape in the new knowledge economy? How can teacher development programmes and institutions prepare teachers, and therefore their students, for the demands and challenges of life and work in ‘New Times’ (Hall, 1996) in the twenty-first century? What local cultural responses should they make to these new conditions? Do Pacific Ministries of Education, policy makers, teacher educators and teachers have agency to make a significant contribution to a reconceptualised and more culturally appropriate education system?

In this chapter, I briefly discuss ten issues and challenges facing teacher education in the Pacific. The ideas are culled from my cumulative experience of over two decades of working in teacher education and in education in general in the Pacific region. The important question to ask is, which path should Pacific countries take in their quest to have the best of both worlds? On the one hand is offered the possibility of an educational system and teacher education models that are solidly grounded and rooted in best traditional or indigenous cultural practices and epistemologies, on the other are ranged the best of the offerings of the West and the global world. Or perhaps, rather than ‘either . . . or’, we need to strive for some kind of blending or grafting of the best that each has to offer, to produce a system uniquely crafted to our particular needs and situations. In this way, and perhaps only in this way, can we make our education systems our own.

For the purposes of this chapter and the rest of this book, the term Pacific refers to the 14 independent (island) countries in the Pacific region, plus Tokelau (which is still undecided about its political status). This includes four larger nations: Fiji, Papua New Guinea (PNG), Solomon Islands and Vanuatu; seven not so large nations: Cook Islands, Federated States of Micronesia (FSM), Kiribati, Palau, Republic of the Marshall Islands (RMI), Sāmoa and Tonga; and four small island nations: Niue, Nauru, Tokelau and Tuvalu. From the smallest nation of Tokelau to the largest of Papua New Guinea, all these island countries are implementing many reforms, in an attempt to improve the quality of their education systems.





Issues and challenges in teacher education

Dismantling colonised mindsets

At the heart of any educational system are teachers and students engaging in the teaching and learning processes. The preparation of teachers, both pre-service and in-service, is vitally important if Pacific educational systems are to produce quality learning outcomes and if students are to attain an appropriate standard of success, however that might be defined. Given the historical past, a great challenge facing these countries today is that they have inherited all the ideological and physical structures, including the fact that instruction continues to be in the colonial language. Dismantling these structures or even finding alternatives has been difficult given that these countries have not experienced anything different.

However, Pacific peoples would do well to recognise the important fact that they now have agency to do something about the situation and that they can utilise the resources available to them to do something *for* themselves *by* themselves.

Copypat mentality

It is an inescapable part of our historical experience over not quite two centuries that teacher education systems in Pacific countries have—like the overall education systems they serve—been modelled on Western systems, thus perpetuating the cycle of ‘copypatting’ what happens in metropolitan countries. The uncritical acceptance and adoption of curricula, pedagogical approaches, assessment methods and field preparation principally derived from Western theories mean that Western theories of learning and teaching, psychology and assessment permeate teacher education institutions in the Pacific, without sufficient interrogation of their appropriateness to the Pacific contexts into which they are being so enthusiastically, even dogmatically, introduced and entrenched. Vygotsky, Piaget, Bruner, Maslow and Gardiner continue to be served on a silver platter to student teachers in the Pacific, as the good and sufficient food for aspiring practitioners in this region. Similarly, practicum or teaching practice models are imported from another context.





Culture-sensitive pedagogy

As a result of the mimicking tendency, the pattern has been for teacher education/training programmes to resemble closely what happened in England, New Zealand, Australia or North America, in many cases one to three decades behind the peak of the wave in the country of origin, as if caught in a time warp. This has also meant, of course, that teacher education institutions and schools have not valued indigenous epistemologies, the culture and value systems of Pacific children. This in turn has contributed in significant ways to children's perception of schools as alien and unfriendly places, offering seemingly irrelevant content and employing practices that marginalise and lead to underachievement (against a narrow definition of achievement as passes in local and national examinations). The recognition of the need for a culture-sensitive pedagogy, in teacher education programmes as in schools, is crucial.

Aid dependency

Pacific educational systems, including teacher education institutions, have been major beneficiaries of assistance from their developmental partners. The concomitant influence of the aid donors has shaped the whole educational range: curriculum, pedagogy, assessment, resources, you name it. Cook Islands, Niue and Tokelau, for example, have systems similar to those in New Zealand. Nauru is trialling a curriculum first developed in Queensland schools while Fiji, through the current Australian Assistance for International Development (AusAID) programme, is in the process of following the New South Wales outcomes-based education approach. The Marshall Islands, FSM and Palau continue to be influenced by educational thinking and programme models from the United States of America.

It is obvious that in a particular recipient country, whichever donor partner is the flavour of the year in the Ministry of Education will determine the kind of curriculum that country will follow at that time. Then when another donor comes along, the country changes tack and gives another reform package a trial. Some countries are taking the lead, however, in making alterations that work to contextualise reform agendas, in an attempt to localise such things as content and desired results. It is imperative that Pacific countries stand back





Teacher education at the crossroads: which path should we take?

and reflect on exactly what kind of children they would like their educational systems to 'produce'. They need to work backwards from the final result they wish for, as they work out the steps by which they hope to achieve that outcome; the risk that their vision will be swamped by the different reform agendas of their development partners is otherwise too great. They need to make sure that they 'own' the reform process, are active participants and have a clear sense of what direction *they* want their country to pursue in the sphere of education. They need to ensure also that their educational systems are firmly grounded in their own epistemologies, cultural values and languages, while taking on the best of what the regional and global experiences have to offer.

Shortage of appropriately trained teachers

There is no escaping the fact that there is a shortage of experienced, appropriately trained teachers in many Pacific countries. Nauru, for example, has a significant proportion of teachers at secondary level who have had no training in teaching methods, in what and how to teach. The situation is so desperate that primary trained teachers are 'promoted' to be secondary school teachers without the requisite knowledge and pedagogical skills. Another measure to counter the shortage of appropriately trained teachers is exemplified in Nauru's recruitment of trained teachers from other countries in the Pacific.

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Pacific education systems face another challenge in the recruitment into secondary schools of teachers who lack the requisite teacher training qualifications although they may have attained a degree in appropriate content subjects. This situation is akin to the erroneous expectation that a driver, qualified to drive a car, will also be able to repair the car when it breaks down, without the relevant knowledge and skills to do so. This has had serious policy and pedagogical implications, as well as marked negative effects on the quality of student learning and enthusiasm.

Moral or values education

Pacific teacher education, and therefore Pacific schools, face yet another serious issue in the area of values education. In these new times of rapid





social, cultural, political, economic and technological change, we cannot afford to ignore the importance, in school as in life, of fostering the ability to make moral and ethical judgments and decisions. Student teachers and by necessity, classroom students, will need to be guided into making sound moral and ethical choices in everything they do, whether in or outside the classroom. While the family, as the basic social unit of society, and the church can and do play significant roles in this area, their impact can all too easily be neutralised by the changing dynamics brought about by such inescapable phenomena as urbanisation, globalisation and changing economic structures, including high levels of poverty and unemployment, and the differential impact of these things across the generations. It is therefore imperative that schools also take the lead in 'teaching' and 'practising' sound moral values. The building of character through moral education should be strongly emphasised in school organisation and curriculum so that upright, law-abiding citizens are produced who can live lives of moral significance.

In this conception, teachers have to lead by example. Since it is in the nature of things that they are role models to their pupils, let them be exemplary ones, if they are to facilitate moral and ethical decision-making on the part of their students. To make a positive impact, they must themselves be culturally and spiritually grounded. If they are unable to provide moral and ethical leadership in the classroom, their role as 'teacher', facilitator and guide will not be effectively fulfilled. Teacher training institutions must develop appropriate programmes that foster the development of teachers of integrity and sound character, who in turn will be able to guide their students into making admirable moral and ethical choices in their learning and living.

Teaching conditions

To talk about teacher education without a mention of the conditions of their teaching service does not make good sense. An inescapable fact in the Pacific (as no doubt elsewhere) is that teachers are overworked and underpaid. Unreasonable demands and pressures are laid on their shoulders, particularly in light of the appalling living conditions they sometimes find themselves in, more so when they are transferred to rural or island communities where the living standard is generally lesser than in urban centres.





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It is up to policy makers to ensure that teachers are treated well, so that they can give of their best in the classrooms and communities. For example, in Fiji incentive allowances have been paid out, though the amount is a token one. In principle, teaching conditions need careful rethinking, since countries depend on the teachers to provide quality education for their children and to bear so much of the responsibility for the formation of worthy and fulfilled future citizens.

Teacher induction

Another area of great concern is the need to have newly trained, inexperienced and beginning teachers undergo an intensive induction programme when they join their first school. No country in the Pacific presently has in place a national policy on new teacher induction or mentoring; this situation needs to be rectified, for quite apart from the personal misery this can occasion the neophyte teachers, the students are ultimately the ones who will suffer the consequences of inadequate support for beginning teachers.

Ongoing professional development

It is not unusual in the Pacific for teachers, once trained, to be given no or few further opportunities for upgrading of their knowledge or skills, for the duration of their teaching careers. In Fiji, for example, primary teachers posted in either rural or urban schools commonly undergo no refresher courses for a very long time. They are, at most, required to attend short, narrowly focused in-service training courses only when changes are made to curricula. This has serious implications for the level of their enthusiasm and the calibre of their teaching, not to mention the quality of their students' learning.

It is imperative that Ministries of Education devise policies and strategies whereby the skills of their teachers are continually developed and upgraded in the areas of curriculum, pedagogy and assessment in their respective fields. Additionally, teachers should be encouraged to become lifelong learners not only for their own satisfaction and personal enrichment, but also to attempt to upgrade their qualifications to the highest possible level.

An area often neglected is that of ongoing professional development at the local or school level. School principals and heads of teacher education





organisations must themselves have their leadership capacities expanded, strengthened and supported, if they are to provide high quality in-house staff professional development programmes for the teachers. Improvements in quality do not occur by chance; they require informed, skilled, dedicated attention.

Teacher education and educational reform

Teacher educators ought also to be updated or ‘kept in the loop’ whenever there is any new reform initiative developed from the centre, that is, from Ministries or Departments of Education. They also need help in keeping abreast of the latest theories and ideas about learning and pedagogical changes. A classroom practitioner may have little ‘spare’ time and only limited access to the resources where the results of this type of thinking are reported; the ministries should be major channels for the flow of information.

In many Pacific countries, teacher education institutions are usually the last to be informed of any new reform agenda. The most that might happen is a cursory mention, in a common circular sent to both primary and secondary schools, of any new developments; no further thought or instruction is given to teacher education institutions about considering the implications for their own teaching programmes and practice.

There needs, therefore, to be better communication and coordination between Ministries of Education and teacher education institutions on educational reforms or any international developments of significance to teaching and learning. How many teacher educators, and consequently, trained teachers, in the Pacific know of the most recent educational reform at the national level or are familiar with regional conventions like the Forum Basic Education Action Plan (FBEAP) or even international agreements like UNESCO’s Education for All (EFA) initiative, the Millennium Development Goals (MDG), Education for Sustainable Development and so forth? This situation needs urgent attention.





This book

Teacher education in the Pacific is at a crossroads. How do pre-service and in-service teacher preparation institutions reconstitute or reconceptualise themselves in a rapidly changing, intensely globalising world? How do they plan their activities and programmes taking cognisance of what is best international practice in curriculum, pedagogical approaches, assessment and educational theory? And how do they best do this and yet retain the best of local 'theories' and practice? In other words, how do they syncretise the best of local or indigenous ways of thinking and doing things with the best of contemporary global practices in teaching and learning?

Answers to these questions were sought at the PRIDE Project's 4th regional workshop, held at the National University of Sāmoa from 28 November to 2 December 2005. The objectives of the workshop were to:

- explore contemporary global thinking about pedagogy and learning
- examine the implications for the Pacific of these new ideas, and especially for the pre- and in-service preparation of teachers
- reconceptualise pedagogy and learning for schools and teacher education institutions in the Pacific, especially from the perspective of local cultures, languages and epistemologies
- discuss the professional development needs of teacher educators in the Pacific, and identify ways to deepen their awareness and understanding of contemporary theorising about pedagogy and learning
- recommend strategies that will help to revitalise the delivery of pre- and in-service teacher education in each country.

The theme of the workshop was *Reconceptualising Learning and Pedagogy in the Pacific*. Participants included teacher educators and senior policy makers at Department/Ministry of Education level involved in teacher education. The resource people included international and Pacific educators who provided both the global and local/indigenous perspectives on good models of teacher education.





How the book is organised

The workshop participants, using a group approach, wrote some (10) of the chapters in this volume, the resource people (3) others. In the second chapter Allan Luke provides an overview of global developments in teacher education. He argues that the big question for Pacific systems is how to build a teacher education model that is firmly rooted in both the local and global, 'that is fitted to cultural traditions and practices . . . while at the same time taking up the challenges of new economies and blended cultures, global and regional networks and engagements'. He reminds us that responsibility for the development of distinctive local and indigenous approaches to and solutions for Pacific educational problems lies with Pacific Islanders themselves.

In chapter 3, Russell Bishop argues that those teachers working from a cultural deficit discourse marginalise Māori and other minoritised students in New Zealand schools, while those who position themselves within change-agent discourses make a significant difference in reducing the educational disparities.

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The importance of including values education in teacher education programmes is promoted in chapter 4 by Roy Obed, Kalala Unu, Evotia Tufuola and Tagataese Tuia. Similarly, Salanieta Bakalevu, Nauto Tekaira, Vaiaso Finau and David Kupferman articulate in chapter 5 the importance of including local culture, knowledge and wisdom in Pacific teacher education curricula.

Pre-service provision, delivery, reform and the preparation of student teachers for teaching practice are dealt with in the next three chapters. Cresantia Frances Koya, Rosa Tuia, Susan Faoagali and Teremoana Hodges use chapter 6 to explore the Pacific house structure as a metaphor to reconceptualise the reform of pre-service teacher education. In the seventh, Michael Tapo, Joanna Daiwo, Dawn Rasmussen and Alvina Timarong examine models of pre-service delivery, with particular attention to challenges faced by Ministries of Education in the Pacific region. They also offer ideas about what will be useful qualities in a future Pacific teacher. In chapter 8, Lavenia Tiko, Liuaiki Fusitu'a, Lina Tone-Schuster and John Atkins Arukelana concentrate on pre-service models of teaching practice for student teachers used in the Pacific, and suggest guidelines to improve this important phase of teacher preparation.





An area that is usually neglected in teacher education discourse is how Pacific teacher educators are professionally developed. Chapter 9, by Kaure Babo, Tryphosa Keke, Lice Taufaga, Malama Taaloga Faasalaina and Saumaeafe Vanya Taule'alo, takes us on an imaginary journey to help us understand the challenges faced by teacher education institutions in the professional development of academic teaching staff. They also articulate their ideas about what the future teacher educator in the Pacific will look like and discuss strategies for producing such practitioners.

The next four chapters focus attention on issues in the in-service preparation of teachers. First, Gatoloai Tili Afamasaga, Ken Miere, Stanley Karuo'o and Nemani Drova analyse the challenges faced in the management of in-service teacher education and provide a new model for an improved management system. In chapter 11, Jimione Buwawa, Debbie Tkel-Sbal, Molly Helkena, Benson Moses and Silia Pa'usisi discuss professional development models, identify challenges faced by Ministries or Departments of Education in the delivery of teacher in-service programmes, describe what they consider are the necessary qualities for future teachers of the Pacific and recommend models of in-service delivery for teachers. In-service delivery and the reform of education are also examined in chapter 12 by Viliame Rabici, Elaine Lameta, Bernadette Aihī, Upoloina Herrmann and Lili Tuioti, who discuss current approaches to in-service training and recommend pathways for change. Aloesi Logavatu, Janet Sipeli-Tasmania, Steven Potek and Gauna Wong use chapter 13 to discuss the important question of in-service support of new teachers, with a specific focus on the processes and components of a regional teacher induction framework.

Carmen Luke, in chapter 14, brings us into the now, while looking to the future. Pointing to the students' communication realities created by advances in communications technology, she provides a conceptual example of how new media and new literacies can—she would argue must—be taught in a teacher education course.

In the final chapter, Unaisi Nabobo-Baba, critical friend and workshop evaluator, provides her response to the papers presented at the workshop and her views on how to reconceptualise pedagogy and learning in the Pacific.





While placing particular emphasis on indigenous approaches to teacher education, she underlines the critical need for research.

The author

Priscilla Puamanu currently works as Education Adviser with the PRIDE Project in USP's Institute of Education. A USP graduate, with a University of Queensland PhD under her belt, she brings to the work her expertise developed during more than 20 years' experience at all levels in various capacities in the Fiji Department of Education. Her current interests focus on teacher education, values education and indigenous education.

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2

Teacher education and globalisation

blending Pacific pasts and futures

Allan Luke

13

The challenge: local cultural responses to new conditions

Where to for teacher education in the Pacific? I write this chapter from the perspective of one who has been involved in educational research, policy and teacher education in Australia, Canada and Singapore for twenty-five years. It draws upon experience working with Fijian educators including Priscilla Puamau, Richard Wah and Sam Bogitini, my engagement over the past two decades with Torres Strait Islander and Aboriginal education in Australia, and brief participation in development programmes in Kiribati and Solomon Islands. It uses Western epistemology and theory to reflect on understandings and insights gained from the PRIDE workshop on teacher education in Sāmoa, which forms the basis of this volume. I ask that it be taken as an ‘outsider’s view’ of the educational challenges facing the Pacific, and offer it for critical debate and discussion. In it are far fewer answers than questions.





My case here is that the Indigenous peoples of Pacific Islands nations face a serious and complex task. This is the *making* of a model of teacher education that is fitted to cultural traditions and practices, and local and regional demands for the building of foundational infrastructure in schools and universities, while at the same time taking up the challenges of new economies and blended cultures, global and regional networks and engagements. My argument takes off from the observation that cultural and economic globalisation has placed new pressures on the cultures, economies and educational systems of the region. This is the case both in those places with well-established school systems and those still in development. The impacts of globalisation upon local cultures are mixed. There are both positive and negative impacts on traditional cultures and practices, religious practices and beliefs, health and welfare, social and community relations, patterns of consumption and work, and environmental and ecological sustainability.

The conditions of globalisation have shifted the goals of education systems of the East/West and North/South. The task at hand for all systems is no longer simply to ‘develop’, ‘modernise’ and westernise. Nor is it the uncritical promotion of new attitudes and work habits for the new service-based information and tourist economies. My view is that education systems are faced with the need to prepare teachers and students for contexts that require something more than adapting to new economies, knowledge and curriculum. They therefore have moral, social and cultural responsibilities to set out conditions for teachers and students to be critical in their understanding of and engagement with their present circumstances and conditions. The shape and direction of that engagement will, of course, depend upon the kinds of societies and economies that the people of the Pacific wish to build. For any judgment of the value and effectiveness of educational practice always depends upon the overall philosophies and goals of the communities that education must serve.

Schools and universities can become sites where students and teachers actively weigh, balance and shape the blendings of old and new, residual and emergent, traditional and modern, modern and postmodern values, practices and knowledges needed for new economies and cultures. In this way, we can think of schools and universities as sites of cultural contact and change. This





task will *not* be achieved by the uncritical adaptation of models of teacher education from the US, the UK, Australia, New Zealand and elsewhere—though there are valuable approaches and lessons from these systems.

The structures of schooling *and* the more critical approach to schooling noted here themselves have their basis in the project of Western modernisation. The challenges of large-scale, rapid change have been facing democratic educational systems for the past hundred years, at least since John Dewey's *The Child and the Curriculum* (1902). The fact of the matter—whether we like it or not—is that historically, schooling and modernisation have been partnered in the West/North for the past five centuries, and the project of formal schooling as we know it (classrooms, timetables, textbooks, lesson plans, state curricula, inspectors, examinations) was spread to the Asia-Pacific as part of European colonisation from the late eighteenth century onwards.

In their historical genesis and their current functional shapes, schools will, by their structure, tend to produce 'modern' people (Hunter, 1994)—with particular bundles of employment and citizenship skills and knowledge, particular kinds of disciplined attitudes and beliefs towards teachers/authority, the state and knowledge. This is not to say that their adoption in the Pacific is necessarily a problem. For the move towards models of economic autonomy, democratic governance, open civic and community spheres, mass mediated decision-making and so forth require institutional training grounds. But Western schooling models inevitably affect traditional authority and community relations, familial and gender relations, attitudes towards one's body and sexuality, knowledge of environment and landscape, and sense of place and identity.

The ongoing educational question facing the Pacific Islands is whether they can remake the enterprise of schooling in their own interests. There are ever-present conflicts between old and new, traditional and modern, Indigenous and migratory. The future of the Pacific sits on this core issue of cultural contact and its social, economic and cultural consequences. The question, then, is how educational planning and policy, teaching and teacher education can be enlisted to mediate and shape how that contact occurs, and its interaction with dynamic local economies and cultures that are both under development and under threat.





At the same time, the residual values, traditional anchors and everyday practices of peoples of the Pacific—already blended with colonial and postcolonial cultures—form an educational matrix not to be discarded or passed over lightly. Any Pacific approach to schooling and teacher education will require thoughtful, unhurried consideration and consensus about which traditional pedagogic models, values and knowledges should be passed on and incorporated in schools and teaching. Teacher education, as in all curriculum making, requires a process of cultural selection of which knowledges and skills will be made to ‘count’.

Yet the particular policy formations and approaches to teacher education in the postindustrial systems of the US, the UK, New Zealand and Australia are part of a suite of neoliberal educational policies, tailored and not always successful responses to the particular historical dilemmas in which they find themselves. They are responses to major social and economic change that has raised serious questions about the sustainability of their longstanding approaches to education, schooling and teacher training. For our present purposes, it is not that these approaches are necessarily good or bad from an educational perspective, effective or ineffective, philosophically just or unjust, enhancing of social access and mobility or to their detriment. These are subjects of ongoing policy debate in the systems of the North/West (Luke, 2004/2006; Ozga, Seddon & Popkewitz, 2006).

But neoliberal educational policies need to be considered as attempts to respond to serious and pressing policy concerns around the funding, shape and sustainability of large-scale educational systems serving diverse educational populaces and functions in advanced industrial and postindustrial economies. To import these approaches without critical analysis, local adaptation, cultural adjustment and modification would be to assume that the generative conditions and needs for education in say, the US and Sāmoa, Australia and Fiji, are similar.

They clearly are not. Further, all of these approaches come with durable educational ‘strings’ attached. This was illustrated in the ongoing debate over ‘whole language’ models of literacy that were implemented in many South Pacific countries in the 1990s, with mixed educational effects and significant





implementation issues. Consider this further example. If we adopt a model of the principalship and educational leadership from the currently popular American models of ‘transformative leadership’ (Robinson, 2005), we must be mindful that the model assumes the existence of a particular organisational psychology and culture of teachers and students. The assumption is that similar strategies, levers for change, approaches to social relations, industrial management strategies and staffing conditions might apply in the schools of, for example, Kiribati or Vanuatu. This probably is not the case. From my experience working in Singapore, I know that the particular identities, motivations, values and orientations of Singapore teachers are very different from those of American or Australian or New Zealand teachers. The cultural, age, authority and gender relations of the distinctive ethnic communities of Singapore come into play, the relative status of the teacher in Chinese societies, the salary systems and incentives for teacher behaviour, and so forth. There are observable differences in school and staffroom culture between, say, Australia and Singapore.

My point here is that working with what makes Pacific teachers ‘tick’, and finding how to motivate and empower, develop and change them, are likely to require different kinds of leadership, leadership that is purpose-built to their different cultural ‘scripts’, backgrounds, habits, everyday lives and community status. Even if we can agree that leadership or teacher change model *X* meets our national or regional goals, the psychological and cultural dynamics of change and reform would be a very different affair. If it is the case that educational leadership and classroom teaching are themselves cultural practices (cf. Cole, 1996), with very different expectations, uptake and consequences for people of different cultural backgrounds, why would this description not also apply to teacher education? And if Pacific teachers ‘tick’ differently, then why would we not attempt to develop models of teacher education that appeal to, complement, transform and engage with those motivation structures, scripts and habits—rather than struggle to ‘make them [the teachers] over’ into Anglo-European teachers?

This book opens a window on the research and development efforts of the nations represented here, and on the chequered history of educational development and innovation, and successful and failed implementation of





aid funded programmes in this region. If there is a lesson across the volume, it would be that wholesale importation of models of teaching, assessment, leadership and curriculum has unintentional consequences and mixed results. While I am neither culturally situated nor academically knowledgeable enough to paint a picture of what should be done in teacher education, this history suggests to me that it should be invented and reinvented locally and regionally. The shape of that invention I cannot identify and prescribe, but I hope here to offer some general parameters and considerations required by such a task.

I here discuss in turn, the broad impacts of globalisation in a postcolonial period in the Pacific, and some of the educational pressures that this is generating. I then turn to locate and critique some of the current debates raging internationally around teacher education and professional practice. I conclude with comments on the task ahead for teacher educators in the island nations of the Pacific.

From decolonisation to globalisation

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To speak of the 'Asia-Pacific' is to make up an imaginary historical construction. Following the Second World War, areas, territories and colonies were again redivided into spheres of economic and cultural influence (Wilson & Dirlik, 1994). Both on the diagrams of ruling powers and in the establishment of 'Pacific Rim' and 'Asia-Pacific' area studies research centres in California, Washington, Hawaii and British Columbia, the new world map was drawn up. Over the last fifty years, the economic influence of both former and current colonial powers—the UK, France, Japan, China, the US and emergent players in the area like New Zealand and Australia, themselves former colonies—had the effect of creating economic and cultural spheres of influence in the Pacific Islands, both those that are fully autonomous and politically independent, and those that remain territories, colonies and legal protectorates of host states. In most cases, the establishment of aid, diplomatic, religious, educational and business systems across the region has supplanted or begun to supplant the direct control of colonial governance with the emergence of powerful corporate and economic interests and networks.





While there is no necessary geopolitical linkage between the ‘Pacific’ and ‘Asia’, the countries of West and East Asia do share with many Pacific states ongoing issues about colonialism and postcolonialism. These include: the complex, residual and often contradictory links to former colonial powers, their cultures and institutions; persistent issues around the politics and economics of race and ethnicity between/among indigenous, migrant and colonial communities; and, of course, questions about how to make and remake the social institutions established in the nexus of state–religion–ideology. Of these, the shape, substance and direction of educational institutions after decolonisation and statehood—schools, technical colleges, universities and, of course, teacher education—remain in formation and frequent contestation. These range from the division of schools into age/institutional units (e.g. primary, secondary), elements of curriculum structure and, most noticeably, the resilience of high-stakes examination systems established by colonial states.

The basic structure of teacher education—university-based training including content knowledge, field practica and methods courses—persists from colonially introduced US and Commonwealth educational institutional models. The core contents of many educational foundations courses, from Piaget to Skinner, remain intact, unaltered and unmodified from Western textbooks and curricula. This is the case in Fiji as well as Malaysia, Sāmoa as well as Singapore, Papua New Guinea as well as Thailand, to name but a few of the more influential centres of teacher education. Across Asia, the reliance on scholarship-supported postgraduate training in the West has led to a continuation of the replication of American and UK educational studies, approaches and curricula, even as these sit in dynamic flux within their countries of origin (a good example being the gradual supplanting of Piagetianism by neoVygotskian and sociocultural models of psychology, in part a response to increased multiculturalism and multilingualism in the US and the UK). There is continued reliance upon older models of child development and styles of learning and teaching, many of which are based upon research and theory derived from studies of mainstream, middle-class European and Anglo-American children in the postwar period and earlier.



At the same time, the Asia-Pacific countries, like the rest of the world, face new challenges of economic and cultural globalisation: the economic and cultural effects of the seemingly inexorable expansion of networked, multinational corporations as the new powers influencing work, civic society, the health, practices, futures and everyday life of people in geographically distant and demographically diverse contexts. These range from direct trade and communications links, to the impact of business on the practices of everyday life, from consumption, to work, to engagement with mass media. Everywhere, these forces are changing the ways that children relate to their elders and identify with cultures, communities and nations. They are changing the way that children learn, play, work, think about themselves and relate to their peers.

Every decision within an education system sits within these contexts and must engage critically with discussions about the future of the region. While historically, postcolonial countries and sites have engaged with questions about shaping their futures, institutions, identities and knowledges, they now face a new wave of complications. Spurred by the late twentieth-century economics and mentalities of foreign aid, these systems might have defined the challenges in the discourses of 'development' in the postwar period. But new conditions are at hand. This applies both to those countries with robust and growing economies and those who are seeking 'niches' in the new global flows, both in those countries that have settled postcolonial social contracts around identity and culture, and in those countries where interethnic, inter-island and intercultural relations remain unresolved.

We can turn to the case of teacher education and begin to redefine and reframe the challenges ahead for the educational systems of the South Pacific. The challenge facing education, I argue here, is not one of photo duplication of 'developed' models, or the importation of generic systems from other, major economic and political powers. These importations range from the wholesale adoption of another state's curriculum to the purchase of multinational textbook series designed for other student bodies and other systems. My case here is that the uncritical implementation and application in local sites of different scale, cultural dynamics, spatial/geographic location, political formation and, indeed, future aspirations may make more trouble





than they resolve. There is already a trend towards this. Indeed, the building of basic educational infrastructure, the elaboration of fundamental models of teaching and curriculum, the provision of basic primary education in remote communities, and the expansion of quality technical and tertiary provision are persistent, pressing questions.

But the trend is spurred by the press of time, and by the scaffolded and prescriptive support of overseas aid organisations, non-government organisations and others for the adoption of models from the West. There is evidence of this, for example, in the adoption of outcomes-based curriculum, school-based management, devolved funding, market competition between schools and systems, public and private/religious school funding, standards and performance measurement systems, testing systems, textbooks and funding/staffing models. It would be naïve to argue that in and for themselves these are necessarily ill-advised moves. They are, as I noted in my introduction, responses to very specific policy demands and conditions in the US, the UK, Australia and elsewhere. But there needs to be a strong local, Indigenous watch on these, a studied modelling of their potential ‘domino’ effects across education systems, not only when and if they fail, but especially when they are implemented with effect.

Many current proposals come, as well, as part of a broader agenda of neoliberal educational and public policy reform—a specific set of approaches that has spread across the postindustrial economies and is quickly moving across Asia (Luke & Hogan, 2006). In many countries the approaches have been mandated by the World Bank and the Asia Development Bank, as part of structural adjustment and advisory programmes. These moves, as I noted, are very deliberately geared up to prepare OECD and Western countries to deal with deteriorating and declining industrial infrastructure, tight public funding for education, racial and ethnic diversity and conflict, increasing disparities of rich and poor, and most importantly, the remodelling of longstanding and stressed industrial school systems. To date, they are struggling to achieve what they have set out to do.

Some critical analyses have shown that such adjustments have the hallmarks of the marketisation and privatisation of the state educational system and





a reframing of state educational commitments and social contracts (Ozga, Seddon & Popkewitz, 2006). This would be an opposite policy direction to those South Pacific states that are still building and consolidating universal, compulsory schooling, technical education and expanded tertiary training. In this way, these Western-appropriate policies may be less suited to the challenges of countries in this region, where what is on the table are things like the building of basic educational infrastructure, recruitment of new teachers, the upgrading of primary teachers' basic knowledge of the fields they teach, the decisions about which lingua franca should be the medium of instruction, the provision of print textual resources, enhanced community cultural engagement with the school, and affiliated issues of health and community welfare.

We can define globalisation broadly in terms of the transnational flows of capital, information and human beings across geographic and temporal boundaries. Indeed, the Indigenous and migrant peoples of the South Pacific have themselves engaged in a process of globalisation for many centuries, with inter-island trade, cultural exchange, warfare and colonisation embedded in their histories and cultural narratives. But what is different about the current era is the rapidity and comprehensiveness of the process. Aided and abetted by new communications and transportation technologies, we are witnessing a period where time and space are being compressed (Graham, 2005). Through technologies as diverse as increased air links, container shipping and digital telecommunications Internet links, the boundaries between countries, states, regions, islands and communities are becoming progressively more permeable. This has led to unprecedented population movement: through 'brain drains' of educated classes, migration of working classes in search of jobs, tourism and trade, and the relocation of populations through geopolitical dispute and warfare. In this regard, even though the relative geographic isolation of many island communities might have created sustainable Indigenous ways of life, none is insulated from cultural contact, economic interconnectedness and the exchange of information, goods, capital and bodies.

The effects can be characterised in broad terms. Transnational and transgeographic flows of populations and cultural practices, information and knowledge, goods and capital are both supported by and supportive of





the emergence of new cultural and material conditions. These include the formation of:

- *New human subjects*: new social and cultural identities for children, youth and adults, spurred by engagement with and blending of local cultures with mass media, new social and economic practices and conditions
- *New skills and knowledges*: the rapid expansion, critique and transformation of human knowledge, with disciplinary and field knowledge, scientific knowledge, and knowledge of and about cultures expanding and changing through cultural contact, new social and economic 'problems', and the emergence and re-emergence of traditional belief and value systems in response to rapid change
- *New technologies*: the capital push for the discovery and invention, commercialisation and diffusion of new communications and information technologies, as well as ongoing industrial and technical modernisation
- *New life pathways*: the remaking of pathways from and through childhood, youth and adulthood, from community to school to work, from nation and region to other sites and back under the influence of changing community formations, changing family structures and volatile job markets.

The educational consequences of these changes are serious. In the last decade, most Western and Northern education systems have begun to shift their official policy rhetoric from industrial metaphors of job skills and knowledges to a typical focus on the perceived requirements of 'knowledge societies' and 'information economies', where increasing numbers of people work in service- and information-, rather than industrial- and primary resource-based work. This has meant a shift to focus on such educational goals as: educability and lifelong learning, communications and IT competence, critical thinking and group work, and an entrepreneurial engagement with service- and information-based capitalism.

A realistic appraisal is that systems are struggling with the changes. While they may speak of new economies and cultures, they continue to focus on fixing the elements of industrial schooling: adjusting high-stakes assessment systems,





regulating and managing curriculum and textbook content, and turning to business models of school and system governance. Far fewer systems are willing to undertake the major task of re-envisioning what the school might look like as a training and educating site for new human subjects; instead, they stick with bell systems, timetables, classroom and teaching structures that are very much products of the early to mid-twentieth century.

But this is not to diminish the very real challenges facing schools and teacher education. We can classify these in traditional educational terms:

- *Curriculum:* Is the actual substance of school knowledge and learning sufficiently current to prepare students for everyday intercultural exchanges, changing community cultures, economies and the ‘knowledge society’? Are the pressing issues of intercultural communication, local responses to corporate economic forces, civic and community participation, the development of sustainable communities and ecosystems being addressed?
- *Pedagogy:* Are the modes of instruction and models of teaching relevant to student bodies with very different, blended cultural resources, technological capacities and learning styles? What are the new cultural psychologies of learners and learning? Are we preparing teachers who can teach the new student identities and address these students’ new aspirations, cultural blendings and uncertain life pathways?
- *Assessment:* Are the ways that we test and evaluate students and systems indicative of the broad range of cultural and academic knowledge, skill and competence that they are developing? Are we assessing and testing the skills and knowledges needed for the past or the future?
- *Institutional structures:* Are the formal pathways our systems set out from—community, to school, to further education, work and life—relevant in changing economies and community cultures? Or are they pushing upstream against new forces of population movement, economic restructuring and job volatility? What kinds of new institutions and pathways might be needed?



Despite the appearance that globalisation entails a one-way flow of power, information and 'reforms' from West to East, North to South, communities, regions and countries in the South Pacific are not without resources and the position to make choices. A major hypothesis underlying the globalisation process is that it entails a 'McDonaldisation' process (Ritzer, 2004) whereby the impacts of American culture and lifestyle, consumption and ideology are inexorably spreading across the world, as multinational corporations spread their influence in search of new markets, new workers and new profits. Yet the powerful economic and information centres of the North and West struggle simply to dictate and determine the effects on local sites. Power never works this simply, as many colonial powers learned. Or consider, for example, the struggles of a central government in the Pacific to manage and expand educational provision in remote sites. No matter how much we attempt to dictate human uptake of policy, uses of resources or interpretation of legal requirements, the local uptakes are always fraught with idiosyncrasy, resistance and, indeed, unpredictable local adaptation.

Globalisation involves complex push–pull effects, where local communities adapt, shape, engage with, resist, hybridise and use new technologies, new flows, new resources in ways that cannot be fully determined by the sources of the flows. This is termed a 'glocalisation' effect (Burbules & Torres, 2000) in which local communities' uptake of central edicts is not wholly predictable or enforceable. Those Pacific countries whose educational jurisdictions are spread across different communities, ethnicities and geographical sites are aware of just how idiosyncratic local readings and uses of resources can be. In the case of educational policy and practice, we can take this 'glocalisation' as a means to adapt critically, reconstructing and reshaping those educational reforms that are promoted in the West. The process of 'Pacification' of educational reform can indeed be reinvented as a process of critical 'glocalisation', where the choices over which reforms to make, how they should be developed and adopted, and how they are blended with local needs, traditions and practices are determined not by the structural integrity of the reforms themselves, but by the agency of local educational leaders, policy-makers, researchers, teacher educators, principals and ultimately, teachers and students. With this in mind, let's turn to the case of teacher education.



The ‘crisis’ in teacher education

Historically, education systems act as a kind of social shock absorber. As rapid change washes over societies, economies and cultures, there is inevitably a tendency to turn to educational institutions as both causes and solutions. However fair this tendency might be, the changing character of youth in Pacific nations, noted above, is very much the product of new forms of media and consumption, contact with and engagement with global culture, and changed migration and tourism patterns that have accelerated exposure, population movement and shift. The signs are there in everything from video-gaming, changing sexual mores and eating habits, to changing attitudes towards religion, and shifting gender and intergenerational authority patterns. While such shifts are no doubt the products of powerful forces, in many countries and sites governments and parents see them as failings of schools and teachers. And inevitably, in political and media debate in the US, the UK, Australia and elsewhere the focus has shifted to both ‘teaching blaming’ and the tendency to look to teacher education as a source of the root problems.

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Whether or not such assessments are fair, teacher education has reached a crisis of legitimation in these countries. That is, loyalty to its cultural forms and current practices, its financing and funding, even its institutional location, are under serious questioning. This is in part a kind of ‘blaming’ in these systems as they face a host of major educational problems including: an aging teacher workforce, the challenges of new technologies and new curricular knowledges, deteriorating postwar physical plant, declining public funding for education, ever more culturally and linguistically diverse student bodies, increasing numbers of children ascertained as requiring specialised educational support for learning problems and, as if this were not enough, rapid shifts in childhood and youth culture under the influence of (multinational, corporate) media and popular culture. The debates have been acrimonious, to the extent that one key advisor to the Bush administration has argued that it is time to ‘burn down the faculties of education’ (Lyon, cited in Luke 2004/2006).

In these extreme conditions, policy-makers in the West cast about for various ‘fixes’—ranging from new approaches to curriculum (e.g. ‘outcomes-based’), new models of decentralised school governance (e.g. charter schools, state





funding of religious and private education), to the adoption of standardised, highly regulated and closely monitored approaches to teaching (e.g. the scripted approaches to phonics). The results have been ongoing debates over the following (Darling-Hammond & Bransford, 2004):

- *Teacher knowledge*: what kinds of ‘adaptive’ blends of content/field knowledge of disciplines (e.g. maths, science, language) are necessary and how do these stand in relation to pedagogic knowledge and practice?
- *Teacher competence*: how do we assess and evaluate teacher competence, at both the pre-service and in-service levels?
- *Teacher cultural background*: How adequately are teachers prepared to engage with student cultural and linguistic diversity, new and traditional styles of learning and ways of knowing within and across student populations?

The various policy responses in Australia and the US have, as noted, strongly focused on governmental and school system attempts to regulate and monitor teacher education. These include large-scale teacher testing in the United States, statements of competences and standards both in specific subject areas and in teaching more generally, and in various attempts towards national and regional accreditation through statutory bodies and boards. The effect has been to question the notion that a teacher certification from universities and training programmes of various reputes necessarily ‘counts’ as evidence of competence and employability. Further, in the UK, New Zealand and some US states, this has led to a kind of quasi-privatisation of teacher education, whereby non-traditional providers, including school districts, non-government educational institutions and others can submit their graduates for accreditation.

On the other hand, the responses of many teacher training institutions have varied from a ‘business as usual’ approach, to the development of alternative models (for examples, see various accounts in the journals *Teaching Education* and *Journal of Teaching Education*). But at the same time, there has been a marked disinvestment by many universities facing overall funding cutbacks in teacher education, reflecting the relatively low status of the enterprise in the hierarchies of university knowledge. The situation is exacerbated by the





demographic profiles of many teacher training institutions, which, like schools, are staffed by educators who will be leaving the profession in the next five to ten years. Given its status within the university—made more problematic by limited funding, an aging workforce and difficulties in recruitment of student cohorts—the fundamental structures of teacher education remain unchanged. Content courses, teaching methods courses, educational foundations and school-based practica remain core operations. To the frustration of many interested parties, a quantum paradigm shift seems too difficult.

Towards Pacific models of teacher education

Pacific teacher educators can do well to reconsider the importation of teacher education protocols, practices and technical models in this light. What these current conditions would require, more than ever, is the development of Indigenous approaches to teacher education—an educational narrative purpose made and ‘imagined’ for the purpose of local development in the face of globalisation (Smith, 1999; Luke, 2005). This is similar in principle to the models of Māori education developed at the University of Auckland by Graham and Linda Smith and advocated by Russell Bishop in the next chapter in this volume. Whether and how these might draw upon models from the North/West is an open question. There is little doubt that blending, hybridisation and redesigning will be in order. Borrowing and bartering, gifting and exchange are resilient characteristics of Pacific cultures. But ‘buying in’, purchasing and importing are risky, particularly from a paradigm of teacher education that even in its own ‘home’ appears to be at a crisis point. The blending of Indigenous and external models of teaching and teacher education should remain an open question. But my position is that there is a need to move past a closed, preordained assumption that the countries and systems of the Asia-Pacific should adopt models from the US, the UK, Australia and/or New Zealand. In what follows, I want to set the grounds for such reconsideration.

If we translate the questions about the school in globalised conditions to teacher education, a series of affiliated questions arises:





- Does the teacher education curriculum accommodate the cultural knowledge, new psychologies, motivation structures and approaches to learning of the ‘next generation’ of teachers?
- Do the basic modes of teaching have the capacity to respond to the kinds of Indigenous and ‘world kids’ that teachers will face in school?
- What kinds of adaptive professional approaches will teachers need to enable them to operate in the current system while at the same time engaging them in efforts to reform and change that system?
- How do we prepare them for a future educational system and curriculum that has yet to be realised?

There is a window of opportunity in current conditions to develop models of teacher education that encourage innovation and hybridisation of Western knowledges, rather than a replication of either now-traditional ‘chalk and talk’ didactic pedagogies or a model that chases, uncritically, progressive and constructivist learning principles. As I argued earlier, we need to begin from the realistic view that schooling and teaching as we know them are indeed Western practices, instrumental in the processes of modernising and industrialising Pacific cultures. They need not stay this way. This said, and given the very real need for engagement with new economies, corporate globalisation and changing cultures, a suitable blending of old and new, traditional and innovative is possible.

Such models would begin from knowledge and mastery of local cultures, traditional knowledges, their modes and genres of spoken, visual and written presentation. These then could be juxtaposed to the possibilities of new technologies, new written and aesthetic forms and digital modes of communication where possible. To do so would require of teachers a base understanding of community and home pedagogic practices, engagement with community elders, robust inter-generational relations—while at the same time a studied understanding of the new forces of globalisation, community and environment impacts, and social issues. Adding to this an engagement with the possibilities of digital technologies for the making of new art forms, new identities and new skills and knowledges, and a very different baseline





platform for teacher education emerges. It would be based on an axiom that *education involves moving teachers and students from the known to the new, from residual cultural traditions and practices to emergent and yet to be discovered ones, from the local to the global to generate 'glocal' blends.*

Hybrid ways of teaching need to be discovered as part of teacher education, not deployed or implemented by researchers. This would involve taking seriously the cultural resources of student teachers—both their community and traditional knowledges, and the emergent beliefs, values and practices they are developing in engagement with non-Indigenous technologies, media and global cultures. It would mean studying both traditional ritual and ceremony, Indigenous understandings of the spirit and environment, the now-traditional Western arts and sciences, and the risky worlds of new media, global cultures, consumption, work and leisure.

In this way it is possible to avoid the 'essentialisation' of Pacific cultures. By essentialisation, I refer to the assumption that there is a simple 'core' shared by each and every member of the community. The need here is to engage with the diverse communities across, say Sāmoa or Fiji, and the way that they are blending traditional values with those from historical and current contact. The focus on religion and spirituality, for example, advocated by Puamau (2005) as a central value for Pacific education is not a focus on Indigenous belief: but rather the blended and hybrid value systems that arose from the cultural contact of the Indigenous with colonialism. Again, this is not to make a point of judgment about them, as they have become deeply embedded in local cultures and practices. But they are already complex blends of practices from cultural contact and early forms of globalisation.

We could say the same about literacy. The history of literacy in the Pacific has its basis in the work of missionaries that began less than two centuries ago. Many of the distinctive elements of writing in the Pacific—in both vernacular and colonial languages—have become the blended use of traditional expressions and stylistic features of sermons, prayers, hymns and the Bible. The result is a very distinctive blend of literary expression, song and letter writing that is found only in the Pacific (Siegel, 1987). In this way, what are now strong community traditions of writing and reading in Tuvalu, Fiji and elsewhere are already artifacts of cultural contact and blending.





The educational issue, then, is not about *either* westernising *or* attempting to restore, retain or 'save' essential Indigenous ways of knowing, teaching and acting. It is about deliberately orchestrating a site for the blending and bringing together of traditions and practices. With this in mind, we can turn back to teacher education. To put it simply: to have student teachers do more Piaget, contemporary maths and science, some lesson planning and a dab of behaviour management, and then to throw them out into the field for practicum has its limits as a developmental programme.

We can ask what from among these components should be shaped, how and in which ways. They range from historically core elements of Western teacher education, to new elements that derive from globalisation, to very distinctive elements of Pacific education. What they would avoid is a 'token' approach to Indigenous or local culture—where students do a Western programme with an added course or module on, say, Ni-Vanuatu culture. It asks for a more integrated approach. This might be difficult for teacher education institutions with limited resources in smaller and outer island states, for those that are either still grappling to adopt standard Western models, and for those where those standard Western models are so entrenched through longstanding syllabus requirements, ideas held by senior staff and the requirements of funding bodies as to appear immobile and unable to change. In this regard, the older teacher education institutions in the Pacific face similar challenges to those of the West. But the key elements of what I am proposing here are all present and alive within communities. A uniquely Pacific, blended and forward looking approach to teacher education would begin from a recognition of and analysis of the complexity of cultures, economies and societies in contact. It would include:

- *Redesigning knowledge:* to include field and discipline knowledge content that blends traditional and Western, modern and postmodern, global and local knowledge
- *Redesigning teaching:* to bring together and focus on a repertoire of teacher approaches, from traditional master-based, direct instruction models, to indirect, constructivist and problem-based models, from secular to non-secular models, with teachers encouraged to blend these in effective ways





- *Redesigning school–community relations:* to build a model of field practice that is strongly situated locally, with students engaging in community life, community service and intergenerational relations
- *Redesigning technologies:* to build a model of technology that blends traditional forms of expression, ways of knowing with the possibilities of new on-line digital arts, blogs, websites and imagery
- *Redesigning intercultural exchange:* to share curricular resources, student work and teacher innovations across Pacific nations in ways that create larger, intercultural communities that are not dominated by Western educational centres.

Finding strengths and opportunities in current conditions

The island nations of the Pacific have always changed in step with a different historical clock from other regions of the world. We could argue that these same islands have resisted the rapid change, and that their size, location and scale have kept them off the maps and radar screens of larger geopolitical and economic powers. And we could argue that the pace of change has always been buffered by the resilience and power of island cultures and communities. All of these are tenable positions.

But the signs of the mixed and complex impacts of globalisation are undeniably in evidence. Youth, the very core focus of any educational system, are rapidly being influenced by consumer culture, by mass media, by new technologies. The results are shifting value and belief systems, evidenced in changing forms of identity, dress and appearance, cultural styles, inter- and intrafamilial relationships. The ease of migration and cultural contact has led to an accelerated ‘brain drain’ of young people away from their homelands, in search of employment, cultural engagement and other, non-traditional, lives and pathways. As Puamau (2005) has argued, this is not leading to a demise of religion and tradition but, in many regions internationally, there is a marked return to religious and traditional values as a way of responding to radical and unprecedented change.





Pacific futures in education could begin from teachers, their identities, values and practices, and the core work they do with students in classrooms. This will require something akin to rebuilding the boat while it is at sea. On the one hand, the task of basic infrastructure and capacity building will have to continue, supported by NGOs and aid funding. Schools need to be built, teachers need to be put into the field, principals selected and trained, curriculum needs to be set, textbooks selected, and students need to be engaged, taught and evaluated. These are the hard realities that senior educational planners and policy-makers face in building and sustaining, funding and expanding systems. The everyday tactical and logistical difficulties are not to be underestimated.

As elsewhere, there is a pressing need for the development of distinctive local and Indigenous approaches and solutions to these and other educational problems. In the area of teacher education, many 'shells' as yet underdeveloped in the West may be used as spaces and places for innovative, experimental and local approaches. Information technology and online teacher education have real potential to be used not as a default to residential, face-to-face teacher education, but as a medium that is still in development, one that has not been fully explored or developed in postindustrial economies. Further, the small-cohort teacher education undertaken in sites like the Cook Islands—a return to a close apprenticeship model—might provide generative alternatives to mass, larger scale university-based training. This large-scale teacher education is struggling in the urban centres of Australia, New Zealand and North America. Finally, the pooling and coordination of resources across nations—despite their political autonomy, cultural and historical differences—offers possibilities of regional alliances, sharings and blendings of local approaches. If globalisation is about the emergence of networked, intercultural societies, it is time that a Pacific network is brokered, and teacher education is a logical and timely place for the work to begin.

In each case—using technology to bridge distance, using small scale to localise, and using scarcity of resources to build intercultural and interprofessional bridges—the ostensible disadvantages of scale and distance can be turned into ways of inventing new forms of teacher education yet to be realised in the countries of the North and West. The shapes and contours of these models are an open issue. The replication of approaches from the West—teacher





testing, scripted pedagogy, professional standards and the privatisation of teacher education—may not be the most pressing tasks. In fact, their uniform importation would stifle local innovation needed for more sustainable and effective systems.

I write this as an outsider, as an Australian teacher educator trained in North America, who has worked in various cultural contexts—Indigenous and non-Indigenous, in Canada, Australia and Singapore. I cannot name or set an agenda for these places and peoples. But I speak here from whatever wisdom accrues from having researched and taught in those systems. My message is quite simple: *Do not simply do as we do or have done.* To my colleagues in the teacher education and teaching community in the nations of the Pacific, I submit that the challenges of blending, adopting, choosing how these education systems can and should be shaped lie with you. In one of those ironies of globalisation, you now have the technological tools, the local expertise and the scope and purview of international developments, and the emergent sense of shared problems, approaches and community to set a firm ground for local and regional answers. These answers will be found in careful and unique blends of old and new, of Indigenous, colonial and ‘globalised’ knowledge and approaches. The task is and should be in your hands.

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Lessons from *Te Kōtahitanga* for teacher education in the Pacific

Russell Bishop

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Abstract

‘Te Kōtahitanga: Improving the Educational Achievement of Māori students in Mainstream Schools’ is a funded professional development and research project underway in New Zealand. The approach has brought to the fore six challenges from which important lessons for the teaching and learning of minoritised youth can be derived. These challenges include: the hegemony of the status quo, the primacy of teachers’ positioning, the need for evidence, the role of power in knowledge construction, the disconnect between pre-service and in-service education, and the fundamental importance of research in the areas of teaching and teacher education. The storying and re-storying of these issues amid a ‘pedagogy of relations’ leads to a powerful form of accountability, something that countries, leaders, teachers, professors and families seek.





Te Kōtabitanga: Improving the Educational Achievement of Māori students in Mainstream Classrooms (Bishop & Tiakiwai, 2003), is a *kaupapa* Māori research and professional development project that aims to improve the educational achievement of Māori students in mainstream classrooms. While this project addresses the educational achievement of Māori students in the context of New Zealand, there are a number of messages from our experiences of working with mainstream teachers and teacher educators that might well be pertinent to Pacific schools in the context of the Pacific.

The major challenge facing education in New Zealand today is that the status quo is one of ongoing social, economic and political disparities, primarily between the descendants of the British colonisers (*Pakeha*) and the Indigenous Māori people (*Tangata whenua*). Māori have higher levels of unemployment, and they are more likely to be employed in low paying employment and to have much higher levels of incarceration, illness and poverty than do the rest of the population. They are also, generally, under-represented in positive social and economic indicators. These disparities are also reflected at all levels of the education system. While I do not wish to generalise, my understanding is that the New Zealand situation is not unlike other situations elsewhere around the world.

In comparison to majority culture students (in New Zealand these students are primarily of European descent) the overall academic achievement level of Māori students are low; their rate of suspension from school is three times higher; they are over-represented in special education programmes; they enrol in pre-school programmes in lower proportions than other groups; they tend to be over-represented in low stream education classes; they are more likely than other students to be found in vocational curriculum streams; and they leave school earlier with fewer formal qualifications and enrol in tertiary education in lower proportions.

Despite the choice provided by Māori-medium education in New Zealand, and decades of educational reforms and policies flying under the banners of ‘multiculturalism’ and ‘biculturalism’ that have sought to address these problems, for the 90% of Māori students who attend mainstream schools, there has been little if any shift in these disparities since they were first statistically identified over forty years ago.





Six challenges for practice and practitioners

This problematic situation raises a number of challenges for teachers and teacher educators both in New Zealand and overseas.

Challenge 1

The status quo is one where ongoing educational disparities are ethnically based, and that has been the situation for some time.

The major challenge that faces educators today is that disparities of outcomes within our education system continue. This is seen in the consistent over-representation of Māori children and those of other minoritised groups in negative education indicators and their under-representation in the positive ones, as was detailed above. In terms of qualifications, Māori students in mainstream schools are not achieving at the same levels as other students, and this situation has remained constant for some time. For example, in 1993, 4% of Māori gained an A or a B Bursary and 33% of Māori left school without qualifications. Over the next decade, little changed, despite numerous efforts made by educators: in 2002, 4% of Māori gained an A or a B Bursary and 35% of Māori left school without qualifications.

Similarly, in 1998, 74.1% of candidates gained university entrance, of whom 6.1% (1247) were Māori. Of the 87.2% of candidates who gained university entrance in 2002, 6.3% (1511) were Māori. That is, there was an absolute increase in numbers, but a relative decline. Exacerbating this situation was that from 1994 to 2003, retention rates for Māori boys to age 16 fell by 12.4% and those for Māori girls by 7.1%. For the same period, retention rates for non-Māori boys fell by 0.7%, whereas the rate for non-Māori girls increased by 1.4%. In addition to these statistics of disparity over time, the figures also show that Māori children, while making up only 21% of the school population, are referred to specialist services for behaviour problems at far higher rates than other students, and make up 47% nationally (this figure is far higher in some regions) of those suspended from school.

The fact that these problems are so stubbornly persistent suggests two major implications about their nature. The first is that the ethnic basis of educational





disparities has become entrenched as the status quo in New Zealand education, despite many protestations to the contrary, and this has been the case for over 40 years. The second is that despite the best intentions of educators from schools, colleges of education and policy agencies, we seem currently to have no means of systematically addressing these disparities.

The question therefore arises: how, in the face of these long-standing and seemingly immutable disparities, are teacher educators going to assist and educate student teachers to be able to produce equitable outcomes for children of different ethnic, racial, cultural, class and language groups when they become practising teachers? The first thing they need to do, I maintain, is to examine their own discursive positioning and those of their students and the impact that this might be having on student achievement. By discursive positioning, I mean how teachers construe the complex historical phenomena experienced by Māori youth and how they stand as educators in the situation. In other words, which sets of ideas and actions, that is discourses, do educators draw upon to explain their experiences?

Challenge 2

Teacher positioning

All educators hold a variety of discursive positions on the challenge posed by minoritised students. In Bishop et al. (2003) we found that teachers tend to draw upon three major discourses when explaining their experiences with the education of Māori students, namely the child and their home, school structures and relationships. The first two tend to locate the problem outside of the classroom and tend to blame the child and/or their home or the school systems and structures for the seemingly immutable nature of the ongoing disparities. The outcome of teachers' theorising from within these discourses is that change is seen to be beyond the power of the teacher to act or to produce an effect, that is, to have 'agency' (freedom to act).

In contrast, the discursive position of relationships tends to promote the agency of the teacher in that it acknowledges that it is ongoing power imbalances within classrooms that create educational disparities, and power





imbalances can be changed through changes in pedagogy. Such a position is agentic, as in allowing the teacher the possibility of being a change agent. This in turn allows teachers the opportunity to examine how they themselves might, through their discursive positioning, be participating in the systematic marginalisation of Māori students in their own classrooms.

To Māori theorists (Bishop, 1996; Smith, 1997) it is clear that unless teachers engage in such consideration of how dominance manifests itself in the lives of Māori students (and their *whānau*), how the dominant culture maintains control over the various aspects of education, and the part they themselves might play in perpetuating this pattern of domination, albeit unwittingly, they will not understand how they and the way they relate to and interact with Māori students may well affect learning. However, an appreciation of relational dynamics, without an analysis of power balances, can promote professional development that promotes ways of ‘relating to’ and ‘connecting with’ students of other cultures without there being a means whereby teachers can understand, internalise and work towards changing the power imbalances of which they are a part. In particular, teachers need an opportunity to challenge those power imbalances that are manifested as cultural deficit theorising in the classroom, which, in turn, support the retention of traditional classroom interaction patterns that perpetuate marginalisation.

To this end, Valencia and Solórzano (1997) traced the origins of deficit thinking, including various manifestations such as intelligence testing, constructs of ‘at-riskness’ and ‘blaming the victim’ (see also McLaren, 2003). More recently, in Shields, Bishop and Mazawi (2005) we used our examination of the experiences of American Navajo, Israeli Bedouin and New Zealand Māori children’s schooling to show the ways in which educators and policy makers continue to pathologise the lived experiences of children. In general, we detailed the common practice of attributing school failure to individuals because of their affiliation with a minoritised group within society, by a process termed pathologising, which according to our exposition is:

a process where perceived structural-functional, cultural, or epistemological deviation from an assumed normal state is ascribed to another group as a product of power relationships, whereby the less





powerful group is deemed to be abnormal in some way. Pathologizing is a mode of colonization used to govern, regulate, manage, marginalize, or minoritize primarily through hegemonic discourses. (Shields, Bishop & Mazawi, 2005: 120)

Pathologising the lived experiences of children is most often seen in deficit thinking and practices, a form of power that, as Foucault (1980) explains, works on and through individuals as they take up positions offered to them in discourse and as they become objects of discourse, in that discourses provide each of us with a self-narrative that we use to talk and think about our positioning within society. We construct meaning out of our experiences in an interactive social process that locates us within sense-making frameworks that are discourses, or languages in action. Struggles over the representation of what constitutes appropriate knowledges (struggles that are common to colonised peoples) are struggles over whose meaning or sense will prevail. Meaning does not lie in images as such, nor does it rest entirely with those who interpret what they see; 'rather it emerges in the dialogue between those who do the interpreting and the images they perceive' (Ryan, 1999) and those who have the power to determine the knowledge that is most legitimate. Thus, those who are positioned within the dominant discourse have recourse to a means of framing the ways in which 'subordinate groups live and respond to their own cultural system and lived experiences' (McLaren, 2003) rather than referring to the sense-making of those 'othered'. This represents a challenge for educational reformers, teacher educators and teachers alike in that, as Bruner (1996) identified, it is not just a matter of intervening in part of the system; what is necessary is that we challenge whole discourses and move ourselves beyond our current positionings to alternative discourses that offer educators an opportunity to act as change agents.

The main challenge this understanding poses for teachers and teacher educators is the increasing irrelevance of deficit positioning as a theoretical space from which to develop teaching practice. Yet, in a frequency count of unit ideas commonly used in explaining their experiences with Māori students, a group of teachers (Bishop et al., 2003) drew most commonly upon deficit discourses to explain the educational disparities facing Māori students, with consequent feelings of anger and frustration about their lack of agency.





In *Te Kōtahitanga*, we have identified that when teachers locate themselves in these deficit positions, and these are the most common, they blame others for educational disparities, they exhibit feelings of helplessness, and they reject their personal and professional responsibilities and agency. In contrast, when teachers actively reject deficit and blaming explanations, they accept personal and professional responsibility for their part in the learning relationships, they are clear that they have agency in that they are powerful agents of change, they know how and what to do in their classrooms to bring about change and they report being reinvigorated as teachers. Specifically problematic for education in general, and needing to be addressed by schools and teacher educators alike, is that the majority of teachers position themselves within deficit discourses, thus limiting their agency and, hence, their students' achievement.

Identifying discursive positioning involves teacher education students, staff and teachers engaging in ongoing opportunities to reflect critically upon evidence of the impact of the positions they hold on student learning. Such questions as 'How do we provide our students/teachers with these opportunities?' are important. Another implication of this understanding is that this reflection will necessarily involve those outside of the current reference groups, because to continue to talk to a small group of people tends to reinforce the limited range of discourses open to student teachers. Because other discourses are needed, it is vital to widen the range of discourses open to student teachers.

Ryan (1999) identifies a number of strategies: challenging racist discourses: critically analysing mass media and contemporary and historical curriculum resources; fostering cultural identities and community relations; and valuing different languages, knowledges and alternative discourses. We have used one effective means of employing this latter strategy in *Te Kōtahitanga* (Bishop et al., 2003). In this case, narratives of the experiences (Connelly & Clandinin, 1990) of a number of Māori students have been used at the commencement of a professional development programme with teachers and school leaders, to challenge these educators to reflect upon their own positionings vis-à-vis the lived realities of these students and to examine the discourses within which they and the students position themselves.





The major finding of this aspect of *Te Kōtabitanga* is that education professionals who position themselves within deficit discourses that pathologise the lived experiences of minoritised students are actually disempowering themselves from achieving the very goals that they themselves wish to achieve in terms of their students' academic achievement. Teacher educators, teachers and student teachers need to be supported and to support one another to accept the primacy of their agency as educational professionals and the responsibility for their actions that such a position entails. On the other hand, not doing so creates problems for themselves and the students they wish to teach. In order to bring about change in student outcomes, teacher educators should create contexts for learning where the plague of blame is replaced with a culture of agency. Once this has been achieved, teachers are then in an appropriate space to learn how to develop and change their practice through the use of a wide range of evidence, and to take responsibility for the necessary changes to their teaching practice in response to ongoing formative assessment of student achievement. For example, student teachers will then be able to learn how to set and measure achievement goals for minoritised students and what to do with the information if and when they get it. This latter expectation, of course, poses the issue of how pre-service and in-service teachers are going to undertake this activity.

Challenge 3

The call for evidence

Among educators there is an increasing demand that in relation to student learning, teachers understand how to engage in critical reflection that is evidence-based rather than assumption-based. That is, there is an expectation that evidence will inform educators' problem-solving in a manner that enables them to change their practice in response to student learning.

For teacher educators, the implication of this position is that they need to ascertain if they and their students are able to use data to identify how minoritised students' participation and learning are improving. Such data include students' experiences of being minoritised, student participation, absenteeism, suspensions, on-task engagement and student achievement.





These data can then be used in a formative manner, so that teachers can make appropriate changes to their practice, in response to students' schooling experiences and progress with respect to learning.

In their recent research on developing and sustaining a programme for the improvement of the teaching of reading to 5 and 6 year olds, Timperley, Phillips and Wiseman (2003) found that when classroom teachers used achievement information to inform their teaching practice, this process allowed them to monitor constantly the effectiveness of that practice. When necessary, teachers were then able to adjust their teaching methods to ensure that the learning needs of the child were being addressed. In this way, by using both formative and summative assessment to guide the single objective—improving Māori children's achievement—teachers received timely and regular information on the effect of their efforts, commenting that:

successful actions are reinforcing and likely to be repeated . . . practices that are new and unfamiliar will be accepted and retained when they are perceived as increasing one's competence and effectiveness. (ibid.: 130)

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In such an approach, one pedagogic style cannot be preferred over another, because achievement is the sole criterion for the determination of teaching method. In the Timperley, Phillips and Wiseman study, the data were used to prompt change in teaching practice where it was found that a particular teaching method was not working for a *specific* child. Thus it became possible for 'the main measure of the effectiveness of professional development [to be] the extent to which it results in improved student learning and achievement' (ibid.: 131).

Standardised tests were used in this case and can provide schools with data that are critical to sustaining and maximising the benefit of the practice, albeit where there is a degree of match between what is being taught and what is being tested. The tests potentially measure children's collective progress and thus the efficacy of pedagogy, the knowledge and skill gaps to which teachers must attend, and the areas of strength exhibited by children. By way of caution, however, Goldberg and Morrison (2002) warn that these potential





benefits do ‘not come automatically’ and that ‘harmful effects of the tests can offset them, if these are not managed appropriately’. They warn that teachers must understand the statistical concepts necessary to interpret test results, must be able to interpret results within the context of other data, and must be working in an environment in which such results are taken seriously. They argue that the judicious use of standardised testing is more likely to occur when there exists a strong professional community that examines data with a good mix of curiosity and scepticism.

For this reason, it is suggested that such activities are best not undertaken in isolation. Timperley and co-authors (2003) also found that schools that were making a difference to children’s achievement held regular meetings to focus on teaching strategies for children whose progress was not at the expected rate. These meetings were held with a sense of urgency and were supported by senior teachers working with other teachers in their classrooms to assist them in developing new strategies for these children. School-wide commitment to the urgency and centrality of structured and focused meetings of the professional learning community was also found to be essential.

The Timperley, Phillips and Wiseman study (2003) identified that when teachers were organised into groups and worked together as a professional learning community, with regular meetings where they considered the evidence of student progress and achievement so as to inform their collective progress, they were able to update their professional knowledge and skills within the context of an organised, school-wide system for improving teaching practices. In addition, teachers’ efforts, individually and collectively, ‘are focused on the goal of improving student learning and achievement and making the school as a whole become a high-performing organization’ (ibid.: 132).

Clearly, then, the implication for teacher educators is that they need to be creating contexts for learning where their students are able to participate in professional learning communities in which student evidence is the focus of problem-solving conversations among their members. Through this approach, student teachers will learn and practise what they know in order to set, measure and re-set achievement goals for minoritised students. Furthermore, they will learn what to do with the information when they get it.





Challenge 4

Realisations about learning

It is increasingly being realised that learning involves constructing knowledge individually and socially rather than receiving it from others. There is also an increasing realisation that knowledge is situational and not gender or culture free: it is always created and promoted for a specific defined purpose and often these purposes promote the language, culture and values of those in power.

Teachers retain power and control over what knowledge is legitimate in their classrooms by constructing what Australian educationalist Robert Young terms the traditional classroom as a learning context for children. Young states:

The [traditional] method [classroom] is one in which teachers objectify learners and reify knowledge, drawing on a body of objectifying knowledge and pedagogy constructed by the behavioural sciences for the former and empiricist and related understandings of knowledge for the latter. (1991: 78)

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To Young, in the traditional classroom teachers see their function ‘as to “cover” the set curriculum, to achieve sufficient “control” to make students do this, and to ensure that students achieve a sufficient level of “mastery” of the set curriculum as revealed by evaluation’ (ibid.: 79). The learning context these teachers create aims to promote these outcomes. In these classrooms it is teachers who are ‘active’ and who do most of the ‘official’ talk (classroom language). Technical mastery of this language and the language of the curriculum (which is generally one and the same thing) are prerequisites for pupil participation with the official ‘knowledge’ of the classroom.

The learning context that is created in traditional classrooms is such that there is a distinct power difference between teacher and learner, which, as Smith suggests, may be reinforced ideologically and spatially. Ideologically, the teacher is seen as the ‘fount of all knowledge’; the students, the *tabula rasa* in Locke’s terms, the empty slate (1997: 178). In this situation, the





teacher is the 'neutral' and objective arbiter and transmitter of knowledge. The transmitted knowledge, though, is selected by the teacher, guided by curriculum documents and possibly texts that are created from within and by the dominant discourse; in colonial and neocolonial contexts, from outside the experiences and interests of the very people it purports to educate. Far from being neutral, these documents actively reproduce the cultural and social hegemony of the dominant groups at the expense of marginalised groups. The spatial manifestation of difference can be seen in 'the furniture arrangements within the classroom, in the organisation of staff meetings, and by holding assemblies with teachers sitting on the stage and so forth' (ibid.: 179). Children who are unable or who do not want to participate in this pattern are marginalised, and they fail. Teachers will then explain the children's lack of participation in terms of pupil inabilities, disabilities, dysfunctions or deficiencies, rather than considering that it may well be the very structure of the classroom that mitigates against the creation of a relationship that will promote satisfactory participation by students.

In contrast, what Young (1991) terms a discursive classroom is one where new images and their constituent metaphors are able to be present to inform and guide the development of educational principles and pedagogies in order to help create power-sharing relationships and classroom interaction patterns within which young Māori and other minoritised peoples can successfully participate and engage in learning.

Discursive classrooms that are created by teachers who are working within *kaupapa* Māori reform projects, such as *Te Kōtahitanga*, suggest new approaches to interpersonal and group interactions that have the potential to move Aotearoa/New Zealand educational experiences for many children of diverse cultural backgrounds from the negative to the positive. *Te Kōtahitanga* practices suggest that where the images and the metaphors we use to express these images are holistic and interactional, and focus on power-sharing relationships, the resultant classroom practices and educational experiences for children of the non-dominant group will be entirely different.

In teaching and teacher education, there is a need for new metaphors that are holistic and flexible, that can be determined by or understood within the





cultural contexts that have meaning in the lives of the many young people of diverse backgrounds who attend modern schools wherever they may be situated in the world. Teaching and learning strategies that flow from these metaphors need to be flexible and to allow primacy to the diverse voices of young people. In such a pedagogy, the participants in the learning interaction become involved in the process of collaboration, in the process of mutual story-telling and re-storying (Connelly & Clandinin, 1990) so that a relationship can emerge in which *both* stories are heard, or indeed a process where a new story is created by all the participants. Such a pedagogy addresses Māori people's concerns about current traditional pedagogic practices being fundamentally monocultural and epistemologically racist. This new pedagogy recognises that *all* people who are involved in the learning and teaching process are participants who have meaningful experiences, valid concerns and legitimate questions.

For teaching and teacher education, this understanding implies the increasing realisation that teachers have the agency to construct contexts wherein students are able to bring their cultural experiences to the learning conversation, despite the teacher's not knowing about these experiences and ways of making sense of the world. At the same time, teacher educators need to create learning contexts where their student teachers can experience such relationships and interactions.

Challenge 5

Relationship between pre-service and in-service education

There is an increasing demand from various sectors of the profession for greater relevance across all phases: pre-service education and in-service education, professional development, teaching practice and research. The present lack of this is underlined by international research that identifies little if any linkage between pre-service teacher education and in-service practice, as well as by the perceived hierarchies within the education sector (Cochran-Smith & Zeichner, 2005).

From our experiences in *Te Kōtahitanga*, an added problem is that teacher educators, teacher support staff, school teachers and educational researchers





tend to suggest to us that what they are doing is sufficient, necessary and adequate, in contrast to the functioning of those people in every other sector. In other words, what is happening in their patch is fine; it is all those other people who are not doing a good enough job. Prochnow and Kearney (2002) made similar findings in a study they conducted about the effect of suspensions on student learning. They found that all the groups of people involved with the students tended to blame others for the problems the students faced and were less likely to implicate themselves in the problem identification process.

To make matters worse, these notions are supported by the process that teacher educators have devised to review their programmes, that is, by peer review. These reviews do not usually include their client groups, of if they do, it is in a prescribed manner, thus limiting the type of critique that would be useful in reforming teacher education programmes so that their graduates would be able to address the learning needs of minoritised peoples.

Other problems about teacher education voiced by those in other sectors include the increasing concern about the frailty of the 'silo' model for preparing pre-service teachers; and the continuing barrage of criticism of tertiary teacher education providers, from their graduates, their profession, the public and the media, though the formal review process allows no space for their views. A means of addressing these criticisms is needed urgently.

One example of the problematic response to criticism is found in a recent survey of teacher preparedness conducted by the Education Review Office (ERO, 2004). When it appeared, teacher educators and researchers alike were critical of the report, which spoke harshly of the preparedness of beginning secondary and primary teachers. Critics focused on the process whereby this finding was attained, rather than the finding itself, or at least the problems that the survey was indicating could be present. It is of concern that this reaction did not re-energise the debate but rather, killed the conversation, notwithstanding the numbers of teachers and schools voicing concern.

Yet recent observations of 360 teachers in *Te Kōtahitanga*, 60% of whom had been to teacher education institutions in the previous 5 years, showed that while they claimed to *want* to teach in ways they had learnt while at their





college of education, they were in fact teaching in a very traditional manner in their first year of teaching. When surveyed, they stated that they were keen to implement a wide and effective range of interaction types, namely to engage their students actively in the lessons, use the prior knowledge of students, use group learning processes, provide academic feedback, involve students in planning lessons, demonstrate their high expectations, stimulate critical questioning, recognise the culture of students and so on. However, detailed, measured observations of their classrooms showed that 86% of their interactions were of a traditional nature where they were engaged in the transmission of pre-determined knowledge, monitoring to see if this knowledge had been passed on and giving behavioural feedback in order to control the class. Only 14% of their classroom interactions allowed them an opportunity to create learning relationships to which they initially aspired. In short, despite their aspirations to the contrary, the dominant classroom interaction remained active teacher and passive students. This might signal the pervasiveness of transmission education, in which case we could blame the schools and their insistence on transmitting a pre-set curriculum. However, it might also indicate a lack of student preparedness and a reliance upon the school for practical training, in which case teacher educators could well take notice of the survey and *Te Kōtahitanga* results, as a warning that their graduates may be facing problems in classroom implementation of interactive approaches. In other words, these findings might signal the need for pre-service teachers to integrate the theory and practice of teaching and learning (using evidence of behaviour as teachers and student achievement for formative purposes) in a systematic manner so that they can practise what they learn.

One way this might happen is for pre-service teachers to receive objective analysis and feedback about their classroom interactions in an ongoing manner upon which they reflect critically in a collaborative, problem-solving setting. This means that pre-service teachers will need to learn to use evidence of student participation and achievement to inform their practice, (to change classroom interaction patterns for instance) and the relationship between teacher education institutions and schools will need to change dramatically.





Challenge 6

The challenge of research

The recent Performance Based Research Fund (PBRF) report (Alcorn et al., 2004) states that 75% of staff involved in teaching degree-level courses in education are not involved in research. Further, the area with the lowest quality of research and the lowest assessed research performance is teacher education. Therefore, if change is necessary to address disparities, and research is our most common way of informing and promoting change through the systematic production of evidence to inform our practice, and if teacher educators are not involved in research, what mechanism are they using to inform their practice? This may mean that despite their avowed aspirations to address what Fullan (2005) terms the moral dimension of education (that is, the reduction of disparities) teacher educators may not have a means of addressing the status quo that is maintaining the very disparities they say they want to reduce.

Conclusion

This chapter has suggested that reducing the seemingly immutable educational disparities in the education system in Aotearoa/New Zealand is in fact possible and the answer lies in a critical examination of the discourses within which teachers position themselves. Commonly—and ironically—discourses that promote deficit notions (which in turn pathologise the lived experiences of Māori students) and the schooling systems limit the agency of teachers to make the difference for their students that is the goal they aspire to. Positioning within change-agent discourses, on the other hand, allows teachers to take responsibility for their students' learning, to reflect upon evidence of this learning so as to revise their teaching approaches and to enjoy teaching.

When teachers are (re)positioned within relational discourses, and promote what Sidorkin (2002) calls a 'pedagogy of relations', teachers are able to address power imbalances within their classrooms, within their schools and between the various sectors of education that are currently critical of each other. In addition, research becomes part of the everyday lives of teachers and proves





its usefulness in both formative and summative manners. In the midst of complex situations and discourses formed around the nexus of relationship, powerful accountability will arise.

Above all, this chapter suggests that in terms of student achievement, the classroom should be a place where young people's sense-making processes (culture with a small 'c') are incorporated and enhanced, where the existing knowledges of young people are seen as 'acceptable' and 'official', in such a way that their stories provide the learning base whence they can branch out into new fields of knowledge. In this process, the teacher interacts with students in such a way (storying and re-storying) that new knowledge is co-created. Such a classroom will generate totally different interaction patterns and educational outcomes from a classroom where knowledge is seen as simply something that the teacher makes sense of and then passes onto students.

This chapter was adapted from a keynote address, Messages from *Te Kōtahitanga* for Teacher Education, presented at the PRIDE Workshop held at the National University of Sāmoa, Apia, Sāmoa, 28 November – 2 December 2005.

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4

Values education in Pacific teacher education programmes

Roy Obed, Kalala Unu, Evotia Tofuola and Tagataese Tupu Tuia

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Our group recognises that values and value systems are the pillars that support every individual, community and organisation. They are the foundation for every nation's social, cultural, economic and even philosophic fabric and structure, sustaining and maintaining its coherence in time. We do also recognise, however, that values and value systems vary from person to person, from community to community and from organisation to organisation.

We believe that values are based on how people perceive, and thus conceptualise, the world around them. But there are universal values that everyone anywhere adopts, which perpetuate peace, harmony, co-existence and the sustenance of life. Regardless of geography, race or religion, these universal values are promoted to ensure that at the very least, people endeavour to live in harmony and accept each other as people of the earth, with a common interest in and concern for human well-being.

In all Pacific Islands nations, there are distinctive traditional values that make each people and each country distinct, if not unique, despite the number of commonalities they share. These diverse cultures and ethnic backgrounds are demonstrated in the ways people behave and relate to each other and in the





ways they respond to the island world around them. Traditional values make us what we are in contrast to other outside influencing forces. Thus, this distinction between Western dynamic values and Pacific traditional values ought to be negotiated, or at the very least discussed, so that one does not override the other. Both sets of values are inescapable aspects of the cultural environments and influence all Pacific peoples, and in any discussion, neither should be neglected.

Our chapter discusses the rationale for the inclusion of values in teacher education in the Pacific. We will raise the importance of identity and origin. Relationships among people and relationships between Western values and those values common among Pacific peoples will be considered. We will pay attention to how our education institutions can better incorporate Western values by blending, adopting and adapting to ensure that these Western influencing forces do not compromise our distinctiveness. We appreciate that this may run counter to the conventional view that has been associated with foreign aid, with its patronising assumption that education is a good way 'to civilise backward people and to rescue them from the chains of ignorance and superstition' that have constrained them for centuries. In the postcolonial era, many education policies seem to maintain this paradox. But since shortly before the turn of this twenty-first century, an increasing number of Indigenous educators have engaged in rethinking the content and processes of education. They have established that the very essence of a culture must be included in the various curricula, for this cultural essence can shape and mould young people and enable them to recapture their rightful sense of themselves in the world. If we sit back and do nothing, then it is but a short space of time left before all is engulfed by Western value systems.

Values in Pacific traditional cultures

We argue that as in other cultures, most value systems in Pacific Islands countries are connected to and based upon four realms. The weightings given to these four realms and the connectedness among them form the basis for people's behaviour, relationship patterns and beliefs. The four realms are:





- spirituality
- relationship/connection
- personal development
- philosophy.

The distinctive differences relate to the specificities of features of these realms, the different emphases placed on them and the ways in which people relate to them and are shaped by them. In the context of our region, the ‘content’ of these realms and the extent to which they are interrelated and interwoven form the very existence and fabric of Pacific Islands cultures. The realms create dependence on each other and interdependence between the material and spiritual worlds. Even before the introduction of the Christian Gospel that further emphasised the reasoning power of a living God, these values were uppermost in Pacific cultures.

We present a brief survey of these realms to explain how Pacific people relate to them and how, by adherence to them, they have been able to maintain cohesive, sustainable communities through conflicts such as natural disasters and tribal warfare.

The spiritual realm

Pacific Islanders value the relationship they have with their natural environment, which in many respects is not seen as separate from the spiritual realm. Their activities are conditioned by weather and seasons. There is a strong belief in a higher authority whose power controls all other spirits. There is a strong connection between the material/physical world and the supernatural. There is, for instance, a belief that if the spirits are happy with the people’s actions and activities, they will in return give a good harvest. When Western missionaries arrived, they found that most communities had a spiritual connection with the spiritual world. So when the Christian gospel was introduced, its bearers found a system in place that bore enough resemblance to its own underpinnings to enable Christianity to take ground without much resistance.





The realm of relationships and connectivity

Pacific Islands communities have always been closely woven entities, even during the period prior to European contact and influence, and they remain so. Clearly defined roles and expectations for every member of every community ensured that the community remained intact, and sustained it. Even with the impact of modernisation and Western influence, Pacific people still carry with them these prescribed social roles and relationships that are common to their respective communities. They are able to blend them with modern Western expectations, to perpetuate lifestyles that are common and distinctive to Pacific Islands communities.

In addition to these strong human relationships, there is a close relationship, in fact an intimate relationship, between Pacific peoples and their environments. The land, sea, water, rocks—everything that makes up and surrounds an island—are significant to their survival and to perpetuating the existence of the group.

The relationship between the physical and spiritual worlds is also a very strong one. People draw meaning from the interaction between the physical and the abstract spiritual worlds. Through these connections, people are free to share whatever few resources they have. Even where resources like land may be seen to be individually ‘owned’, landowners have an obligation to ensure that their relatives have access to that land for the purposes of gardening and pasture. Traditionally, having fair access to a variety of natural resources facilitated reciprocal enterprise development. This enabled people to have access to resources they did not immediately have at hand. Significantly, value was placed more on the act of sharing, not necessarily on the amount that was shared. This is contrary to the capitalistic monetary value of exchange that has evolved in Western societies.

The personal realm

Pacific Islanders, living in what was pretty much a closed web, were (and are) consequently closely woven together in a cohesive social fabric. This web of relationship is characterised by a high and valued consideration for others and a prime concern for the good of the kin group. Every individual has a specific





role to play within the tribe; thus, his/her role is highly valued. Through the various initiation and socialisation processes, an individual is regarded as an integral part of the system. No one is left isolated to fend for himself/herself, even in the height of a disaster or natural hazard. Even with the diverse cultures, ethnic settings and languages, apart from the occasional differences, most tribes and people value and respect their differences as proper to the geography and economic setting of the place in which they live.

Wealth is considered a communal asset, never 'owned' by the individual. Even a landowner who may be a chief or the head of a tribe and family has only an allocative role; the land itself is considered communal property. Land provides life and without it, many people would be poor. Poverty is never considered a setback, as everyone has access to the basic commodities of life—shelter, food and people's love. Characterised by the close intertwining of Pacific people, the sharing of basic commodities is highly valued. Personalising property as private and individually owned is discouraged as a selfish and greedy habit.

The philosophical realm

Recent research establishes the impressive abilities and talents of Pacific peoples. They were able to traverse the vast oceans and use basic traditional tools to build structures that later people can scarcely believe them to have been capable of in that historical time. They were intelligent and reflective thinkers able to achieve remarkable infrastructure through forward planning. By selecting resources and establishing relationships with other tribal groups and communities, they cemented a sound philosophic view of the world. The immense capacity to record and remember information through oral means was and is quite remarkable.

Influences on Pacific cultural values

Since European contact, beginning with the very early explorers, Pacific Islands communities have never been the same. Apart, arguably, from the most remote people in the inland areas of Melanesia, there is evidence of foreign influence as people have adapted to the foreign lifestyles of invaders and others who have crossed their shores, though the details of centuries of movement and interaction are largely lost to us. The following people and





activities have, largely by their own record, had a massive impact on the lives of Pacific people during the last two or three centuries.

Traders and whalers

With the coming of traders and whalers, a new concept in sharing resources was introduced, commonly now referred to as monetary value exchange. Monetary currency became a common denominator for exchange. While it makes exchange much easier, it gravely affected Pacific Islanders' traditional exchange systems. Worse still, it seriously eroded their opportunities to exchange freely with each other, as only a few people had access to money through employment or the sale of artifacts and produce from their gardens and lands. This in its turn wrought tremendous changes in personal relationships and self-esteem.

Missionaries

The introduction by Christian missionaries of a central figurehead called God, replacing numerous traditional gods who had power over certain resources and the weather, threatened traditional belief systems. Numerous practices were outlawed and consequently, forgotten over time. Although tribal warfare was prohibited through the teaching of 'God's love', human relationships now surpassed traditional boundary lines, thus enabling people to move more freely. Even if this was considered a good thing, other problems loomed with this new intervention.

Investors

New groups of people best described as investors—though some of them were no more than speculators—came into the Pacific. However, 'business' was not always their prime activity. When they came, they introduced new religions and brought different sets of values, ideologies and habits out of their Western culture and subcultures. Since their interest was never purely on the lot of Pacific peoples and the improvement of their social status, tension after tension built up over time. When Pacific values have not been able to contain the intruding pressures, serious public discontent has often ensued,





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resulting in riots, demonstrations, coups d'état and other serious crises. There is an understanding that Pacific Islanders value their boundaries and when outsiders seem to intrude into what used to be traditional zones, they become suspicious and there is a rise in conflict.

Educators

Foreigners from colonial powers brought with them new education systems. In particular, the new schooling system that was introduced in colonial times effectively demoted traditional education. Postcolonial educators have continued to use Western education as a means to perpetuate colonial influence. Never did they consider the renaissance of cultural education as equally significant, or even more significant, for Pacific people in the complex modern world.

Consultants

Foreign aid may provide an opportunity for development but it comes with strings attached. Foreign aid donors specify the boundaries within which aid is to be administered. Foreign consultants bring advisers with them to direct and guide Pacific governments on foreign aid, how it is to be requested, the conditions under which it is granted and how it is to be used. Only recently have Pacific Islanders come to realise that what consultants tried to persuade or coerce Pacific peoples to do has never really worked well; more often, it has failed badly in other developed and developing countries. So phrases like 'boomerang aid' have developed, a notion that depicts foreign governments using consultants to increase their influence and power over Pacific people while the lion's share of the donor money ostensibly invested in the recipients' region actually returns to the country of the consultant.

Technology and media

Technology and the mass media also operate as an extension of Western values and lifestyles over Pacific people. More and more people in the Pacific have access to radio, film, the Internet and television. The most obvious effects are the decay in traditional beliefs, values and concerns. While modern technology and IT can make life easier in many respects, they can simultaneously become





a prison cell for Pacific Islanders, as they are connected with the fast Western world's lifestyles and expectations.

Movement of people

The increasing availability of connecting transportation networks across the Pacific and beyond enables more and more people from the region to range more widely than ever before. People move with new knowledge, skills and lifestyles—and even pandemic diseases that were foreign to Pacific peoples in the past. The mass movement of peoples does give rise to new conflicts for Pacific Islands governments to deal with. For instance, the internal drift to the cities has resulted in the shortage of land in urban centres and the rise of shanty towns and squatter settlements within city boundaries. There is a discrepancy in this mass movement of people; rather, it is a one-way movement to the urban centres from rural areas. But more common in Polynesia and Micronesia than Melanesia is the trend for people to move overseas. Huge expatriate populations of Pacific Islanders are found in Australia, New Zealand and the United States. In spite of the economic advantages of remittances sent home to family members remaining in the Pacific Islands countries, the social impacts on the lives of the Pacific Islanders living in these industrialised countries, as well as the disruption of the island lifestyle for those who remain behind, are quite disturbing to many Indigenous peoples.

Economies

Pacific Islands countries are susceptible to two major economies: first, the Western economy represented by the United States, Australia, New Zealand and Japan; and second, the burgeoning Western-model Chinese economy that is appearing. Not only are local markets flooded with cheap Chinese products, but China has shown that it is willing to write off huge loans to Pacific countries. Some suggest that this amicable act of charity may provide wider benefits in the longer term, including employment and educational opportunities; others watch for the 'price' we may still have to pay for this largesse.





Tourism

Despite—in fact, in part because of—the rise of terrorism and the effects of natural disasters in other parts of the world, tourism is booming in the Pacific. Tourism is one of the highest foreign exchange earners for most Pacific Islands nations. With tourism comes exposure to new habits and lifestyles; these changes bring both advantages and disadvantages to Pacific Islanders.

External foreign values in Pacific education

The introduction and adoption of Western education has introduced Pacific Islanders to new values and value systems. Through education, a matrix of values is being inculcated.

Disregard of traditional values

Formal education processes in the Pacific no longer promote or teach values that were common to Pacific societies prior to Western contact. The traditional societies of the Pacific, though pragmatic, had value systems that survived human conflict and migrations over many centuries. Even with this understanding, the Western education system considers these traditional values largely irrelevant in today's world.

Individual values

Western society teaches and promotes the interests of the individual, rather than the communal interests that are central to Pacific societies. The Western-educated Pacific Islander is taught how to be independent, how to be self-conscious (in the sense of thinking of him/herself first) and how to store up wealth in order to succeed. Today, Pacific Islanders are taught how to own, rather than share, property and how to buy and sell it freely. These concepts and practices are totally contrary to the traditional communal life that forms the basis of Pacific Islands communities.

Educational values

Intrinsic to success in Western education is the ability to learn individually and to compete fiercely. This is in complete contrast to the Pacific way where





the whole group learns and succeeds together. Examinations and assessment procedures in Western education are used as the basis and benchmark to push a few people forward and push the majority out. Education is now seen by most as an opportunity to qualify for paid employment. So learners are forced to compete in their mastery of skills; those who succeed best get the highest paid jobs. Our observations suggest that when Pacific Islanders attempt to bring their cultural values into the Western job market, they are sometimes accused of lack of 'oomph' at best, corruption at worst. In the eye of the Western world, Pacific cultural values are frequently regarded as inappropriate (or worse).

Traditional and imported values

In recent times, Pacific educators have attempted to incorporate both traditional values and new foreign values into national curricula. This is done in the belief that children are better prepared to live in the multiethnic society that is becoming more evident in the Pacific. Today, many more children are born of bicultural or multicultural parentage, or grow up in districts or countries other than those to which they 'belong' by parentage, so schools and curricula need to meet these changes. Also, with the introduction of new economic values, new media forms, new technologies and the mass movement of people, educators have no choice but to accommodate these changing values.

Rationale for values education in the Pacific

Pacific children have the right to know their past so that they can determine their path and place in the future. We believe they must be given the opportunity to learn and practise traditional folklore, history, mathematics and literature, even if some consider that such knowledge is irrelevant in the modern world. These elements of cultural heritage give Pacific people their identity, however diverse and fragmented it may seem. It is equally important that the values that enabled Pacific people to survive through natural and human conflicts over centuries should be taught and learned. They are as vital in the complex world of modernity as they were traditionally. These deep-rooted values may still be what will hold Pacific people together in times of crisis and conflict, in





a way that Western values will not. However, this is not to deny that there are also worthwhile Western values for Pacific people to learn as they continue to face the challenges of change brought by globalisation.

What can be done to promote values education in the Pacific?

Without narrowing our discussion and omitting many other valuable views, we feel that the following options need to be considered in promoting values education in the Pacific.

Change of attitude

Pacific Islanders need to take ownership of what goes on in Pacific Islands schools; in particular, they must own their own curricula. By this metaphor we mean that their curricula must derive from their own perceived needs and their own ways of dealing with them, and Pacific educators themselves must be involved in the development of these curricula. Pacific Islands educators must be willing to accept the fact that traditional culture contains values that are worthwhile in today's world. We argue, indeed, that the reassertion of traditional values, relating closely as it does with self-esteem and sense of self-worth, may help us to combat such 'modern' problems as drug addiction, prostitution and unemployment.

New initiatives

Teachers must take the opportunity to consult with many stakeholders in the process of curriculum review, asking such basic questions as: 'What do we teach? How do we teach? Why do we teach?' It may be necessary to maintain much of the existing curriculum that has its roots in colonial schooling, but curriculum developers need also to address the social and economic problems that Pacific Islanders face as globalisation increasingly affects their lives. National curriculum review processes must reflect values education that is both culturally appropriate and cognisant of social change.

We suggest that a National Pacific Curriculum should be created. The values underpinning this curriculum should enable Pacific Islanders to know and find their rightful place in their respective villages, communities and nations.





Aims of values education in the Pacific

At the very heart of values education we propose the following aims as the key to what is needed by Pacific Islands education systems:

- to develop the individual student to know his/her place as an individual with capacity within his/her family, village, church/ religion, community, nation
- to promote social, cultural and economic benefits through these same groups
- to maintain social and political harmony
- to preserve local cultural mores and a sense of identity and belongingness
- to enable students to be at home in their place, to know themselves, to be productive and creative, and to live harmoniously in their community and nation.

Conclusion

Our group puts forward the following thoughts to stimulate further discourse on the vital question of values education in Pacific Islands schools.

- Values education should focus on quality teachers and teaching.

We firmly believe that teachers should display the following values: leadership, professionalism, love, respect, responsibility, creativity, patience, humility, flexibility, positiveness, honour and pride.

- Values education should also emphasise the competency of teachers.

Teachers should be cooperative, committed, reliable, supportive, friendly, considerate, idealistic, constructive, reflective and open-minded in the way they teach, as well as well-informed about the content they teach. We advocate that teachers should go back to basic principles of teacher training and that they thoroughly review current practices and curricula.





- To create and implement Pacific values education, educators must know, understand and practise the traditional Pacific values that constitute the foundation of every Pacific community. As well, they must be alert to assimilated foreign values and be able to assess their appropriateness. A blend of traditional values and those from outside that are now accepted and valued will be the challenge for those who will be responsible for developing values education courses across the Pacific.

We conclude by proposing that values education courses be developed in line with the current rethinking of the Pacific Education Initiative Network by individual Curriculum Centres located in each Pacific Islands nation.

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5

Local knowledge and wisdom in Pacific teacher education

Salanieta Bakalevu, Nanto Tekaira, Vaiaso Finau and David Kupferman

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The highlight of this teacher education workshop, for us, was the ‘think tank’ approach that allowed ten workgroups to evaluate teacher education in individual countries and in the region as a whole in light of our workshop theme *Teacher Education for New Times: Reconceptualising Pedagogy and Learning in the Pacific*. Our four-member team discussed the philosophies and values that underpin teacher education programmes in our respective countries. We examined the extent to which the programmes were based on local/Indigenous languages, cultures, wisdoms and epistemologies, and suggested culturally appropriate alternatives for building on our own sociocultural learning contexts in teacher education. We fully supported the proposition to incorporate local knowledge and wisdom in all teacher education programmes, and were pleased to hear similar sentiments echoed in the presentations of the other nine groups.

While it is true that there are cultural variations among Pacific Islands and that the region is culturally diverse (Bhim, 2003), there are core values underpinning the basic cultural institutions and structures of all groups, and





binding us strongly together (Taufe'ulungaki, 2001). Visit any Pacific island, observe the ways of life, speak to the people, and one is bound to feel a resonance of common ideals among them, particularly in terms of spirituality, respect for authority, humility, loyalty, cooperation and sharing, reciprocity of relationships and obligations, and collective rights. So while the ideas in this chapter are directly about the countries of our four-member team, we believe they can be generally applied to other Pacific Islands countries. An important consideration is that the four countries that we represent (Fiji, Kiribati, Republic of Marshall Islands (RMI) and Sāmoa) are strategically located and are representative of all cultural groups in the Pacific region: Micronesia to the north, Polynesia to the east, and Melanesia to the west.

Incorporating culture in teacher education programmes

Incorporating cultural elements in the formal curriculum is important for the continuing cultural development of both trainee teachers and teacher educators. Our cultures, including our languages and beliefs, define who we are, and must be strongly established in our teacher education programmes. Even as we retain our strong oral traditions, we believe that it has become necessary to document Indigenous knowledge systems so that they will not be lost with the passing of older generations. Including them in formal curricula would support this desire for heritage preservation.

A culture-sensitive pedagogy is necessary to make learning more relevant and promote a better overall quality of education for trainees. Trainee teachers will be attracted to studies and activities where they recognise a familiar background they can relate to and understand.

Teachers at every level are important bridges between society and the school, and must be equipped to build such bridges with their students. The role of teachers has been likened to that of a driver of the school bus who picks up the child from home and takes him/her to school in the morning, then brings him/her back in the afternoon. Teachers act as mediators or bridges between the two contexts and in so doing, assist students in making the transition between their society and the school. As a consequence, students are able to learn more meaningfully. Teachers have status and are role models in





traditional societies, especially the rural communities, and therefore can be strong and influential agents of positive social change. We support the view that the cultural approach to curricula gives teachers a frontline responsibility in the enculturation process. Teacher educators have an obligation to foster a new consciousness of culture in the programmes they offer their trainees and to keep cultures and traditions alive. As trainees graduate and take up teaching positions, they too become role models and can act as bridges between the society and the school.

All Pacific Islands nations are going through new times; traditions are being threatened by the new economic order. Our societies are under pressure from external forces to shape up and modernise. We see that the greatest challenge now for our education systems, especially teacher education, is to meld the deeply held cultural and social mores of our societies with the new knowledge systems that are increasingly influenced by the effects and demands of globalisation. Part of that fusion is the provision of ‘multivocal’ content and pedagogy. This could serve the diverse yet protect the particular interests of specific groups. Local contexts, activities and vernaculars are important for developing knowledge and understanding, and retaining our distinctive identities.

Teacher education programmes in the Pacific

In schools and institutions of higher education in Pacific countries, the Western style of education is deeply ingrained. English is the lingua franca. Most study programmes in higher education still nurture the notion, planted in the schools, that ‘true’ education means schooling the students in Western theories of doing and knowing. These theories purport to be intent on establishing a culture-free and value-free learning environment. Many theoretical frameworks built on Western thinking, beliefs and values have been presented as givens and accepted as universal truths by educators in the Pacific; the extent to which they derive from specifically Western cultural traditions, rather than from universal absolutes, is rarely recognised or interrogated.

The story is the same in teacher education institutions, where curricula have likewise derived from a Western tradition of scholarship. There is a strong



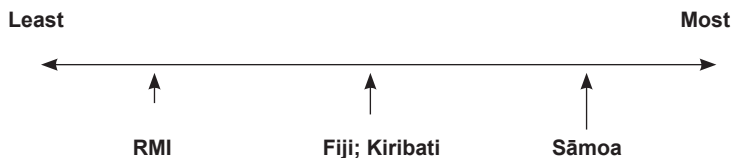


Eurocentric perspective in most Pacific teacher education institutions. Many teacher educators, says Thaman, adhere to this view by perpetuating Western ways of teaching in the courses they teach (Thackray, 2001). As many teacher educators in the region have been trained internationally, it is not difficult to see why they teach in the way they themselves were taught and why they bring the global perspective to bear in their classrooms, at the expense of the local one. Thus, Western theories of learning, teaching, psychology and assessment are popularly used as primary sources for teaching, measuring and understanding the progress of Pacific Islands teacher trainees.

Overview of cultural representation in teacher education courses

Discussion in our team suggested that teacher education institutions in our four countries are at different stages of incorporating cultural elements and methodologies into their programmes. The variation can be represented on a continuum (figure 5.1).

Figure 5.1 'Own culture' input into programmes



The continuum demonstrates that the Republic of Marshall Islands (RMI) has the least input from the local culture; that Fiji and Kiribati are increasingly becoming aware and taking steps to strengthen the local cultural foundation for their programmes; and that Sāmoa is seen as implementing most change. Discussion revealed that the RMI faces the dual problems of becoming culturally overly Americanised *and* having a large proportion of foreign teacher educators. However, in all institutions across these island nations, it was observed that there was an increasing awareness of and willingness to represent culture in the curriculum, especially at primary level. Regarding secondary teacher training, all countries mentioned their dependence on the University of the South Pacific (USP), which was perceived to be moving toward cultural inclusion in their programmes, albeit slowly.





A 1997 survey investigated the extent to which courses in the teacher education curricula of selected teachers' colleges in the region incorporated elements of local culture in their content, methodologies and assessment (Thaman, 2000a). Included in the survey were courses from the National University of Sāmoa (NUS), Solomon Islands College of Higher Education (SICHE), the Tongan Institute of Education (TIOE), Cook Islands Teachers Institute (CITI) and the four leading institutions in Fiji: USP; Lautoka Teachers College (LTC); Fiji College of Advanced Education (FCAE); and Corpus Christi Teachers College. When we compared the findings of that survey with where we thought we are today, it seemed that some progress had been made, though it was by no means uniform. Overall, there is a greater acceptance of some traditional teaching methods such as group processes and a notable increase in the use of Pacific content in teacher education curricula at the primary training institutions.

The 1997 survey highlighted that the greatest failure to incorporate cultural knowledge was at USP and FCAE. The case against USP was heard again in our team discussions. Our Kiribati member had this to say: 'Our secondary school teachers come from USP and other institutions. They bring back the ideologies of those institutions and we have to accept what they bring even though it's mostly different from ours.'

It seems that the belief in the existence of a culture-free and value-free programme that imparts universal knowledge (and is embedded in the educational traditions we have received from our colonial pasts and the neocolonial and globalised present) continues to prevail among educators in the tertiary institutions of the Pacific. Nevertheless, our group acknowledges the work in recent years of individual academics, notably the prominent Pacific Islands educator Professor Konai Helu Thaman and others, who have implemented Pacific knowledge and methodologies in their own courses. We wish to make the case yet again for cultural inclusion in teacher education programmes, and to present some suggestions for how this can be done.





Considering change: which way to go?

Before Western intervention Pacific cultures had their own education systems that were deeply embedded in the socialisation processes, practices and activities of each society, although they bore little resemblance to anything Westerners would call schooling. These systems were challenged and to a significant extent pushed aside by the impact of colonisation. Today many countries still carry strong vestiges of colonial education in the structures, systems and content of their education programmes. The colonial ideologies that the colonialists planted did not leave with the colonial agents. Instead, these ideologies have been inherited and are perpetuated in the current education systems. In the present educational climate, the thrust has been for culturally appropriate curricula. Our group proposes a progressive stage of cultural responsiveness, where the curriculum responds to cultural changes and diversity.

We strongly denounce the requirement for our children in schools to abandon their language and cultural identity and replace it with the language and culture of the dominant Western civilisation, a process known rather misleadingly as ‘assimilation’ (if not by the even more offensive term, ‘detrribalisation’). We support the notion of teaching children to affirm themselves as Pacific Islanders who are proud of their culture and can speak their mother tongue with mastery. Durie’s pronouncement, quoted in Bishop (2005)— affirming Māori aspirations as the desire to be Māori *and* global *and* live a healthy and secure life, all at the same time—was particularly appealing. Such an ideal is a realistic, transferable objective for all Pacific Islands educators to work toward.

Sources of possible resistance

Reflecting on possible resistance to the ideas put forward in this paper, our team concludes that doubts will linger in some minds but that over time more people will become convinced of the merits of our proposals. In the early 1990s when Konai Thaman was already advocating the idea of cultural inclusion, hers was a lone voice in the wilderness. There were mixed responses to her stance: some thought it was a regressive step, others saw it as divisive,





and still others thought that it may work for perceived softer options such as Education but not for other disciplines like Science and Mathematics. All that is now history, as research has shown the wisdom of cultural inclusion across the curriculum.

Nevertheless, we identified some possible sources of resistance. A lack of faith in inadequately funded Indigenous educators and researchers is an ongoing concern. Alongside this is a lack of administrative and academic will in some institutions to 'walk the talk'.

There is agreement that the teacher education programmes at USP need to be more proactive. USP should take the lead in demonstrating to other Pacific tertiary education institutions how to meld the global culture with the deeply held cultural and social mores of the Pacific societies it services. The perceived inability of teacher graduates to make the links between formal classroom knowledge and the cultures of students and their communities remains a concern. Counterbalancing this concern, however, is the increasing number of Indigenous teacher educators attempting to incorporate culture into the content and methodologies of teacher education programmes. This is a positive sign of things to come.

Resistance from traditional societies protecting intellectual property is also likely. It is common knowledge that many Pacific societies have become wiser, instituting legal protection over their artistic expressions and cultural mores. This is largely a response to past abuse and over-exploitation by Western researchers. Skilled local educators and researchers, as 'insiders', face the challenge of regaining lost trust. Ironically, dovetailing this with the expectation that we are entitled to take what we wish from the global culture, without respect for ownership, is also a delicate area that we have scarcely begun to consider.

At the same time, in many of our cultures there is a strong sense that certain classes of knowledge belong exclusively to certain groups of people, and also that knowledge is power, and therefore some types of knowledge are guarded jealously. Picking our way through these challenges will not be easy.





Culturally appropriate alternatives

In arguing for contextual teaching and the inclusion of traditional ideas in various courses, we are not advocating a totally new content and methodology. Rather we are envisaging an integration of the old and the new, with the cultural context of teaching and learning becoming pivotal. We suggest the following alternatives.

Teacher education village

Many tertiary institutions, including USP and NUS, have traditional structures such as the Fijian *bure* and the Sāmoan *fale* in designated locations on campus. The Oceania Centre at USP is an extended version of this. However, we suggest that none of these goes far enough in portraying the living traditions of the people.

We propose that teacher education programmes adopt a Teacher Education Village model—a material, physical, cultural state—to be an integral part of teacher training. A teacher education village could provide experiential teaching in terms of practical methods, resourcing and living knowledge for trainees. The village could be located outside but accessible to the campus. The same idea was floated as part of proposed development for the College of the Marshall Islands (CMI) in the 1990s (Miller-Kanono, 1999), but was abandoned almost as soon as it started. We suggest that an education village would enhance cultural learning in teacher training programmes.

Vernacular education

To the best of our knowledge, most primary teacher education programmes have already made the vernaculars and vernacular methods mandatory for their trainees. This is happening in Sāmoa, Tonga, Kiribati and Fiji. In Fiji, for example, *all* trainees at LTC are required to learn one of Fijian, Hindi or Urdu, as well as the language teaching methods for the selected language. This is not the case at the other institutions, including USP, where vernacular options are only for the vernacular language teachers. Short of making vernaculars compulsory for all trainees, we propose that every effort should be made to





encourage all trainees to be equally competent in the teaching and speaking of their mother tongue as well as English. The adage ‘every teacher is an English teacher’ should be changed to ‘every teacher is a language teacher’.

Rigorous research

We suspect that a good number of Pacific Islanders are unaware of the academic potential and value of traditional knowledge. This may be why it has been kept separate from formal learning. Rigorous research can dispel misinformed fears about the validity of using traditional knowledge in formal learning. Pacific teachers and educators must be funded and supported to undertake ethnographic and anthropological research. Through action research, cultural ideas, traditions and norms can be identified, and the potential of those ideas to be used in classroom teaching can be explored. Conversely, Thaman (Bhim, 2003) suggests the need to interrogate globalised education, knowledge systems and cultures and their homogenising effects on our people.

The large number of studies *from* the region *about* the region includes Nayacakalou (1975), Ravuvu (1983), Koloto (1989, 1995), Finau and Stillman (1996), Sanga (2000), Thaman (2000b, 2001, 2003, among others), Taufe'ulungaki (2000), Bakalevu (1998, 2000), Tupuola (2000), Liligeto (2001), Baba (2004), Nabobo (2000) and Nabobo-Baba (2005). It would seem that a growing database of Pacific knowledge systems is developing. It covers a wide range of areas including leadership, language, education, psychology, mathematics and technology. Undoubtedly it could provide a solid foundation for further action research by Pacific Islands researchers.

Local textbooks and resources

English is the medium of instruction in higher education throughout the region: students are taught in English, use English textbooks and write examinations in English. It is a fact that difficulty with the English language remains a big problem for Pacific students at all levels of education. For teachers, especially those at primary level, teaching in the vernacular from English texts is a huge struggle. To assist teaching and learning, we propose maximum support for





the translation of English texts into local vernaculars, for writing new texts in vernaculars and for developing glossaries of local words and phrases in the vernacular.

While the lack of local texts in local language is a real problem in Fiji and initiatives to improve the situation are moving forward but slowly, Sāmoa and Kiribati have progressed further. In Sāmoa, for instance, since the bulk of teaching at primary level is in the Sāmoan language, they have had to move faster (Varghese, 1999). To date many local texts and resources including English storybooks have been translated into the Sāmoan language and are set as required student reading. A few years back the Kiribati Teachers College received an Australian grant to support the production of local learning materials written in the vernacular. This has assisted in the provision of teaching resources in local language.

Active relationship and involvement with Indigenous communities

Since traditional knowledge and ideas reside with the people in traditional communities, it is important that organised interaction and exchange between teacher trainees and community members who are the keepers of local knowledge are established. An outcome of this association would be that the knowledge of Indigenous village elders and experts could be passed on directly to teacher trainees through appropriate channels. This relationship could be coordinated through the proposed teacher education village or organised directly.

We also propose a community engagement component to enrich the teaching practice. Currently, the teaching practice covers only activities within the schools. We suggest that a carefully directed investigative study, requiring trainees to observe and listen to the voices in the local community on various issues, be an integral part of the teaching practice. Additionally, trainees could be involved in some village or community engagement for the term of the teaching practice, and they could be assessed orally in the community for this section of their practice. Obviously the details of these activities would have to be set up and specified within acceptable parameters by those managing the teaching practice. However, we believe that both suggestions will enrich the





practicum experience and increase trainees' preparedness and ability to teach in a school within a local community.

National initiatives

In addition to the specific culturally appropriate course and programme initiatives that teacher education providers could include in their teaching, we have identified some broader strategies that could be addressed at national and regional levels.

Agriculture and fishing in the formal curriculum

Depending on the geographical nature of each environment, fishing and/or agriculture are the main activities of most Pacific people. It makes sense therefore, that traditional areas of agriculture and fishing be incorporated into teaching programmes. Both traditional skills and modern entrepreneurial skills should have priority places in the formal curriculum. Both areas need to take on a more glamorous image than that currently portrayed in education circles. While the employment sector appears to have moved ahead in leaps and bounds, the curricula of schools and higher education have lagged behind, often leaving students ill prepared for the world of work. Teacher training programmes must teach teachers how to incorporate these agricultural and fishing skills into both the formal and informal sectors.

A Ministry of Culture and Tradition

The desire for culture preservation and revitalisation should be the collective determination of everyone in a Pacific Islands nation; it needs to be part of a holistic development if it is to be effective and if it is to endure. It cannot be relegated only to the sphere of formal education. We hold the strong view that an elevated position for culture and cultural entities (music, writing, research etc.) is possible only under the aegis of a government ministry. We believe that there should be a specific portfolio and sufficient funding in our island nations to ensure that a Ministry or Department of Culture and Tradition is a reality. Fortunately this is already happening in some Pacific Islands nations.





We unanimously suggest that these two related cultural matters be prioritised by Pacific Islands governments:

- a review of language policies
- an increased emphasis on Indigenous studies and scholarship.

These and other ideas proposed in this paper could well form part of the brief of Departments or Ministries of Culture and Tradition such as we have suggested.

Conclusion: self-determination by the people

The arguments presented in this paper are not new. They have been debated and written about many times over in the Pacific and in other countries and cultures that have experienced colonisation. The fight has been for recognition and self-respect for Indigenous peoples. The disaffected rightly ask that the debate be moved from the margins into the mainstream. They seek a democratic education. The experiences of the New Zealand Māori, though quite different from ours, have been a source of learning and inspiration for Pacific peoples. Their fight has been long, tedious and fiery. Their resilience and success in several areas, despite their diminishing population, has been inspirational.

The Māori philosophy of self-determination for survival has seen them looking inward for the answers. They have mobilised and strengthened their efforts and resources towards achieving the results they want. A Māori renaissance is challenging the Māori people to walk away from apportioning blame. It encourages and equips Māori to move toward individual and collective self-determination. This, they believe, will enable them to have a stronger cultural identity. Yet, in helping themselves they are respectful of the rights and freedom of everyone else.

We have borrowed this concept from Māoridom (Bishop, 2005) for our people. The team believes that the answers are indeed *within us* as peoples of the Pacific. As Pacific Islands cultures, we can share a common vision and purpose. The onus is on us to mobilise our efforts and resources. We need





to learn how to research, write, develop, experiment and make the necessary changes in every way we can. Our struggle must not disable any other groups, because to do that would be to inflict on them the same constraints that bound us for centuries. If Māoridom says that it can be done, we in the Pacific can do it too.

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6

Transforming the *fale*

from the 'known' to the 'new' of pre-service teacher education in the Pacific

Compiled by Cresantia F Koya

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Laying the foundation

The purpose of our group discussion was to begin a conversation to consider the reconceptualisation of pre-service teacher education in the Pacific. We took a dialogic, narrative approach in which each group member shared her own educational experience as a student teacher, as a Pacific teacher and finally, as a curriculum player in her respective educational field and home country.

Emergent issues, themes and challenges were identified and developed in the discussion that ensued. We used a critical inquiry approach and our group engaged in asking questions in order to elicit a more meaningful discussion. Recurring questions included:





- What is the purpose of pre-service teacher education?
- How is 'pre-service' different from 'in-service' teacher education?
- What distinguishes Pacific teacher education from other teacher education programmes offered internationally?
- How can we develop a Pacific-centred teacher education?
- How can pre-service teacher education best meet the needs of Pacific student teachers and the communities they serve?

The premise of our discourse is our underlying determination to facilitate dialogue that moves the reconceptualisation process towards a framework of pre-service teacher education that is firmly grounded in Pacific realities.

Contextualising the process

In order to begin the reconceptualisation process, we considered it was vital that the foundations of education be considered. This meant that the philosophy, the sociology and the psychology of Pacific pre-service teacher education had to be revisited. Only by giving these disciplines full consideration could a holistic picture of the pre-service student teacher, and his/her educational needs, emerge.

The metaphor: the fale

We have used the analogy of the Pacific house—variously called *fale*, *bure* or *are*—as a metaphor for teacher education in the Pacific. The Pacific house epitomises who we are and where we come from. At this point, we want you the reader to see 'teacher education' as a *fale* or Pacific house.

Transforming the *fale* implies a review of current paradigms. Our view of Pacific pre-service teacher education reform is based on this metaphor. The foundation of this transformation is the belief that self-determination is the cornerstone of the pillars (*pouponu*) of the *fale*. It is therefore fitting that we construct the *fale* on a number of carefully selected pillars. The eight pillars on which this model is built represent the eight posts (*pouponu*) of the *fale*. These posts are firmly embedded in the (cultural and educational) foundations of the





house (teacher education) as suggested in figure 6.1. To use our chosen Pacific vernacular, the *fale* is held in place by the firm foundation and supported and given shape by the pillars.

Questions we asked about the *fale* (teacher education) are these:

- Who built the *fale*? (educational history)
- Who owns the *fale*? (educational ownership)
- Who designed the *fale*? (educational planning)
- What is inside the *fale*? (curriculum content)
- Are the furnishings inside the *fale* useful or just for show? (relevance and practicality)
- What happens to the old furniture? (curriculum reform or curriculum change)
- Who changes the *fale*? (educational reformers, curriculum developers)
- Will the change improve the *fale*? (relevance of reform)

Construction process

We believe that the reform of pre-service teacher education must begin with the sharing and comparing of personal histories. This will ensure that any suggested framework incorporates the lived realities of teachers within and across the region. Our core concern is that the reform of pre-service teacher education be relevant and applicable to specific Pacific Islands contexts. This means keeping in mind that while there are shared commonalities across the region, such as smallness of scale, isolation and ‘scatteredness’, some island nations face more pressing issues than do others. These and other concerns must be duly considered so that successful situational analysis surveys can be conducted in every Pacific Islands nation.

Contextualising the framework

The eight *poupuu* (posts) represent the pillars of Pacific teacher education. Our group is of the shared view that the framework for Pacific teacher education





will be used to develop pre-service teacher education programmes. We feel that only when a Pacific framework for teacher education is conceptualised will an effective review and reform of pre-service and in-service teacher education be possible. As such, the eight *poupon* of teacher education as determined by our group are: 1. philosophy/vision; 2. policies; 3. goal alignment; 4. student needs and aspirations; 5. teacher educators; 6. quality learning and teaching; 7. assessing learning; and 8. evaluation.

Poupon 1 Philosophy/Vision

The first *poupon* represents the philosophy of teacher education. We believe that the determination of a philosophy of pre-service teacher education will require first the articulation and dissemination of a vision for teacher education. The most pressing need is for a clear, shared vision of what we want for Pacific teacher education. This vision must be future-based and firmly grounded in the Pacific context and in its cultural realities. It is also imperative to ensure Pacific ownership and self-determination of this vision.

Poupon 2 Policies

The second *poupon* looks at educational policies and focuses on the administration and management of the teacher education programme. Important questions that need to be answered are these:

- How do the policies of the Pacific teacher education institutions devolve from international, regional and national educational goals?
- How can teacher education programmes be better focused through articulated policy?
- How do educational policies (regional, national and institutional) affect the teacher education programme?
- Is there a need for policy change? How can this eventuate?

Understanding policy issues is particularly significant for teacher education, as the articulated needs and specifications within mandated policy affect teacher qualifications and employability upon completion of the particular teacher education programme.





Poupou 3 *Alignment of goals*

The third *poupou* focuses on goal alignment. This simply means that ad hoc goal setting should not be the accepted trend in teacher education. Short-term and long-term goals must be aligned so that the development process and its review are holistic and systematic. These goals mirror the vision of teacher education. Once the dichotomy of in-service and pre-service teacher education has been established, the specific goals of the two programmes can then be determined.

Poupou 4 *Responding to students' needs and aspirations*

The fourth *poupou* relates directly to the student teacher. Questions that need to be answered here include:

- What are the student teachers' experiences, needs and aspirations?
- How do teacher education programmes respond to these needs and aspirations?
- How can teacher education best construct new knowledge on the lived experiences of the student teachers?
- What provision needs to be made for ICT, face-to-face and print mode course offerings at teacher training institutions?
- How are the needs of pre-service student teachers different from those of in-service teachers?
- How do we then respond to the specific needs of pre-service teachers?

Poupou 5 *Teacher educators*

The view taken here is that all teacher educators, whether they be lecturers, instructors or tutors, must be well versed in a variety of teaching strategies. They are also expected to be aware of and to employ teaching methods that cater to a variety of preferred student learning styles.





The significance of mentoring and peer support is also recognised as a preferred study method of many students; this is something that could well be utilised in teacher education programmes. Learning patterns must be mapped carefully to ensure that social interaction occurs not only between the teacher educator and the student teacher, but also among student teachers themselves. Assessed cooperative group learning is also encouraged, to develop social group learning. This is an important skill at both school and community levels.

Poupou 6 *Quality learning and teaching*

Poupou six corresponds to the teaching and learning that takes place during the teacher education programme. We identified some of the key characteristics of quality teachers, whom we categorised variously as risk-takers, good communicators and critical thinkers. We suggest, too, that they are, ideally, creative, reflective, visionary, proactive and exemplary models of professional ethics. This list, though daunting, is by no means exhaustive.

Thus, trainee teachers are expected to demonstrate these and other qualities. They are expected to be creative and inspirational, to possess certain basic skills and values, to be able to apply and synthesise theory, and to have the capacity to learn by doing. Most importantly, trainee teachers must be critical thinkers and reflective practitioners.

Teacher education courses are expected to reflect the reality of the educational context and respond to the needs of teachers. As well, they need to show a thorough understanding of the national curricula of Pacific Islands countries. These courses must incorporate specific case studies, which enable a clearer bridge between theoretical frameworks being learned and the reality that Pacific schools present. The variety of ways in which content is put together should be inclusive of oral histories and traditional ways of learning. The underpinning agenda here is the belief that a culturally democratic learning environment will ensure a systematic evolution of knowledge frameworks. This it is expected will be developed upon by the various educational institutions based on their visions of a Pacific driven curriculum. Use of a constructivist approach in teacher education programmes is encouraged, the better to facilitate meaningful learning.





Poupou 7 *Assessing learning*

This *poupou* focuses on the role of assessment in the teacher education programme. We list some important questions that need to be raised.

- How do we know that learning is taking place?
- How do we know that the basic competencies expected of a student teacher have been acquired?
- How do we measure this?
- Are examinations that assess theoretical knowledge an adequate measure of teaching competencies?
- How do we, the teacher educators, know that we are making a difference?
- What should the teaching practicum look like?

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We suggest that an assessment component is essential in the planning of quality teacher education. Teacher education programmes must utilise a variety of assessment tools including testing, examinations, portfolios, oral assessment, individual and group assessment as well as self-assessment, to name a few. Our group felt that the portfolio as a measurement tool is currently underutilised. We see that it can be developed as a very useful and effective means of assessing student learning and development over a period of time, quite apart from its later practical value to the student when a fully fledged teacher.

Poupou 8 *Evaluation*

The final *poupou* is concerned with the evaluation of the teacher education programme. Evaluation, here, involves a judgment of the reliability and validity of the overall programme. We need to ask:

- Are the courses we are offering meeting the set objectives that they purport to achieve?
- Do the teaching methods employed elicit meaningful learning?





- Are the assessment tools utilised a true measure of the skills and knowledge predetermined by the programme vision?
- Are the aims and objectives of the programme being met?
- Are the aims and objectives of the programme realistic?

These and other questions need to be asked regarding the overall effectiveness of the programme. The questions must be asked again and again of the players involved, to ensure a continuous cycle of growth for the programme. Only by constantly addressing these questions can the learning community be fully nurtured. Comparative studies of similar-scale teacher education institutions will also help us to understand shared challenges and issues and tried approaches to these.

New designs for new challenges

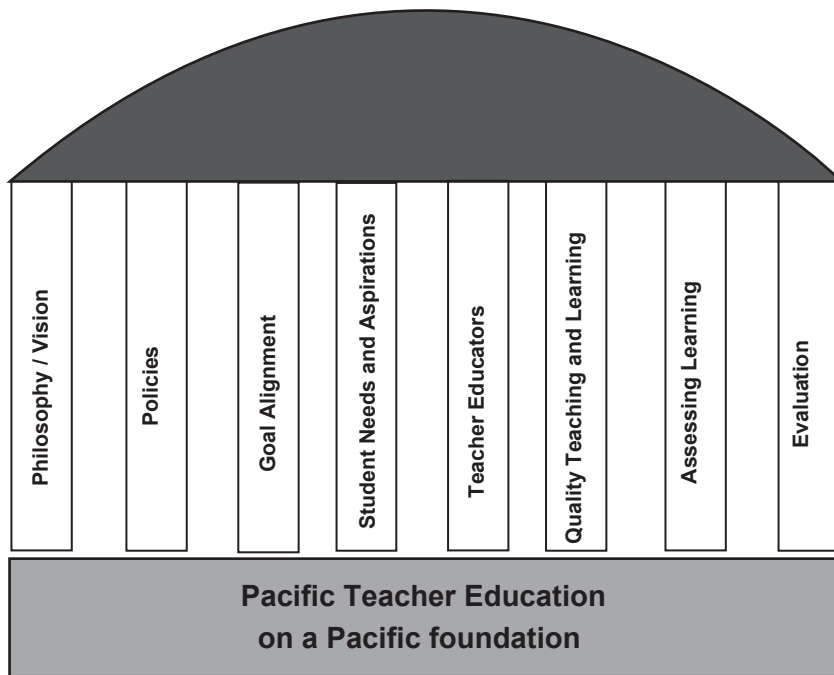
We agree that the reform of Pacific pre-service teacher education must hinge on local reform that is contextualised. This reform must bring together international practices and standards with national and regional aspirations and expertise. The reform process needs the maintenance of a cultural focus and must recognise that Pacific society, like the rest of the world, is in transition. The knowledge and skills required by members of this changing society must be ascertained to establish a firm grounding of the conceptualisation process within the Pacific reality.

We believe that there is an urgent need for action-based research from both 'insider' and 'outsider' perspectives. Undertaking these studies collaboratively will ensure a comparative and holistic overview of the educational needs of the Pacific. It would also address the issue of over-generalisation and take into account specific needs and contexts of particular Pacific Islands states, such as the smallness of Kiribati or Tokelau.





Figure 6.1 Model for the reform of Pacific teacher education



We suggest that the frameworks for pre-service teacher education that emerge should be future based and firmly rooted in Indigenous knowledge systems. The philosophy behind every pre-service teacher education programme must be closely linked to that of teacher education in general and to in-service teacher education. Such a close connection will ensure fluidity and quality assurance in terms of teacher standards in Pacific schools. We further argue that a systematic approach to the setting of long- and short-term goals is necessary. This, we believe, offers the promise of continuity, effective management and optimal use of all available resources.





We see a challenge requiring serious consideration if the reconceptualisation of the pre-service teacher education programme is to meet the demands of educational stakeholders and curriculum players. This raises the issue of situational analysis and the need to listen well to stakeholder input at the reconceptualisation stage.

Conclusion

In conclusion, the group agreed that pre-service teacher education in the Pacific needs to be responsive to the demands of teachers in the region. It must take note of what is best for teachers, now, in new times. We see an urgent need for a paradigm shift from the current prescriptive, 'full', examination-driven curriculum to a holistic development of the pre-service student teacher. This requires a reform not only of the content of the pre-service programme, but also of the processes of implementation and the evaluation methods employed. Only by means of a thorough review of the foundations of teacher education can pre-service teacher education undergo a successful and meaningful reform. This process of rethinking teacher education is imperative before any real, positive moves can be made towards the reform of a pre-service and in-service teacher education framework.

We are convinced that this reform must be firmly placed in the context of the Pacific. This is the *fale*. It is who we are. It is where we are.

The authors

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7

Models of pre-service delivery

Michael Tapo, Joanna Daiwo, Dawn Rasmussen and Alvina Timarong

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We have come to the somewhat intimidating conclusion that teachers are the decisive element in any classroom. We realise that every teacher in every classroom in every school across the Pacific has immense power and influence. We agree that it is a teacher's personal approach that creates the classroom climate. It is the teacher's daily mood that determines the weather in the classroom. A teacher has tremendous power to make a child's life joyous or miserable. S/he can be an instrument of inspiration or a tool of torture. A teacher can heal, humour, humiliate or hurt. In all situations a teacher can decide whether things will escalate or de-escalate. S/he can decide in a moment if a child is humanised or dehumanised, uplifted or dashed down.

With this uppermost in our minds, our group set out to discover what should be the basis for a Pacific way in the pre-service courses of our teacher training institutions. We have tried to search out an appropriate Pacific philosophic view of education that could shape our teacher training programmes. We would hope that graduates from these training programmes will become the effective teachers of the future. We envisage a teaching community that will do all within





its power to create a positive Pacific teaching–learning climate that celebrates the local and utilises the global.

Big picture challenges

Across the Pacific we must face the fact that population growth is rapid. Coupled with this we have aging populations. Modern technology, for instance in such forms as television, the Internet and mobile phones, is changing the values of our people, especially those of the young. More people are migrating and remittances are having an impact on the life and wealth of our island nations. It is important that in their preparation and delivery of teacher education programmes, our teaching institutions take account of these social changes.

First and foremost, Ministries of Education in each Pacific Islands nation must develop national education plans for all sectors of the educational community. In the goals and the philosophies of education they include in their training programmes, teacher educators should reflect these national plans. Teacher education programmes should produce teachers who are well educated, and integrated and holistic in their worldview. Quality teacher education programmes must be carefully and strategically planned to ensure that the teachers of the future are exemplary leaders. Essentially, with respect to research, practice and programmes they must establish and assert Pacific ownership of local knowledge.

It will be necessary to establish national teacher education frameworks and to define professional standards clearly and pass them on to teacher trainees, graduate teachers and teachers already performing leadership roles in schools. Quality assurance strategies must be devised and implemented within Pacific Islands nations and across the Pacific to facilitate potential affiliations, amalgamations and accreditation procedures between training institutions.

Pacific-wide contextual issues in teacher education

We have established the following issues and problem areas as forces to be recognised in the shaping of teacher education programmes across the Pacific. At present:





- our unique Pacific cultures and languages are still insufficiently included
- the levels of illiteracy and innumeracy are of concern
- the high percentage of school ‘push outs’ requires investigation
- unemployment, especially among ‘push outs’ and school leavers, is unacceptably high
- the quality of basic education is poor; this must be addressed
- the high cost of basic education, secondary education and TVET is unsustainable
- inadequate data and data management systems are hindering development
- most teacher education programmes are poorly planned.

Specific challenges for teacher education delivery in the Pacific

Of concern is that overall, our teacher population is aging, with an increasing number having over 30 years of teaching experience, though in that time few of them have had sufficient professional development opportunities to keep them abreast of the demands of these ‘new times’. Insufficient funding, resources and facilities are available to train additional teachers to replace teachers who are rapidly reaching the mandatory retirement age. Non-certificated teachers are being employed to fill in the gaps.

Our group is concerned that the content and the processes of delivery of many teacher education programmes in the Pacific need to be reviewed, revised and updated. For example, teachers and teacher educators need to be skilled or re-skilled in the changing content of many curriculum areas, particularly (but not only) such as science and technology. Neither should new technologies and methodologies for teaching and learning be allowed to bypass the teacher educators in our region.

In the majority of our educational institutions, class sizes are generally too big for effective teaching and learning. Resources, both material and human, are in short supply. Yet despite these constraints, Pacific societies still expect their educational institutions to provide an appropriate and relevant education for





the Pacific students they teach. Unfortunately, this expectation is not being realised. Parents and leading educators are increasingly questioning the quality of education received by Pacific students.

We believe that all new teachers must be trained to cope with the radical social changes occurring in our region. This involves a thorough knowledge of media and ICT and their impact on the younger generation. It seems that as society and the times change, we demand more and more of our education systems. Ethical and moral issues also cannot be overlooked, nor can values education. The list, it seems, is never-ending.

Facing the challenges

Recruitment

As a first step in confronting these realities, our group suggests we should look more closely at the recruitment of teacher trainees. We should consider more selective recruitment of appropriate school leavers, mature-aged entrants and qualified persons who hold degrees from other disciplines.

Where there is a shortage of teachers and teacher trainers in specialist subject areas that cannot be filled locally, temporary contractual arrangements with overseas trainers and teachers through volunteer schemes may be necessary. For example, Australia, New Zealand, the UK, Japan and Korea have several outstanding volunteer schemes that place professionals in organisations with specific needs. This is not an ideal solution but it would allow a little breathing space while we develop more of our own people to meet our needs.

Local experts

Local experts, already existing in some curriculum areas, could be brought in to the teacher training programmes to pass on that expertise to teacher trainers. Selected educators could be trained in-country and overseas to provide the necessary up-skilling of local teacher educators in areas not covered by existing local experts. Pacific Islands nations should share their experts instead of being content to depend on skills transfer via Western consultants.





Resources

Governments should be consistently pressured to resource teacher training institutions adequately. All institutions deserve to have up-to-date facilities, to promote optimal learning for trainees. For example, in many teacher training institutions, science laboratories, music rooms, physical education facilities and the like are tired and old and not conducive to the kind of knowledge transfer demanded by these ‘new times’. Governments should be alert to the relevance of teacher training facilities and programmes and if they are out of date, resources must be made available to re-energise and reconstruct both the models of teacher education and the infrastructure for effective programme delivery. It is vital that Pacific Islands teachers be abreast of the rest of the world, not left lagging behind.

Teacher unions

We also suggest that a revitalisation of local teacher unions could assist in a more effective delivery of teacher education. Better conditions for teachers and teacher educators will inevitably improve their capacity to deliver better education programmes. Unions are in a good position to lobby for better housing, better salaries, better working conditions and even free education for teachers’ children. It is expected that better conditions would attract and hold a higher calibre of educator.

A Pacific pedagogy

The absolute need for a Pacific pedagogy over and above imported Western models of education cannot be emphasised enough. It has been, and will continue to be, a recurring theme in this chapter. As a first step, teacher educators must deliberately use models of education that use local vernaculars as the first language of instruction, with English (or French where appropriate) as the second language.

Pedagogy that includes the wisdom and knowledge of local cultures must take precedence over Western models of teaching and learning. Governments must fund and educators implement models of education that reflect the cultures of the island nations of the Pacific, to ensure that our unique ways of learning and knowing are not lost.





Lifelong learning

All teachers must be given the opportunities for lifelong learning. Professional development should be available for all teachers and teacher educators throughout their teaching careers. We would like to see the development of professional learning teams and communities of practice within teacher training institutions. Teachers, as part of their professional development, could access these teams and communities and become part of a collaborative collegial process to solve, for example, curriculum problems within schools.

Critical friends

We suggest that teacher trainees undergoing teaching practice be linked with critical friends. Trainees could be appropriately paired and act as a critical friend for each other, observing each other teach and offering constructive feedback. The critical friend could also listen to their colleagues as they reflect upon their performance as a teacher. Such a model of collegial support and evaluation could greatly enhance a trainee's teaching practice.

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The teacher of the future

To devise a system for producing good teachers, we need first to form a clear idea of what qualities we would like our teachers to embody. Only then can we arrive at methods for achieving this goal. The box displays the list our group agreed on as the basic description of what the future teacher in the Pacific will 'look like'.

A critical question then arises: How might Pacific Islands teacher educators create models of delivery that will produce teachers with the skills and attributes listed in the box? First, we believe that teacher education providers, backed by their government, must have clear goals to work toward. Maybe the list in the box could be a starting point for the development of a realistic mission statement. Only when teacher educators are driven by a clear vision of what can be achieved will positive outcomes be realised. Once a vision is clarified and distilled into a down-to-earth, agreed upon mission statement, teacher education programmes and courses can be developed to reflect





What will a future teacher in the Pacific look like?

We hope and believe that our teachers will be:

- products of a Pacific pedagogical training, being imbued with the values, norms and traditions of their local culture while also being aligned with a ‘glocalised’ way of thinking
- culturally literate in local knowledge and skills
- critical and constructive in the way they do their work
- adaptable to and analytical of the wider issues and concerns of ‘new times’ and how they affect a teacher’s work
- able to focus on student performance and student achievements
- equipped with excellent communication skills
- trained in basic counselling skills
- able to mentor colleagues and learn with them
- engaged in continuing professional self-development and able to motivate others to do likewise
- knowledgeable about school–community–teacher relationships and how to make them work well
- culturally sensitive and caring
- good listeners capable of providing effective feedback and ‘feed-forward’ to others
- qualified in first-aid skills.

that mission statement. As programmes and courses are implemented and continue functioning, continuous quality assurance mechanisms must be put in place to measure and evaluate their success. What is learned from this evaluation process can then be fed back into the system, so that programmes are constantly being improved.





Economic implications

Central to the twenty-first century delivery of successful teacher education programmes is the need for information technology and multi-media systems. Pacific Islands educators who ignore this will find themselves left in the dark. Initially the costs will be large. Governments, training institutions, trainees, parents, schools, teachers and students will all be asked to contribute both directly and indirectly to cover these costs. Inevitably this will increase the overall cost of living in a society. This is a reality that must be accepted and managed.

We believe that teacher education programmes must have a component that teaches trainees how to budget and how to make realistic financial plans. Trainees need to understand the real costs of education and economic change. They need to know how to sustain growth against the rising cost of living. We anticipate that these skills could then be passed on by these teachers to senior students in a nation's schools.

Social consequences

Globalisation brings social change that in turn has a major impact on cultural identity. Already we are witnessing the start of an identity crisis. For example, with the influence of imported films, television programmes, the Internet and tourism, the newest generation of Pacific Islanders have learned to dress differently, often scantily, upsetting what the older generations believe is acceptable. As well, many young people are impolite and outspoken and no longer respect their parents and elders as was traditional among Pacific Islanders. We believe that young people now have higher expectations and false hopes of what is achievable. The younger generation is challenging the traditional control of the senior people in society. This is causing an identity crisis for all members of our societies as they struggle to manage the impact of change.

Our Indigenous languages are being threatened as English increasingly takes over. More deeply felt by the older generations is the fact that the nuances, silences, oratory and undercurrents in any spoken language are being overtaken





by the raciness of the modern westernised English portrayed in film and television and practised by the younger generation. New words and phrases are being coined and regularly used by young Pacific Islanders.

Conclusion

We cannot halt the march of globalisation into our Pacific Islands cultures, but we can learn to manage it better. Teachers and teacher educators can be at the forefront of this movement to take and use the best of globalisation in our schools and teacher training institutions. They need to be well trained in the use and abuse of IT. They must be 'up there' with young adolescents in their television and film viewing. SMS, mobile phones and digital cameras must be part of their world so that they can use them in educating the next generation. IT, film, television and other multi-media forms are here to stay, so educators must include them in the development of courses. They need to be 'taught about' as part of curriculum content, as well as used as part of the methodology to deliver more effective courses.

To make sure that we produce the sort of teachers who can fulfil the expectations expressed in our chapter, Ministries of Education, in tandem with teacher training institutions, must look ahead by setting goals, establishing national frameworks and developing strategic plans that address the issues we have raised. Realistic, workable, Pacific Islands teacher education models that link practice, research and theory must be developed and implemented by local educators, not imposed by outside consultants. We believe that we can take a significant leap forward if we look more closely at the achievements in Indigenous education with our Māori neighbours, reported by Russell Bishop elsewhere in this volume (see chapter 3).

If Pacific Islands teachers are to be the decisive element in any classroom, we have no option but to create and deliver models of teacher education that ensure that the climate in any classroom is such that all students will flourish. They will be empowered to cope with global influences and yet, at the same time, empathise with and have an understanding of the island culture into which they have been born. Our leadership as teacher educators across the region must not be found wanting.





Models of pre-service delivery

The authors

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8

Teaching practice: new times for the Pacific

Lavenia Tiko, Liunaki Fusitu'a, Lina Tone-Schuster and John Atkins Arukelana

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As Pacific Islands teacher educators we agreed that in any teacher training programme, the teaching practice is important as it directly links courses taught at the teacher training institution to classroom teaching and student learning. It is a core component of any teacher training programme, giving trainee teachers the opportunity to put theory into practice.

Key components of any teaching practice are planning, creating a positive classroom learning environment and interacting with students to achieve learning outcomes. Trainee teachers must know how to create teaching plans and implement lessons that reflect appropriate educational goals, that respond clearly to learning objectives within the curriculum and that take account of student learning interests and needs.

The teaching practice gives trainee teachers the chance to apply their practical and theoretical knowledge of teaching and learning to a real life classroom. Their theoretical knowledge should be evident in their selection of resources





and teaching approaches. Trainees should be equipped to present content and ideas in ways that are pedagogically powerful and that will motivate and engage learners.

Our group was asked to describe the teaching practice models used in our teacher education institutions; to evaluate the relevance and effectiveness of teaching studies courses in preparing trainee teachers for their school experience; to assess how theories of teaching and learning can be more successfully integrated with a student's teaching practice experience and vice versa; and to reconceptualise the teaching practice models and strategies that prepare trainees for the world of work. We have attempted to do this not small task, and also to provide some suggestions and guidelines to improve the teaching practice in our Pacific teacher education institutions.

The purpose of teaching practice

In our view teaching practice is a playing field or stage, providing trainee teachers with the opportunity to become familiar with the nature of teachers' work and the ways professional teachers operate in practice. As trainees experience teaching practice, they become confident to enter a classroom; to explore the rationale of teaching and learning in the modern world; to understand the role of schools within communities; and to manage the programmes taught to children in schools. They also become familiar with the 'duty of care' and the legal responsibilities of being teachers. At the same time they develop a collaborative, professional relationship with other staff.

Teaching practice provides hands-on experience in a variety of educational school contexts. In these contexts teacher trainees are able to develop rapport with children of different ages, cultures, intellects and social backgrounds as they interact with them on a daily basis during the practice. Before this, their experience of the classroom was as one of the pupils: from where the teacher stands, things look different, especially as the former pupil has now matured and begun thinking about a much bigger picture of 'the school experience'. Teaching practice is also a time when trainee teachers increase their understanding of the ways in which both children and educators operate





within the educational setting. Additionally, trainees gain an awareness of different teaching styles and learn to observe and manage the ever changing physical and emotional learning environments prevalent in schools.

The teaching practice must be the link between course content and fieldwork experience. By collecting information and carrying out observational tasks related to teaching and learning in the classroom, trainee teachers have the opportunity to explore the link between practical experience and theoretical course work.

Reflection is an important element in the teaching practice. Trainees need to be skilled in reflecting on all aspects of their classroom teaching and how it links with coursework. As well, they should be encouraged, early in their training, to reflect on whether or not they have made the right career choice.

Models of teaching practice

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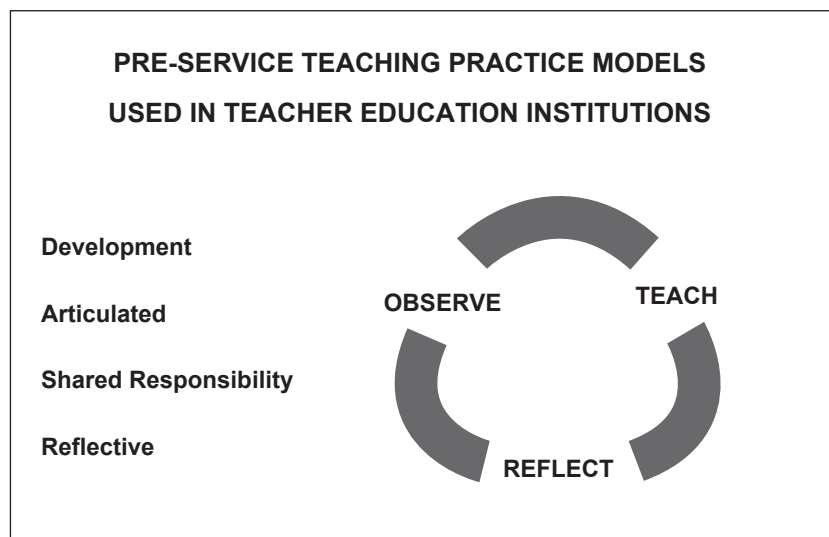
Though various pre-service teaching practice models are used by different Pacific Islands nations, the one we present in Figure 8.1 is the most prevalent. We argue that courses developed in teacher training institutions should be designed to develop the competencies illustrated in the model: observation; classroom teaching; and critical reflection. These competencies flow into each other in a continuous and mutually reinforcing stream. From observation of experienced teachers and themselves, trainees develop their repertoire of skills for use in the classroom, and from their critical reflection on how these practices ‘worked’, that is from their observation of themselves and their effects in the classroom, they refine or remake their skills and techniques. Courses, discussion and feedback offered by their trainers should be deliberately fostering their conscious employment of these processes.

Combined with the objective of achieving these competencies, the teaching practice needs to be:

Developmental: Trainee teachers progressively need to learn and practise the attributes, attitudes and competencies provided in the assessment standards.



Figure 8.1 Teaching practice: a generic model



Articulated: The academic, professional and social development integrated into their training programme is linked to or articulated with school experience through the teaching practice.

A shared responsibility: College lecturers, teacher trainees, associate teachers and teachers in schools are the key players in the teaching practice. This provides an opportunity for an equal sharing of voices in the processes of planning, delivery and assessment of trainee teachers before, during and after the teaching practice.

Reflective: The teaching practice should produce beginning teachers who are reflective and reflexive in their professional practice approach.

We envisage that every teaching practice should be focused on improving the teaching skills of trainees and the learning outcomes of all children in schools. Such an objective will be achieved only if there are good quality learning



courses and learning opportunities within teacher training institutions for all trainee teachers.

Preparation for teaching practice is no 'soft cop'. To execute teaching practice effectively, trainee teachers need to have a thorough professional knowledge of child growth and development that includes a study of how individuals and groups learn. As well, they should understand the role of education in society and be aware of relevant theories of education. Subject knowledge and skills are essential and a thorough knowledge of curriculum objectives, content and methodology is, likewise, vital. Trainees should also be familiar with particular ways of thinking about subjects or key learning areas in the curriculum. Additionally, they need to be able to teach and assess those subjects or key learning areas.

The relevance and effectiveness of teaching practice

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Our group maintains that the relevance and effectiveness of teaching studies courses in preparing teacher trainees for their teaching practice is largely dependent on the issues raised above. However, not as yet mentioned is the need for proper evaluation and evaluation tools to measure the effectiveness of theory, and of the practice of theory in the classroom. There is also a need to examine carefully the link between the curriculum content taught and the teaching practice. Other critical questions that teacher educators need to ask themselves are these:

? Question 1

When the trainees take with them into the classroom the curriculum content they have been taught in the training institution, is the transition a smooth one? Are curriculum content lectures too theoretical and not practical enough?

? Question 2

Are the teacher trainees equipped to be reflective enough? Do they have the necessary skills to reflect constructively on the teaching practice?





? *Question 3*

Does the teacher educators' model of teaching practice presented here really reflect effective teaching practice in the Pacific Islands? Could a more culturally appropriate model be created locally?

? *Question 4*

How effective are teaching practice assessment procedures? How can the assessment model be more collaborative?

Theories underpinning teaching practice

Vygotsky, Piaget, Bruner, Maslow, Gardiner and Bronfenbrenner are some of the leading Western theorists whose theories of learning are widely used in teacher training institutions in our Pacific region. Our group felt serious disquiet about whether these theories are the best basis for understanding our Pacific Islands classrooms and students. The question of developing our own theories of learning and the need to do more research into how Pacific Islands children learn best should be seriously considered. When that is done, teacher educators need to apply these theories to their own teaching.

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Some good teaching–learning models for the Pacific are already available and have been field-tested. These need to be tracked down, shared or 'borrowed', recontextualised, practised and used in our education institutions. For example, in Sāmoa there is a local theory that has been used in some of the teaching and learning programmes at the National University of Sāmoa.

We support the view that if all key players collaborate, share and reflect on their experiences from teaching practice, new contextualised models for the Pacific could evolve.

The power of feedback

Constructive feedback can be pivotal to the success of teaching practice. It is vital that associate teachers, lecturers and tutors provide teacher trainees with helpful feedback during the teaching practice. This can be done on a daily basis during block teaching sessions. It can be the most effective way to





help trainees learn about teaching and to develop into successful beginning teachers.

The purpose of the feedback is to support and direct student teachers' learning and development. It should recognise their strengths and successes as well as focusing on developmental needs. We suggest that an effective means towards this end is a *learning conversation* between the teacher trainee, the associate teacher and the lecturer or tutor. The learning conversation should focus on an aspect of the student trainee's work that has been recently observed.

It is necessary, when conducting feedback learning conversations, to keep the following principles in mind.

- Begin and end on a positive note. Lecturers, tutors and associate teachers need to help the trainee teacher see the feedback as part of the learning process, a form of encouragement rather than blame, fault-finding or a negative judgment.
- Select an appropriate time and place to hold the feedback learning conversation. It is important to ensure that the environment is as unthreatening as possible for the teacher trainee.
- Check that the teacher trainee understands the feedback by asking him/her to respond to feedback given by the team. Feedback must, as far as possible, be constructive.
- Assure the trainee teacher that the learning conversation is private and confidential, i.e. between the associate teacher, the lecturer, tutor and the trainee teacher only.
- Focus on the key issues and encourage and help the trainee teacher to reflect on the learning conversation.

Strategies to prepare teacher trainees for the world of work

We suggest the following strategies will help to prepare trainee teachers for the world of work:





- creating and maintaining positive relationships between teacher educators and trainees
- developing appropriate values for the teaching profession. (Possible inclusions are character building, a commitment to work, passion for teaching and a thirst for knowledge)
- developing literacy skills, critical and analytical thinking, and computer literacy
- allocating mentors or experienced teachers to work alongside trainee teachers during teaching practice
- building a support system for new teachers in the field; a mentoring system would be appropriate
- providing timely staff development for teachers and teacher educators to enable them to remain aware of contemporary issues and pass on educational innovations to trainees
- putting in place incentives for associate teachers who coach trainee teachers during teaching practice
- enabling teacher trainers to use feedback as an effective evaluation tool for the teaching practice
- developing closer links between curriculum developers, the Ministry of Education and teacher educators in the preparation of teacher trainees.

A teaching practice handbook that is useful, user-friendly and affordable can provide core information to all stakeholders involved in the teaching practice. The handbook must include a code of conduct for teaching practice that is determined by each Pacific Islands nation.

Learning through critical dialogue

Learning through critical dialogue is another strategy that we have found very useful. Using this technique, lecturers and tutors challenge trainee teachers' thinking and give them almost daily opportunities to talk about what they know and believe about learning and teaching. Trainees need to 'talk new





learning into existence' (Marsh, 1996). The importance of having lecturers and trainee teachers to talk with each other in a 'critical' (meaning 'analytically evaluative'; not meaning 'making adverse judgments') way about learning and teaching must be recognised. This dialogue is essential if student teachers are to grow into knowing and understanding what they are doing, why they are doing it and how they might improve their teaching practice. Such growth will ultimately benefit the children in their classes.

Trainee teachers need to write daily critical reflections about their observations and their teaching practice. Lecturers and tutors can draw on the reflections provided by trainee teachers. Topical issues raised can be discussed in regular focus group meetings with a group of trainee teachers in the same school. On the other hand, lecturers and tutors can pose topics for discussion as learning and teaching problems to be solved by the focus group.

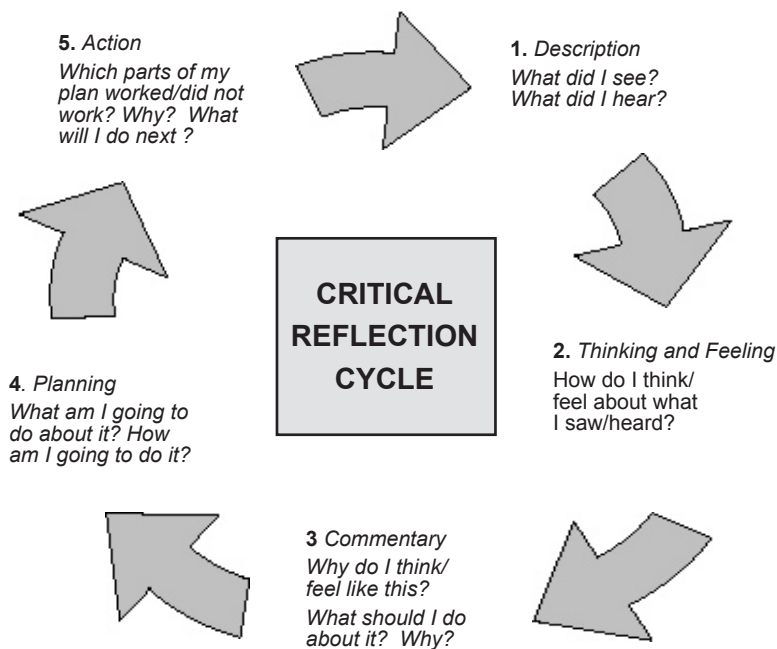
Trainee teachers and lecturers need to talk about problems that come up in the teaching practice; about what they know and believe; about possible ways of solving problems; and about what they have learned through the process of critical dialogue during the practice. It is envisaged that trainee teachers use their critical reflective journals to help them to think and to talk about their learning and their teaching on a daily basis. Therefore being reflective in this way is vital as it will guide trainee teachers on how to improve their work once back in the classrooms. In other words, trainee teachers should use the outcomes of their thinking, writing and talking to improve their college-based and classroom-based learning and teaching practice. The diagram of this cycle from the Lautoka Teachers College Professional Practice Strand Master Handbook (2005) best illustrates this reflective process (Figure 8.2).

A teaching portfolio

From our collective experience, we felt that another important strategy that works well is a teaching portfolio. This is a resource kit prepared by teacher trainees to take into their teaching career and to assist them as beginning



Figure 8.2 Critical reflection cycle



teachers. A trainee should re-arrange and re-organise his/her teaching portfolio regularly, as new ideas and resources are added and as things that are no longer useful are removed and replaced. It is important that at any time, the teacher trainee should be able to justify why each item has a place in his/her teaching portfolio.

By the end of the final block of teaching practice, the trainee teacher should have developed a collection of relevant and useful resources that will serve as a 'survival kit' for those early days of teaching. It will also serve as the basis for a living resource kit that will be further developed and refined with each year of professional experience.



In addition to structured lesson observations and critiques during the teaching practice, trainee teachers should systematically make copies of school and classroom records, teaching ideas and resources for inclusion in their portfolio. They need also to participate in and to keep records of other school activities such as assemblies, sports programmes, excursions, library use, staff meetings, school community projects, religious services, cultural programmes and any other relevant school activities. When trainee teachers have compiled a comprehensive portfolio they will feel far more confident and better prepared when faced with the realities of teaching.

Concluding summary

Drawing upon our first-hand experience of teacher education programmes in Pacific Islands nations, our group has put together some thoughts and ideas on the teaching practice. A teaching practice model has been identified and described. The relevance and effectiveness of teaching studies courses in preparing trainee teachers for their school experiences has also been highlighted. At the same time, the matter of theories of teaching and learning has been identified and discussed. We believe there is a significant challenge, for all of us who are Pacific Islands teacher educators, to develop our own theories to match the way our trainee teachers think and learn. We have also highlighted some strategies whereby teacher education programmes can best prepare trainee teachers for the world of work in the Pacific.

Though trainee teachers learn many important things in their initial preparation for teaching, in both courses of study and the teaching practice, there is still a great deal to learn during their first years of teaching and throughout their teaching career. This message should be passed on to them in pre-service training.

Teacher trainees sometimes see teaching practice as demanding and even too difficult in some situations. However, with strong well-taught teacher education programmes and the implementation of a thoughtfully prepared, innovative, culturally appropriate teaching practice, it can be an exciting, rewarding experience for trainees just starting out on a teaching career. Are we, the teacher educators of the Pacific, ready to accept this challenge?





Walking ahead

To ensure that our teaching practice in Pacific Islands nations continues to be relevant and effective we offer challenges to teacher educators in teacher training institutions across the region. To walk ahead we suggest, then, that:

- learning in Pacific Islands nations be localised through a process of observation, imitation and immersion in our own unique cultures
- the Pacific way of thinking communally and relationally be affirmed and incorporated in our education programmes. (Unlike those brought up in Western ways of thinking, we are not individualistic in our approach; we live and learn alongside others in our community) ¹
- we reconceptualise and encourage cooperative and active participatory learning
- we teach observational and questioning skills to teacher educators, teachers and trainees, to improve the overall quality of learning
- teaching in our own vernacular languages become an integral part of the teaching–learning process.

Note

- ¹ Konai Thaman has frequently written and spoken on the importance of embracing cultural understanding of ourselves within our pedagogy (see, for instance, Thaman, 1997).

The authors

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9

The professional development of Pacific teacher educators

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In this chapter we look at the professional development of Pacific Islands teacher educators as they face new times. We will look at the challenges that are facing some Pacific educators by drawing on our knowledge of existing professional development programmes in Kiribati, Sāmoa, Fiji and Nauru. Next, we will make suggestions about what we believe our future teacher educators of the Pacific should be and what strategies to devise to develop them to that stage. In line with the thinking that has underlain this whole workshop, the strategies we suggest will syncretise the best of contemporary global practices with local ways of thinking, learning and knowing, to ensure that our teacher educators are ready for the future.

The journey

To gain a better understanding of our chapter you have to imagine yourself going on a journey. First, imagine that there are two islands, one called Matagi





Island and the other, Sautu Island. The journey begins at Matagi and it will head towards a new place, Sautu. Matagi Island is heavily laden with the old traditional concepts but those who set off from here have great hopes and dreams of finding an even better place, which we have called Sautu Island.

As we travel on this journey from Matagi Island to Sautu Island with the Pasifikan people, we will encounter many obstacles that have been brought in by outer forces. These have had both positive and negative impacts on the Pasifikan society. For instance, the constant change in technology has caused disparities; the migration of local people to neighbouring regions, as they seek better working conditions or better standards of living, has caused a shortage of local human resources; and the importation of a Western ‘youth culture’ has the potential to threaten the traditional concepts of the Pasifikan people. But without the technology, the migration and the ongoing interaction of cultures, what place have we Pasifikans in the modern world?

These outer forces are forms of globalisation. Globalisation causes a shift or change in thinking in a society as it is influenced by the outside world. Therefore the Pasifikans from Matagi Island will need to negotiate carefully in order to preserve all—or as much as they wish—of their valuable concepts. Their traditional cultural values, as well as their traditional skills and knowledge could, potentially, be lost as their people adopt the new global concepts. However, the Pasifikans do have the opportunity to select from a range of new global concepts and to interweave them within their own cultures in such a way that they are relevant and appropriate for their own society. (This sort of change happens even when we do not think about it very hard. How much better it will be if we decide to select consciously and carefully, so that we have some degree of control over the type of society and culture we are creating, rather than being swept along willy-nilly on the rising tide.)

It is important to repeat that these outer forces—technology, migration and youth culture—have had some positive impacts on Pasifikan society. For instance, technology has made it possible for the Pasifikan people to communicate quickly, on a global scale, through telephone and the Internet. As people have migrated to neighbouring regions, it has created an opportunity for them to generate income that they can transmit back into Matagi Island.





The positive influence of youth culture on Matagi Island is that the young people are more globally aware of the cultural differences and similarities among countries and regions. This gives them a richer understanding of the peoples around them, as well as of themselves.

While on this journey the Pasifikans will make mistakes and will face many obstacles that are beyond their control. They will need to fix their mistakes and learn how to make compromises if they are to adopt new global concepts and make changes to their culture. It is crucial that there is a balance between the old traditional concepts and the new global ones. Therefore a blending of the two concepts will be sometimes necessary. It must be emphasised that Pasifikans should adopt and adapt only the concepts that are the most suitable and relevant to them.

Pacific teacher educators of today

The teacher educators of the Pacific today have many roles and responsibilities. They are initially responsible to the Ministry of Education in their country and must consult with that ministry. This is an important role as it ensures that coordination is occurring between their institutions and the policy makers. This allows for increased efficiency in the management of pre-service teacher training courses and the delivery of in-service training. Teacher educators can be seen to have the following key roles and responsibilities:

- contributors to policy making
- trainers of teachers
- assessors of the work of teachers
- planners and developers of education courses
- writers of the curriculum
- educational researchers
- writers and publishers of educational reports
- developers and implementers of educational reform
- marketing agents for the teaching profession.





Hence, teacher educators in the Pacific face many challenges. They face economic challenges when they are lowly paid. They also experience systemic challenges when there is lack of bureaucratic coordination and cooperation between institutions and the Ministry of Education. Furthermore, they encounter traditional challenges because societal expectations of how teacher educators should behave in society are high. At the same time, they face social challenges when their status is ignored and there is a lack of professional recognition of the teaching profession. They may also face spiritual and cultural challenges, which are due to different religious practices. In a historical and political context, the teacher educators may face challenges that are beyond their control, such as the influx of immigrants, causing land ownership conflicts. The limited infrastructural support is another major challenge that teacher educators have to manage. But because their primary work is in the professional preparation of the future teachers who will shape the new generations, the trickle-down influence of their programmes is incalculable. How they deal with these challenges is critical for the quality of the teachers they 'produce'.

From a professional perspective, teacher educators, no less than teachers, face challenges in terms of upgrading their qualifications. Often, underqualified teacher educators work in isolation, due to the lack of support from other institutions, or they cannot upgrade their qualifications, due to financial constraints. Sometimes the courses they need are not available through distance education. It is also very difficult to create a balance between teaching, studying and doing research work all at the same time. The lack of structure and irregular in-servicing of teacher educators often results in the application of a 'band-aid', on-site and in-service, but by no means guaranteed to have the capacity to cope with the problem. There is also a lack of opportunity to attend international conferences in order to widen and deepen their knowledge on current trends in education. Another challenge newly appointed educators face is the lack of induction into their new workplace, putting them under unnecessary additional pressure: the step from school classroom to teachers' training college is a long one, for the trainers no less than the trainees.

Interestingly, the existing professional development programmes in Kiribati, Sāmoa, Fiji and Nauru further highlight the challenges that teacher educators





face within their own institutions. Figure 9.1 summarises the current status of the professional development of teacher educators in these four Pacific Islands nations and indicates what we think should be introduced if teacher educators are to be professionally equipped to cope with ‘new times’.

Figure 9.1 Existing provisions and needs for the professional development of Pacific teacher educators

What is there now	What needs to be introduced
Kiribati The Government wants teacher in-servicing. The Ministry will not allow teacher educators to be in-serviced.	<ul style="list-style-type: none">• professional development programmes for teacher educators to upgrade their qualifications• an awareness of the need for upgrading of teacher educators
Sāmoa / NUS All NUS staff members are required to have a relevant master's degree Funding is available from AusAID, Government scholarships and private sponsorships Staff members are required to maintain quality teaching Selective academic politicking	<ul style="list-style-type: none">• support and funding• mentoring support networks for those who are upgrading through distance learning• peer group support for one another• academic support from mentors• development of strategies to deal with academic politics
Nauru Teachers are trained through USP. There is no teacher training institution in Nauru.	<ul style="list-style-type: none">• an in-country training institution that supports teachers throughout their careers
Fiji/USP Teacher in-service is conducted but there is no systematic professional development for teacher educators. Conference attendance and attachments are encouraged. There is some information dissemination within the institutions.	<ul style="list-style-type: none">• a process for allowing teacher educators to attend upgrading courses• the provision of replacement tutors• workshops to discuss educational models and current trends• inter-institutional dialogue and conferences



Teacher educators for new times

At this point, remembering that we are talking about a situation where change has been and will continue to be extremely rapid and we can scarcely predict what the future may hold, two specific questions should be asked:

- What do we want teacher educators to be or ‘to look like’ now?
- Where do we want our teacher educators to be or ‘to look like’ 5 years from now?

We have endeavoured to answer these questions. Figure 9.2 encapsulates an idealistic list of the things we would like teacher educators to be, or of some of the important personal qualities that we believe our teacher educators should have if they are to be successful in their role of preparing teachers for challenging new times. Figure 9.3 translates some of these into ways in which these qualities would manifest themselves in classroom practice, and which therefore should be developed in Pacific educators. We stress that the high standards set in these two figures are regarded as appropriate for teacher educators because of the importance of their function: the preparation of teachers who will mould and shape the future citizens of our countries.





Figure 9.2 Qualities for successful teacher educators in new times

Pacific teacher educators should be:

- visionaries and dreamers
- motivated and self-regulated, with a great passion for the job
- knowledge-thirsty and creative
- appropriately qualified
- sensitive to the needs of the students they teach
- culturally aware in their approach to teaching
- familiar with global trends
- sensitive to moral and ethical values
- able to develop co-teaching and team teaching skills
- able to look beyond themselves to the cultural norms of their society
- professional and ethical in their manner
- open-minded and adaptable
- able to instil a love of learning in the students they teach
- competent in the skills of self-reflection and evaluation
- Information Technology (IT) literate
- recognised as having a very important educational role in society

Figure 9.3 A teaching profile to work toward

Pacific teacher educators should demonstrate that they:

- care for each student as a culturally located human being
- care about the performance of each student
- can create secure, well-managed learning environments
- can engage in effective teaching interactions
- can use strategies to promote change
- can promote, monitor and achieve high quality educational outcomes





A model for new times

Through reflection and discussion our group has concluded that the best model for our future teacher educators of the Pacific is the GEPRISP model shown in figures 9.4 and 9.5. This is the model Professor Russell Bishop presented to us at the PRIDE workshop in Sāmoa. The future directions we have suggested have been drawn out from his workshop presentations (Bishop, 2005).

Figure 9.4 GEPRISP Model

Based on	
Goals	What are your goals?
Experiences	What are the current experiences of ‘your’ teachers and ‘their’ students?
Positioning	What is the current positioning of yourself, your staff and the teachers you work with, and what effect does it have on achieving your goals?
Relationships	How would you describe the relationships in your institution?
Interactions	What are the main pedagogic interactions within your institution?
Strategies	What range of strategies is used in your institution?
Planning	How does the planning by your staff aim to achieve your goals?

The rationale behind our use of the GEPRISP model is that it is culturally based; proven to work; applicable in many situations; particularly relevant to the Pacific context; and uses formative evaluation. The GEPRISP model is especially appropriate as we seek ways to equip our teacher educators and teachers to fit into the teaching profile proposed in Figure 9.3. They will need to be culturally sensitive and responsive teachers who demonstrate that they





positively reject deficit theorising. In addition, they must be committed to educational achievement and know how to bring about that change in the students they teach. In short, this profile reflects ideas about a discursive classroom. (To suit the purpose of this paper, please keep in mind that we are using this model to refer to teacher education institutions, rather than to schools.)

Figure 9.5 GEPRISP: A model for culturally responsive pedagogy of relations

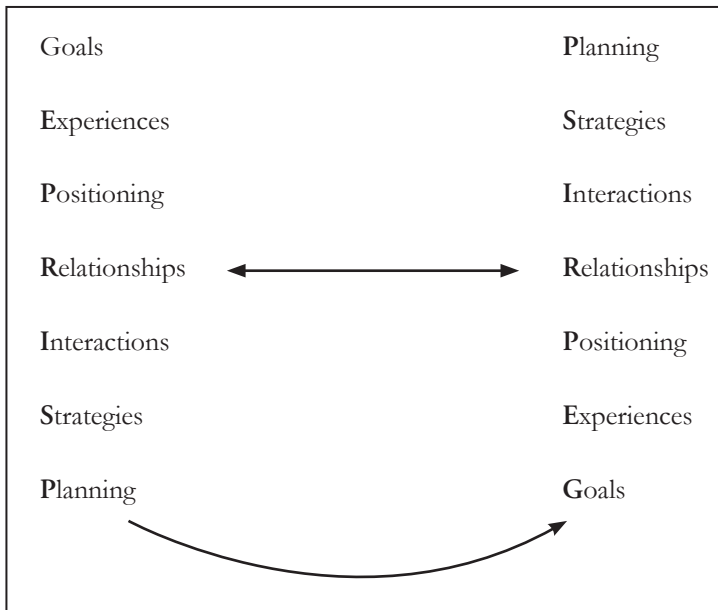


Figure 5 emphasises the power of relationships and interactions that provide the foundation for the effective teaching profile described in Figure 9.3. For example, there is evidence that making in-class observations, giving feedback, organising co-construction meetings, and conducting shadow-coaching does improve student performance. As well, students report that teaching and learning become a positive experience. Qualitative shifts in thinking from deficit to agentic are evident in teachers, as also are improved levels of care, higher expectations and better performances. A shift in interactions from

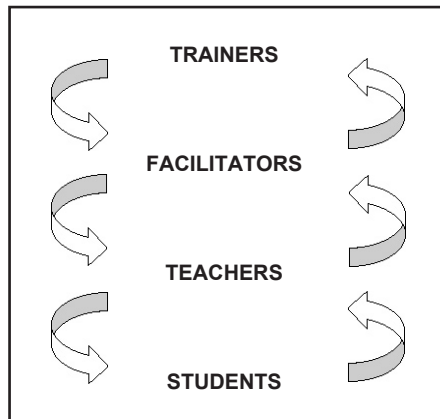




traditional to discursive has been recorded. A big increase in the range of co-operative and interactive strategies is evident. Planning at all levels—in-class, in-school and in the whole school with the principal taking the lead—has significantly improved (Bishop, 2005).

The implementation of the GEPRISP model would take a 3-year period. Figure 9.6 shows how the implementation process can be carried out. The trainers, facilitators, teachers and students would all work together and most importantly, they would give each other feedback throughout the whole process.

Figure 9.6 GEPRISP implementation process



Those who implement the GEPRISP model face some significant challenges. Keeping up with the excitement of teachers is a positive challenge. However, managing the resistance from other teachers takes patience. The cost of maintaining and training facilitators can become a significant hurdle to overcome. Despite such problems, we have chosen this particular model because we believe that it has the capacity to syncretise the best of contemporary global practices with local ways of thinking, learning and knowing. It would also ensure that our teacher educators are ready for the future.





Conclusion

We understand that on this imaginary journey we take with the Pasifikans from the old traditional ways on Matagi Island to the globalised new on Sautu Island, there will be many obstacles and challenges. We also know that there is not one common solution to our problems; the peoples of each Pacific Island nation must seek out answers within themselves. It is, however, crucial that all Pacific teacher educators seek out a balance between the old traditional concepts and the new global ones. We must be realistic and critical in seeking out appropriate solutions and getting the balance right. So, as we blend the two concepts, we must ensure that only the most suitable and relevant concepts are adopted. The margin for error is very small.

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10

National management of in-service teacher education

Gatoloai Tili Afamasaga, Ken Miere, Stanley Karuo'o and Nemani Drova

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The Western style of formal education introduced and established by the colonialists in the late-eighteenth and nineteenth centuries has been instrumental in streamlining the diversity of the Pacific Islands Countries (PICs) and their inhabitants. The strength of the conforming force of westernisation is such that today, in spite of the diversity of geography, language and culture, the formal education systems, structures and processes are almost identical everywhere in the Pacific. The school systems are governed by departments or ministries that are managed bureaucratically with a head of department or ministry supported by school inspectors to whom school principals are responsible.

The effect of globalisation is patent across the Pacific: titles for heads of education ministries have changed from directors or secretaries to chief executive officers. The globalised business model of management has permeated all formal education systems in the Pacific; the same bureaucratic structures are seen from the schools of multiethnic, multicultural Papua New Guinea to the schools of the more homogeneous and monocultural Republic of Kiribati.





The initial training of teachers, or pre-service teacher education, is carried out in teachers colleges or universities that are often located in urban centres away from the communities in which the schools are located. Teacher training curricula and methods of teaching and learning are steeped in the Western philosophies and ideologies of life and living that were the context of their development.

Management of In-Service Teacher Education (ISTE) in Pacific Islands countries has mirrored management practices in the Western-style systems of New Zealand and Australia. In these countries central ministries or departments of education have typically carried out in-service education for the teachers that are under their jurisdiction. For the small PICs, this has often been fraught with difficulties. Sometimes the problems have been so great that even in these new times, many issues continue, perhaps unresolvable. Our chapter begins with a discussion of these issues and problems. We have drawn upon our own experiences of the education systems in Fiji, Papua New Guinea, Solomon Islands and Sāmoa. Our analysis provides the raw material upon which a model for an improved management system of in-service education is proposed for the Pacific.

Issues and problems

Distance

Access to relevant and appropriate professional development remains problematic for many Pacific Islands teachers. Because of the geographical scatter of the component parts of the island nations, most teachers are quite far distant from their central ministry of education. This means, essentially, that they are often forced to work in isolation for long periods, with the support only of (equally isolated) local colleagues and their principal or head teacher. Purposeful and meaningful in-service teacher education must be made available for these teachers, using open, distance and flexible modes of teaching.





Lack of resources and commitment

Pacific ministries of education typically have scarce resources. Teacher education often slips down to a lower priority amid the more immediate needs and demands of the school system. Thus, teacher education is relegated to a lower level of funding, with pre-service taking precedence over in-service education. Consequently, in-service education tends to be either neglected or totally dependent on donor funding. The result is spasmodic, uncoordinated in-service training.

Territorial issues

Traditionally, education ministries have been at the hub of all educational development; this has changed in these new times. Globalisation, and the liberalised trade in in-service provisions it has brought, have meant an increase in the number of institutions that have the potential to offer professional development for teachers. However, many central government education ministries are reluctant to relinquish the responsibility (even though they are not in a position to exercise it particularly effectively). Nor do they wish to concede that teachers, as professionals, have the right to seek professional development wherever they feel what is offered is most relevant to their needs. Many ministries still consider that as a core function, ISTE 'belongs' to them and should not be handed to anyone else. With an increase in the in-service opportunities that liberalised trade makes available, education ministries must recognise that they are no longer the sole providers of teacher in-service training. At the same time, they must forget their territoriality and work out ways to provide effective in-service teacher education to *all* teachers in the Pacific.

Lack of sustainability

Where ministries of education do carry out ISTE, these programmes are often donor driven and dependent on the projects that donors choose to fund. When a donor funded project ends so does the ISTE. Moreover, many teachers who participate in this style of training find that the content is not particularly meaningful in their situation. So, from a professional perspective, it does not add any value to their status as teachers. Outcomes of these ISTE





programmes are not sustainable, that is they do not last for long after the training, because they have not met any set of actual needs, only ones that some donor or trainer thought they might or should need.

Most ISTE is reactive and lacks coherence

Closely related to this lack of sustainability is the fact that project and donor driven ISTE often does not take into account the Pacific Islands context of participating teachers. Because the needs of teachers have not been surveyed, programmes are often duplicated or lack relevance. Teachers, however, are expected to respond to top-down ISTE training, when called upon at somebody else's will. This leads to considerable frustration for ISTE participants. Clearly, a mechanism for the coordination, regulation and quality assurance of such programmes must be considered.

Quality ISTE

As the previous problem made apparent, the question of appropriate, relevant, good quality ISTE is often simply not addressed. This happens when the system lacks an appropriate mechanism to diagnose needs, coordinate planning, and put into effect appropriate delivery modes for the content of ISTE programmes. Also absent are mechanisms for quality assurance. Many teachers complain that ISTE is based neither on their conditions of work nor on environmental or contextual realities. In some Pacific countries teachers describe the ISTE they have undertaken as 'irrelevant' and 'not useful for the realities of their teaching world'.

Lack of good national management of ISTE

Pacific Islands countries are typically small islands scattered over vast distances. In spite, or because, of this situation, the need for good ISTE management systems is all the greater. National management that ensures equity and access for all teachers in a Pacific Islands education system is a necessity.

Underlying all these challenges and issues are the principles of *equity and access*. All teachers should have access to quality ISTE, in order to achieve equity for all schools and students.



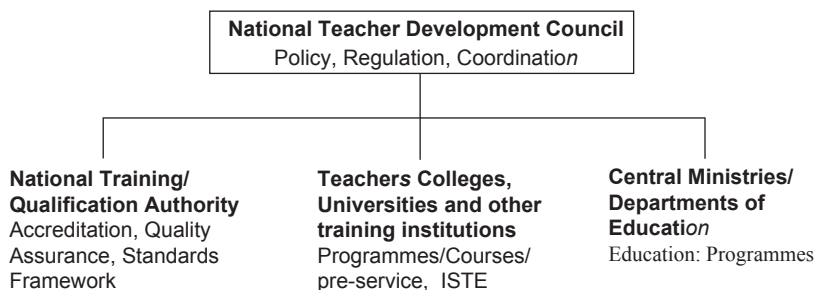


Through our discussions on these issues, we have developed the following model for the national management of ISTE. In essence, the model recognises the important role played by central ministries of education and national training institutions in the provision of ISTE. However, in these new times, ministries must also be open to reform; the processes and functions they have used in the past may no longer be relevant for effective in-service teacher education.

Better management of ISTE: a model

Currently lacking in most Pacific Islands education systems is a quality assurance mechanism in ISTE, to ensure the coordination and regulation of the key players. Our proposed model for coming to grips with this lack is presented in Figure 10.1.

Figure 10.1 A model for effective ISTE



Our group discussed the model in the following terms.

Quality assurance

There is an urgent need across the Pacific for quality assurance and standards (or criteria) in teacher education, for both pre-service and in-service training. Most Pacific Islands countries are now working towards the establishment of a national training or national qualification authority. The pressure for change is one result of the process of globalisation. The world has shrunk; Pacific Islands countries, which used to be so far away from the metropolitan centres of Europe and Asia, are now only a few hours away by plane, and no





distance at all in terms of Internet and communications technology. With the liberalisation of trade, not only in goods but also in services, PICs are realising the need to establish standards and criteria. This applies to education as well as other areas. All educational agencies in every Pacific Islands nation should adhere to established standards. National training or qualification authorities should play a major role in the establishment of qualification frameworks and quality assurance procedures.

In fact, we see it as imperative for Pacific Islands countries to establish national training and qualifications authorities as soon as possible, before the globalisation process swallows up the unique educational identities of Pacific Islands nations.

The roles of national teacher education institutions

Except for the smallest Pacific Islands countries (Nauru, Niue, Tokelau and Tuvalu) most of the PICs have national teacher education institutions providing pre-service teacher education programmes. Occasionally these institutions also help with in-service programmes run by the central ministries of education. In recent times, some institutions have moved into the provision of in-service teacher training programmes that have become fully accredited degree programmes. Two examples are the University of the South Pacific (USP) BEd (In-service) and the National University of Sāmoa (NUS) BEd (In-service). In Papua New Guinea, one tertiary institution is totally devoted to the provision of in-service training programmes for teachers.

The role of the central education ministry

Most of the central ministries of education in the Pacific run their in-service training programmes along traditional (colonial) lines. These programmes are often project driven and tied to donor funded development projects. Without institutional support and with many pressures on their education budget, central ministries may rethink their role as in-service education providers, a change in thinking prompted by a lack of human resources to conduct such programmes. Currently, ministries are forced to depend on personnel from schools and training institutions to conduct teacher in-service programmes.





Partnerships with national tertiary institutions may be more cost effective and may produce more efficient outcomes.

Cost of in-service teacher education

Most education systems in the Pacific have budgets that are under pressure just to cover recurrent costs. This means that most are dependent on foreign funds for development activities. In-service education tends to be regarded as developmental work rather than a recurrent cost. The model proposed in Figure 10.1 assumes that ministries of education and teacher education institutions *should provide for ISTE in their recurrent budgets*.

Putting the model to work

Our group has developed a concept paper to show how our model might work. As the central focus for our model we have chosen to implement an innovative approach to one aspect of ISTE, namely assessment strategies. The institutional base is the four national bodies/functions proposed in Figure 10.1.

Assumption

Our assumption is that the concept paper is being developed by teacher educators who work in a *teacher education institution* in collaboration with their counterparts from a central *ministry of education*. Together they make up the 'programme team'. They have been tasked with the responsibility of developing a concept paper that outlines a major new reform for a national teacher in-service training programme.

This concept paper is to be presented to the *National Teacher Development Council*, who will be responsible for the coordination and funding of the new reform. It will also be presented to the *National Qualification Authority* for accreditation. Members of the programme team work collaboratively to plan the logistics of the programme and procedures for its implementation. It will also be their responsibility to inform their respective management bodies about the planning, implementation and evaluation stages of the programme.





Financial contributions may be from a variety of sources rather than falling on one body.

A key feature of these assumptions is the expectation of the involvement and collaboration of all parties. This will spread the workload and maximise both the number of players whose input is being ‘mined’ and the degree of ‘ownership’ felt by the stakeholders.

The reform. The objective of this reform is to train teachers in the practice of assessment for learning.

Rationale. The underlying understanding is that this reform will:

- provide professional development for the empowerment of teachers
- implement an innovation for the improvement of learning
- wean teachers away from an examination oriented system
- make teachers aware that assessment for learning is an integral part of cultural learning.

Programme design

Needs Assessment. What are the needs of the teachers in this area? This basic question is, unfortunately, often neglected in the haste to begin in-service training. It saves resources to find out ‘where the teachers are at’ in terms of new ideas and practice, *before* training in an innovation is carried out. A simple survey of a representative sample of teachers should provide the basic information needed. Once the actual needs have been established, appropriate modules for in-service training can be designed. A cost would be associated with this aspect.

Programme Modules. Right from the start it is important to plan and design modules that will be part of an accredited programme. Since the module designers are full-time teacher educators working in an award granting institution, the modules should contribute to an accredited award. The award would act as an incentive for teachers and add value to their teaching status.





The writers should be people who have had research or training experience in the area. Module formats should allow writers to include a wide range of resources including relevant reading materials. More importantly, writers should also include activities that are practically oriented and classroom based. Teachers undertaking the module should complete all activities and assignments included in the module. Clear guidelines for all assignments should be provided and the competencies attained clearly listed. A cost will be associated with this aspect of the programme.

Programme implementation

Centralised training for key personnel. The key personnel involved in the programme implementation are trainers, principals, inspectors and school review officers (SROs). The number of key personnel to be trained depends on the size of the teaching force. Principals and SROs with a particular interest and expertise in the area may want to be trainers. Trainers may be trained as one group while principals and SROs could form another group.

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The needs assessment stage survey should have identified those teachers who have already had some experience with or exposure to this innovation. These are the teachers who could be trained as trainers. Other trainers may be identified from the teacher education institutions, especially those with particular expertise and experience in this area. The trainers will conduct the training of teachers. The function of the principals and SROs is to encourage the teachers to train and to incorporate the skills of the innovation into their work. Major costs will be incurred during this training phase.

Training of teachers. The training of teachers should be carried out in two ways:

- (a) Training in clusters within educational administrative divisions

Working together, the programme designers from teacher education institutions and the ministry will plan:

- the logistics in terms of developing appropriate clusters
- the schedules of training and trainers





- the time frame for the programme
- the implementation of the training with the trainers.

This training mode will be the more costly.

(b) Training in schools

Teachers who are identified as trainers could carry out their own training in their school.

This would not be a cost to the programme and would be of minimal cost to the school. Quality control, though, is likely to be less straightforward.

Follow-up and monitoring. This is an essential part of the total programme. Evaluation should be built into the programme. Teachers should provide feedback during their training, for example through assignments, demonstrations, presentations and projects. This feedback procedure should be part of the module design. In addition, surveys should be designed and administered at intervals during the teacher training phase and after the completion of the training.

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Principals and SROs should also be provided with the tools to follow-up their training programmes, the major aim being to ensure that teachers use the practical skills and knowledge provided in the training.

Reporting and data collection. It is important to determine the impact of the innovation. Thus, data gathering and collection of information should begin at the start of the programme. A number of data gathering instruments should be part of the development of the module. These data may come out of teacher self-reporting, principals' and SROs' evaluative comments, trainers' reports and programme team reports. The programme team should develop all these survey and report formats and be responsible for their administration and analysis. This stage will involve a cost.

Summary and conclusion

In summary, our paper has drawn on the current knowledge of the writers, all of whom have wide experience of in-service teacher education in their own





Pacific Voices—Teacher education on the move

countries. Researching and reflecting on what already exists in the four Pacific Islands countries from which we come, we combined our ideas with those of the visiting conference speakers to create a model that we believe could provide better management for ISTE across the Pacific.

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11

Pacific models of in-service training

Jimione Buwawa, Debbie Tkel-Sbal, Molly Helkena, Benson Moses and Silia Pa'usisi

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Our group has identified four major categories for the in-service training of teachers and its delivery in Pacific Islands nations. For some practising teachers, accessing study opportunities on a full-time basis with full salary is a possibility. Others may be able to undertake in-service training in a recognised institution on a part-time basis only, with or without salary, while working full time. As a third option, there are short in-service courses, mounted to meet some specific training need and held either during working hours or during school holidays. The fourth category of in-service training takes place in schools in the form of professional development sessions with groups of teachers, either on their own or as part of a staff development programme for the whole school.

In-service training is about influencing teacher behaviour, which in turn causes changes in student attitudes and behaviour. Systematic in-service teacher training should improve the quality of education programmes at all levels. This chapter provides a brief description of professional development models used in four countries, namely Federated States of Micronesia (FSM), Fiji, Palau and Sāmoa; identifies the challenges faced by Ministries or Departments of





Education in the delivery of teacher in-service programmes; and describes what we see as the desirable qualities for future teachers of the Pacific. As well, it discusses the economic and cultural impacts of technology on the work of teachers. Overall, our object, in line with the avowed philosophy of this workshop, has been to recommend models of in-service delivery that weave together the best contemporary practices with local ways of thinking, learning and doing.

Existing professional development models in the Pacific

Fiji

Professional development models used in the Fiji Islands include full-time as well as part-time study in teacher training institutions, workshops for curriculum and policy initiatives, in-school staff development, individual self-learning and group development activities. These models have been designed by teacher training institutions, relevant sections of the Ministry of Education and by schools. Lecturers at the teacher education institutions conduct training for in-service teachers, while relevant officers of the Ministry handle training for the curriculum and policy initiatives. Schools can conduct their own staff development programmes using their own resources or they can invite outside personnel for specific subjects or identified areas of school need. Time for the training is variable, depending on the content of the programme. The professional development models that work best include those that require the teachers to 'self-learn' (that is, to work alone on the learning tasks) and those that involve group learning.

Federated States of Micronesia

In the FSM, degree programmes can be accessed through the College of Micronesia, San Diego State University and the University of Guam. On-line, on-campus and on-island courses are available. Accredited institutions design such degree programmes and training institutions hire appropriately qualified academic staff to conduct the courses. Any FSM teacher is able to participate in a public and/or a private in-service training programme.





The Ministry of Education funds non-degree programmes that provide modular training in curriculum content and teaching competencies. Often the designers of these programmes are officers from the Ministry of Education and the College of Micronesia; specialists in the Ministry conduct the courses. All FSM teachers in both the public and private sectors who do not attend the degree programme may attend these non-degree qualification courses.

Palau

In Palau, teachers may study for a degree programme at the Palau Community College and San Diego State University through on-line, on-campus and on-island courses. Courses are designed by accredited institutions and are conducted by qualified academic staff. All Palau teachers can access these in-service courses, the content of which could lead to a degree qualification.

Officers of the Ministry of Education, working with off-islands consultants, design non-degree in-service 'train the trainers' programmes. Specialists from the Ministry of Education and consultants conduct these non-degree programmes and all Palau teachers are eligible to pursue in-service training courses through this mode. Such courses emphasise content knowledge and include English, Palauan, Mathematics, Science, Social Studies, Health, Careers Guidance and Physical Education.

Marshall Islands

In the Marshall Islands, teachers can access on-line, on-campus and on-island degree programmes through the College of the Marshall Islands, the University of the South Pacific, San Diego State University, Brigham Young University and the Palau Community College. Courses are designed by accredited institutions and conducted by qualified academic staff. Teachers in the public and private sectors are eligible to undertake in-service training offered by these institutions.

In addition, the Ministry of Education designs non-degree programmes. These include: *Teacher Orientation* (2005), a three-week intensive workshop offered to new teachers and focusing on classroom management, curriculum and classroom behaviour; *Principal Institute*, a workshop offered to headteachers





and principals, focusing on leadership, management and assessment; *Cluster Workshops* (1999), a programme that focuses on parents and teachers, and examines their professional roles and primary functions; and *Curriculum Training, Textbook Training, English Institute* is a course on literacy and reading. Train the trainer courses in *Classroom Methods and Management, Classroom Coaching* and *Computer Training Programmes (ESL)* are also offered.

Sāmoa

In Sāmoa, the degree programmes for teachers may be studied at the National University of Sāmoa, the University of the South Pacific and universities in New Zealand and Australia. Courses are offered on-line, on-campus and on-island. Such courses are designed by accredited institutions and conducted by qualified lecturers hired by these institutions. Degree courses are available to teachers in both the public and private sectors.

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Non-degree programmes, designed by specialists from the Ministry of Education in Sāmoa, include in-service training courses in curriculum content and teaching strategies. Refresher workshops that provide a professional opportunity for teachers to share good teaching practices with other teachers are conducted as *CELL Meetings*. Sāmoan teachers from both the private and public sectors have access to these non-degree in-service training programmes. The content knowledge in these programmes includes the Sāmoan language, English, Mathematics, Science, Social Studies, Health, and Visual and Performing Arts.

The delivery of in-service programmes: challenges and solutions

Fiji

For the Ministry of Education in Fiji, there are two major challenges for the provision of professional in-service training for teachers. How can those on study leave with full salary *and* those on study leave without salary best be accommodated? The number of teachers the Ministry can release for full-time study in any one year depends on the funds approved in the annual Ministry of Education budget. The approved funds will normally be used for





teachers who have a smaller number of degree units left to complete, and for those who are studying in what the Ministry defines as currently relevant subject areas.

The challenge with staff development programmes in schools is basically one of attitude. Teachers must first appreciate that education is life long, and that they need to upgrade and update their professional qualification in order to cope with educational change, globalisation and the rapid rate at which knowledge and information are growing. The benefits will accrue to their personal satisfaction as well as their students' preparation for the contemporary world.

There are also challenges associated with curriculum and policy changes. For example, when compulsory education was piloted in 50 schools in Fiji in 2003, all Form 3 teachers were retrained in 2001 and 2002. This retraining was necessary because the extension of the programme to Form 3 in 2003 introduced a new structure to the Fiji Junior Certificate Examination at the end of Form 4. The upgrading of the Teacher's Certificate course at Lautoka Teachers College to a Diploma programme will require the retraining of all primary teachers to upgrade their existing qualification.

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The Ministry of Education in Fiji has responded to these challenges through a statement in the *Suva Declaration (Fiji Education Summit 2005)* that has set the educational goals for the next ten years. The Declaration indicates that it recognises, as a priority, the need to develop human resources through the training of teachers and administrative staff.

Federated States of Micronesia

A major challenge in FSM is the re-training of non-certified teachers who have been teaching for 15–20 years. Such teachers have stagnated with work habits and attitudes similar to the ones they experienced or developed when they were students. In-service training is not just a professional matter; it involves changing paradigms, attitudes and beliefs. Of course, a major concern is the development of an appropriate mode of delivery (to other states, outer islands and atolls) that does not violate accreditation standards.





There is competition among regional institutions to provide in-service training for unqualified teachers in FSM. The urge to be trained as professional teachers is strong and teachers are tempted to look for the cheapest means of training rather than seeking out the best training option. Sponsored programmes and grants for teachers have a direct impact on teacher training within the FSM and training delivery is very much influenced by the attitude of teachers towards training. Another major challenge is posed through the development and implementation of a standardised curriculum.

Among the solutions in the FSM is the possibility of providing modular training in the areas of curriculum content, leadership and management in schools, and the development and distribution of learning models. It is important that teachers and the Ministry of Education collaborate with senior institutions in providing appropriate in-service training for FSM teachers.

Palau

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The major challenge in Palau is the provision of in-service training to the teachers in remote areas who cannot attend training scheduled during working days. Five of the public schools are located in the central area of Palau while 15 are situated in remote areas. Many teachers in the remote schools have only high school diplomas so are in great need of in-service assistance.

To overcome the challenge of remoteness in Palau, it is suggested that in-service training programmes for all teachers be scheduled to take place during the summer. It is possible to schedule after-school and weekend in-service training, conducted by Ministry of Education staff, for those teachers in the central schools. Additionally, arrangements have been made with the Palau Community College to offer much needed education certification courses during weekends and after school.

Marshall Islands

The major challenge in the Marshall Islands is finding qualified people to replace classroom teachers who come to participate in the in-service training programme in the Ministry of Education. Of the 75 public elementary schools





in the Marshall Islands, 64 are located on outer, remote islands. Transportation to and communication with such outer island schools is often difficult and challenging.

It is recognised that a solution to the challenge of finding replacement teachers is to recruit from local community colleges and high schools. It also is possible to offer intensive professional development programmes during the summer and mid-school year vacation, while the provision of professional development programmes after school is always an option, especially for centrally located schools.

For the outer islands, more monitoring and mentoring are needed. However, the quality of monitoring and mentoring must be professional and enriching enough to allow professional development programmes to be sustainable. It is often possible to use overseas volunteers to assist in the short term, but if not sustained properly, the programmes are difficult to run when the volunteers leave. The question of hiring more teacher trainers has numerous challenges such as responding to the job market and determining the conditions of service for the trainers.

Sāmoa

It is important, first and foremost, for Sāmoa to localise foreign teacher training concepts. Using universal concepts of in-service training that do not meet local needs has often been detrimental to all stakeholders. Upgrading the skills of teacher trainers so that they can more effectively and efficiently conduct in-service training programmes is equally important in Sāmoa. At the same time, in-service training must use innovative strategies and methodologies and should include extension and distance learning opportunities.

For Sāmoa, and for all the nations of the Pacific, the goals of any in-service training must be clarified and effectively communicated to the grassroots workers and students. Involving stakeholders and consulting with them throughout the planning process will ensure that programmes and projects are always more vigorously pursued and attended.





There is a limitation of resources and supplies in Sāmoa. Additionally, external in-service trainers often have a limited understanding about the people they teach and the different ways they might interpret the teacher training concepts offered. It is important for the trainer to understand the profiles of the trainees before starting any in-service training. This implies that it is also important for the Ministry of Education to identify the needs and allocate available resources to address those needs. To overcome this problem, in-service training colleges could identify regional consultants who are familiar with the client group, to conduct in-service training courses.

Qualities of future teachers in the Pacific

In developing a portrait of the Pacific teacher of the future, we offer the following benchmarks (see box 11.1). In so doing, we recognise and accept that there will be a number of additional factors that will continue to have an impact in ways not yet fully understood. These will include the unique culture into which each teacher is born; the level at which a teacher teaches; the demands placed on a teacher by the local education system; and the capabilities of the localised school managers in the school.

We challenge readers to visualise the teacher of the future that we have sketched. Fill in the details and think about how these benchmarks might be achieved in your culture. We offer this as a ‘big picture’ starting point.

Box 11.1 The Pacific teacher of the future: benchmarks

We suggest that high-quality Pacific teachers of the future will:

- be computer literate and technologically able
be well versed in child welfare programmes and the teachers’ code of ethics
- demonstrate that they have integrity
- be ever ready to access information from both local and international sources to improve their teaching skills
- be competent to develop a teaching–learning programme based on a thorough knowledge of subject matter and a comprehensive understanding of the students they teach



- be aware of curriculum goals and able to incorporate community resources, differing viewpoints, educational theories, ways of knowing and a variety of enquiry methods into their teaching programmes
- have the capacity to use verbal, non-verbal and media communication methods in their classroom to foster active enquiry, collaboration and interaction among the students they teach
- adopt a wide variety of teaching–learning techniques to provide a positive learning environment
- show responsibility and competency in managing, monitoring and evaluating student learning
- know how to use formal and informal assessment strategies to assist in the diagnosis of each student’s capacity to learn
- ensure that every student is on a continuous intellectual, social, cultural and physical learning journey
- understand how to motivate learners, both individually and in groups
- inspire self-motivation among students
- have the capacity and ‘know how’ to take on other roles required of them by the local community such as: counsellor, policeman, church minister, health worker; accountant; IT specialist, etc.
- understand how children learn so that they can provide learning opportunities that will support each child’s intellectual, social and personal development
- create learning environments for a diverse range of students
- demonstrate cultural sensitivity and foster it in students, colleagues, parents and the wider community
- affirm, maintain and celebrate their own cultural identity and assist students in doing likewise
- enable students to access and evaluate the best aspects of the global world
- encourage students to engage in critical thinking and problem solving
- confidently foster relationships with all stakeholders in the community, so that they can support student learning and enhance student well-being
- actively seek out opportunities for professional development to ensure that these benchmarks are achievable.



How might these benchmarks be achieved?

We see the need to improve the quality, depth and relevance of in-service teacher education. As a starting point we suggest that an effective in-service education programme should:

- conduct a needs assessment of teachers
- provide long-term training and follow-up training on site
- provide a mechanism for teachers to practise what they have learned
- devise a system to allow teachers to be coached or mentored by a mentor teacher over a long period of time
- include opportunities for teachers to team-teach with ‘exceptional’ teachers.

Impacts of new technology

In our group discussion we agreed that local populations in all parts of the Pacific are already feeling the impact of TV, the Internet, video and mobile phone services. The cultural impact has been swift, and has largely been perceived by the older generations as damaging and unpalatable. On the economic front, families are now paying additional costs for electricity, after the purchase of a TV, computers, mobile phones and their many additional accessories. Children’s lives and identities have changed. Their dress, speech, modes of learning, study methods, cultural values and respect for authority have been altered and the way of living has changed in homes and villages.

Schools have been affected as well. For instance, the launch of the first E-community learning centre at Nadogo Secondary School in Macuata Province, Fiji, on Saturday 26 November 2005, has had a significant impact on that rural community. The same situation is being experienced in Sāmoa through a plan to provide Internet service for all. The story about Marina Popoey, who lives on the north coast of Upolu in Sāmoa and weaves mats for a living, demonstrates how life will change through the availability of Internet services. While it normally takes her at least two weeks to send and sell a mat in New Zealand, with e-mail, it will be an instant sale.





Teachers too will have the same experience with in-service education and training. A teacher in a distant island in Fiji may have a turn-around-time of one month to have an assignment completed and sent back to the University of the South Pacific. With e-mail, the receipt and return of the marked assignment may be just a matter of one week.

Students studying in upper secondary and tertiary institutions in the Pacific Islands have to complete a lot of projects. Such projects involve research, literature and library work as well as discussions with lecturers. Since this is always a time consuming and costly exercise due to the distance to be travelled and the cost of copying and disseminating materials, both the time and cost factors will be reduced significantly through the use of Internet and e-mail.

The monitoring of the impact of TV, the Internet, video and SMS on our children is a concern for parents, community *and* teacher. An exploration of how these global communication systems can enhance a child's education can be made if the teacher, the family and the community all join hands to maximise the potentially good effects and counterbalance the bad ones. As we confront the impact of global communication, the teacher can no longer teach in isolation; the focus on a child's learning must be enhanced through more school, community and family interaction.

Best models of in-service delivery for teachers

Globalisation has already had and will continue to have many and varied effects on education in our Pacific nations. With reference to in-service delivery, the best global practices will give rise to more opportunities for teachers to advance their own education and have access to information with much greater speed and efficiency.

The most successful mode of in-service delivery is one that recognises and makes good use of the best of contemporary global practices, putting them at the service of local thinking, learning and knowing that has been tested and preserved. In-service delivery must ensure that there is a link between the Indigenous learning styles of the old and the new contemporary ways of learning. The adage about the baby and the bathwater inevitably comes to mind. We must go back to our own languages and cultures and decide





what we want for the future, in terms of the teaching–learning processes for our teachers and students, and the end product that we want our education systems to mould.

Teachers and students will benefit through the many advantages offered by computers, the Internet and e-mail. They will be able to access learning through the distance learning mode; part-time study and self-learning programmes will become more easily accessible. The availability of computers will allow for in-service training to be conducted on-site. This should make it possible for teachers to use real life examples from their classrooms.

Innovative ways of using these technologies in education will have to be considered, as Pacific people wish to receive an education using the various media forms now available. All nations of the Pacific will depend heavily on their governments for funding and the provision of the necessary hardware and software. Governments may have to turn to donor agencies for funding and further assistance.

Local ways of thinking, learning and knowing in the Pacific are best facilitated through group work and team efforts. Thus, the in-service delivery models that best blend global practices and the local ways of learning and knowing will be those that use modern technology in a manner that accommodates group and team efforts.

Conclusion

Our group concludes that models of in-service delivery are similar across the nations of the Pacific. We agree that in-service training is necessary to disseminate new curriculum and policy initiatives as well as to upgrade teacher qualifications. Challenges to the implementation of effective delivery of in-service programmes are associated with the remote and isolated nature of the Pacific Islands countries. The coming of TV, computers and the Internet will go a long way toward solving the problems of isolation and remoteness in the Pacific Islands but we must exercise considerable caution in the use of this technology. We are convinced, above all, that the ways of the West must not be allowed to wipe out the unique cultures of the island nations of the Pacific.





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Pathways to reform through in-service training in the Pacific

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*Viliame Rabici, Elaine Lameta, Bernadette Aihi,
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The delivery of in-service training is a critical issue in the discussion of educational reform in Pacific Islands countries, because practising teachers are the foot-soldiers through whose efforts reform of the education systems will succeed or fail. How do teachers in schools learn of new reforms being implemented by Ministries of Education in the region? In other words, how do teachers keep abreast of the latest ideas and theories about pedagogy and learning, both regionally and internationally? This, of course, raises a supplementary question: how can we go about changing the mindset of teachers who prefer the teacher-centred didactic approaches to which they are accustomed, when contemporary reforms encourage a more interactive approach to teaching and learning? But while we attempt to provide answers to these questions, our responses should also take up the general challenge of how best to provide effective in-service support to teachers in remote schools.





In this chapter we share some of our ideas on how to reconcile best contemporary global practices with local ways of thinking, learning and knowing, which has been a central principle of this workshop. Our suggestions are intended to provide practical but realistic strategies that Ministries of Education in Pacific Islands countries could consider in the reform of in-service teacher education; strategies that we hope will ensure a positive response by all Pacific educators to new ideas, theories and current best practice.

In-service training: current approaches

Effective in-service training is a vital tool in the reform of education. As a first step along the pathway to reform, it is imperative that we understand the current issues affecting the delivery of in-service training in Pacific Islands countries.

Centralised structures and decisions

At present, decisions and plans about in-service training are made by ministry staff, who are often physically far removed from or otherwise out of touch with what teachers are actually experiencing as their needs. As a result, the in-service training plan is generalised and for the most part, insensitive to the specific needs of teachers. To exacerbate this situation, the implementation of in-service training is often assigned to a particular section of the ministry, as an *additional* responsibility, not as an area of care in its own right. Hence the training will happen only once resource personnel in this section are free of other responsibilities and available to plan and coordinate training. As most staff members within a ministry are spread thin and fully stretched trying to accommodate the demand for simultaneous training across different regions of the country, in-service training programmes are all too often ad hoc and sporadic.

Funding structures for professional development

The delivery of in-service training is usually limited by the availability of government funds within a ministry. As an alternative, the ministry solicits the assistance of donor agencies to fund its training programmes. When this





assistance is not forthcoming, the proposed training will be shelved until funding is available. Another source of funding is scholarships. A number of scholarships for upgrading qualifications at local and overseas institutions is offered to teachers. This, however, is a longer-term solution, because scholarships are few and will benefit only a very small number of teachers in any given year.

Curriculum for professional development

There is a need for teachers to be resourceful, all-rounded generalists, but at the same time, especially in secondary schools, they are expected to be specialists in their own subject area. The pre-service and in-service curricula for teacher education need to provide specialist content knowledge. They need as well to enable teachers to think laterally on many other educational issues. An area at the moment, for instance, for which most Pacific teachers are asking is training in digital literacy. Emphasis must be placed on core competencies that all teachers need: knowing how to access resources, knowing how to deal with the vocabulary of a subject area, and knowing how to design assessment tasks and projects. Pedagogies that encourage teachers to explore the connections across all curriculum areas should be part of training, as should school leadership.

Another problem with the curricula is that in-service and pre-service training are inadequately connected: in-service training has little or no significant impact on pre-service training and vice versa. Neither are many pre-service providers really in touch with what is happening now, in the schools of the present. As a result, their understanding of the everyday realities of teaching is often only partial. Overall, as an irrigation system, the training programmes can hardly be described as effective.

Trainers, resource people, facilitators

Most educational trainers, resource people and facilitators are centrally pooled and far removed from teachers in the communities. Inevitably, delivery of an in-service training plan is often affected by the limited availability of these resource people. Teachers in remote areas are worst affected, because they can





be in-serviced only if they are able to come to urban centres where resource people are located. On the other hand, when in-service training is planned for remote locations, the deployment of training experts is hindered by unreliable modes of transport coupled with high travel costs. For example, in the Cook Islands, travelling to the northern group of islands costs more by plane than it costs to fly direct to New Zealand. In Fiji, the furthest islands in Southern Lau are accessible only by boat and boat services are irregular: it can take up to three months for the next boat to come by. Areas in the highlands of Papua New Guinea are accessible only by helicopter (or several days' hard walking), so the cost normally limits the number of personnel that can go into an area to conduct in-service training.

Timing and duration of in-service training

Teachers are expected to attend in-service training but it is a concomitant requirement that this should not affect their normal classroom and term-time responsibilities. For teachers in remote locations, this means that the only time left available for in-service training is during the school holidays. In other words, these teachers must forfeit their breaks to attend in-service training. Although this timing is probably what works best for teachers from remote settings, it allows only a relatively short period of time—perhaps too short a period—for implementing effective in-service training. Some training requires a substantial amount of time to achieve its purpose. Therefore teachers in remote settings are disadvantaged because the only time available to them is during the school holidays, unlike teachers in urban areas, who have access to regular evening or weekend in-service training sessions.

Monitoring and evaluation

There is a general lack of effective monitoring and evaluation of in-service training in most Pacific Islands countries. Records of training are not available to show who has been trained and how the training has been utilised. Furthermore, there is usually no concerted effort to capture an evaluation of the impact of the training, which could act as the basis for planning further





training as a follow up. Most training is organised on an ad hoc basis and largely depends upon who is in charge and what he/she values as useful; working to complete some ‘big picture’ is not generally part of the scheme of things.

Pathways for change

The problematic areas highlighted in the previous section make it plain that the current system of delivering in-service training will not, indeed cannot, accommodate educational reform in the island nations of the Pacific. If the current system continues, teachers in remote areas will continue to lose out on opportunities to learn about new ways of teaching and learning. Opportunities that will enhance the capabilities of the students they teach, while maintaining a balance with local value systems, will be missed. Ways and means of improving the system must be found to ensure that reforms can be implemented.

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As a matter of urgency the strategies we adopt must be founded upon principles that address relational matters; that promote sustainability and an improvement in life; that advocate a cohesive, coherent, holistic approach; and that promote an equitable distribution of resources. Transparency, accountability and an ‘of benefit to all’ approach should be adopted.

In the following subsections we offer suggestions for training pathways that may provide a practical way forward for Pacific Islands countries to implement in-service educational reforms.

Restructuring power relations in education

There is a need to restructure power relations in education. One way of doing this is to have the same institution handle in-service training *and* pre-service training. As a direct benefit of this arrangement, the pre-service curricula could be continuously validated by in-service accounts of reforms taking place in schools.





Pathway 1

We suggest that pre-service and in-service training be managed by the same educational institution.

Considering the remoteness of some schools, the responsibility for organising in-service training could, in remote schools, be given to principals. The principal is an important element in any reform exercise, as effective school leadership is critical to achieving change. This fact highlights the need for an examination of the role of leadership within schools and training institutions.

Pathway 2

We suggest that school principals in remote locations be given the responsibility of organising in-service training for the teachers in their schools.

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Collaboration and partnership

Teachers must be allowed to show off their expertise as well as develop it. They should be encouraged to promote and share things they do well and also to admit their weaknesses and their need to change. A practical process for this to happen needs to be thought out and implemented. One way of developing this is the setting up of mentoring groups to sustain the capacity of remote teachers when dealing with reforms.

Pathway 3

We suggest that a mentoring mechanism be established to give teachers an opportunity to reflect upon and assess their own teaching while benefiting from the experience of those who have been teaching for longer.





Education would be greatly enriched if there were collaboration and partnership within and across not just the school, but across different sectors of the community and other government agencies. Team planning must be promoted, especially in remote areas, to allow for team teaching and assessment. Classrooms must be opened up so that they do not become closed environments with only one-on-one (one teacher per one class) operations. This could be done easily through team planning with expert teachers in the locality. Additionally, the group or team must be accountable for results achieved. There is also a need to promote a multilevel approach in which resource people in the community are utilised to support the in-service training of teachers.

Pathway 4

We suggest that collaborative teaching teams, involving representatives from the community and government agencies, be established to enrich teaching and learning at the local level.

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Pathway 5

We suggest that teachers, particularly in remote areas, be given more local assistance in terms of human and material resources, to implement educational reform.

Negotiated curriculum and pedagogy

In addition to the identification of resource people in the community, there is a need to make structural changes to school timetables to allow other members of the community to play a part in the teaching and learning. Through this process, the teachers will learn from ideas shared by experts in the community. Often school timetables are rigid but this strategy will force structural changes in the timetable to allow communities to share in the responsibility of bringing about reforms and new pedagogies.





Pathway 6

We suggest that rigid school timetables be made more flexible, to facilitate community input into the teaching-learning process.

In terms of in-service training for upgrading teacher qualifications, smart packaging of training programmes and a flexible mode of delivery could effectively address the lack of knowledge and skills of practising teachers. For example, in Fiji teachers can now access a Diploma in Education programme. This programme is offered in five modules with a two-week face-to-face component done in between modules over the two-week school holiday period. Assessment tasks for the five modules are designed to allow teachers to draw on lessons learned and experiences acquired while practising in schools. In a similar exercise in place in Papua New Guinea, teachers go through eight modules of learning.

Pathway 7

We suggest that flexible delivery strategies be created for the in-service training of teachers.

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Creating a balance between local needs and the effects of globalisation

Not all reforms are relevant to every community. Therefore, in-service training should see to the promotion of a school culture that builds a strong community of learning within the school and not out of it. The school should operate as a community that understands its own problems; that devises its own solutions; and that is proud of its own achievements. However, in the process of capacity building, it should continually draw on new ideas from outside and weave these into the teaching and learning process.





Pathway 8

We suggest that teachers and students be encouraged to create a school culture that shows off its own unique, local community and yet weaves in new ideas from outside.

Changing funding structures

The current funding structure does not permit the kinds of results we wish to get when implementing reforms. But if we redirect resources and channel them towards providing incentives for teachers, teachers could then be directly responsible for their own development. We could draw from the New Zealand model, in which professional development is built into the teachers' collective agreement. The teacher has to do so many hours of professional development and this is then reflected in his/her performance review. The approach is inclusive of increasing knowledge and skills, the performance review and a subsequent increase in salary. In other words, the livelihoods of teachers are enlarged when they are responsible for their own professional development.

Pathway 9

We suggest that teachers be in control of their own professional development and that they be rewarded when professional development milestones are reached.

Another way of approaching this problem could be to provide financial and promotional incentives for expert teachers to teach in rural and remote schools. They could then act as resource people for in-service training in remote schools within their region.



Pathway 10

We suggest that teacher incentives be given to expert teachers to undertake postings in remote schools, where they could provide in-service support for local teachers.

Monitoring and evaluation

The monitoring and evaluation of in-service training should not be the responsibility of the Ministry of Education alone. We need to have other organisations, such as the Principals' Association and the Science Teachers' Association, to monitor the in-service training of teachers. In other words monitoring of teaching standards should be part of an association's brief. These organisations could work in partnership with teacher education institutions and other institutions of higher learning to identify training needs. As well, they could be partners in the design and development of a relevant in-service training programme that meets the needs of teachers in implementing educational reforms.

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Pathway 11

We suggest that specialist teacher associations should work alongside teacher education institutions to assist in the monitoring and evaluation of teachers and in the implementation of educational reforms in schools.

Conclusion

In our chapter we have identified some major challenges confronting Pacific Islands countries in the reform of education and the delivery of teacher in-service training programmes. We have gone on to suggest a number of innovative pathways to improve the current situation. We conclude by suggesting that any remedy or reform, if it is to bring about the desired change, requires people to have the right attitude and a strong commitment.



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The in-service support of new teachers in the Pacific

Aloesi Logavatu, Janet Sipeli-Tasmania, Steven Poteke and Gauna Wong

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The first year of teaching is a critical period in setting a beginning teacher up for longevity in the profession, because it forms the foundation for her or his subsequent development. It is a challenging and stressful time because teachers are trying to obtain a greater understanding of the professional as well as the personal expectations of their new school. Every teacher goes through this often difficult transition from pre-service education to actual classroom teaching; from students of teaching to teachers of students. Being teachers ourselves, we in the group have seen how beginning teachers have been left in professional isolation. They have had to struggle, completely by themselves, with the complex and challenging demands of their first job.

Nowhere in our region, to the best of our knowledge, does there exist a national policy on the induction of beginning teachers into their first schools. As a consequence, we believe that the majority of first-time teachers experience an always less than ideal and sometimes disastrous start to their professional teaching careers. The absence of a policy on teacher induction is clearly a reflection of a general attitude towards beginning teachers, held by the education





systems in most Pacific Islands countries, that there is something uniquely beneficial and character building about the experience of being thrown into the deep water as novice swimmers and left to sink or swim on your own. In this spirit, those in charge send new teachers into the world of teaching, often into the more unpopular and less resourced remote schools, in the naïve belief that they will manage to ‘master the strokes’ and ‘figure things out’ for themselves. Ultimately, however, it is the students they teach who suffer the consequences of inadequate support for beginning teachers.

Our chapter begins with an overview of the problems and needs of beginning teachers. It also provides a brief examination of the literature on teacher induction in some other parts of the world (especially but not only the West). In the final part, we discuss the processes and essential components of a regional teacher induction framework that could work in our Pacific Islands nations.

Problems and needs of beginning teachers

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Beginning teachers in our Pacific schools have a great deal of responsibility placed upon them right from the first day. They are responsible not only for the academic progress of their students, but also for their social development. As teachers, they are expected to encourage their students to become responsible citizens, to assist in their moral development and to take disciplinary action when students misbehave. Some are also given additional responsibilities as supervisors of school clubs, sports teams, community work and often much more. Of course, the professional literature reveals that these problems are not peculiar to our situation in the Pacific Islands. As yet, though, evidence on the extent and nature of beginning teachers’ professional difficulties in Pacific schools is scarce and largely anecdotal. When research is carried out it is more likely to confirm than deny the problems. Equally under-researched for this region is the question of the needs of beginning teachers themselves. Here again, Western research results are suggestive of probable problematic areas, though there will be differences in detail. A glance at the description in box 13.1 of typical needs felt by beginning teachers is indicative of areas commonly felt as problematic in the early stages of a teaching career anywhere.





Box 13.1 The needs of beginning teachers

- **professional** — includes such aspects as understanding the school and the school district ‘system’, policies and procedures, roles and responsibilities, and community values
- **personal** — includes such things as a need for encouragement and support; lifestyle adjustment (e.g. living for the first time away from home, or far from one’s family or where one grew up; relocating)
- **instructional** — includes coming to grips with classroom organisation, lesson planning and implementation, classroom management and discipline, assessment, resources allocation and curriculum design

Source Based on Ganser (2000: 2).

Researchers have documented some of the problems, frustrations, anxieties and doubts of beginning teachers as they learn to teach. Typical problems include an inability to fit into a school’s sociological system (Zeichner, 1983), concerns about self-image (Goodman, 1987), classroom discipline and management, and dealing with the individual needs of children (Veenman, 1984). Dropkin and Taylor (1963) identify student discipline, relations with parents, methods of evaluating, teaching, planning, resources and classroom routine as specific challenges. Coates and Thorensen (1976), on the other hand, cite anxiety about their ability to maintain discipline in the classroom, concern about whether pupils like them or not, knowledge of subject matter, concern about what should be done if mistakes are made in class or not enough material has been prepared, and concern about how to relate personally to other faculty members and parents, as major needs and concerns of beginning teachers.

The literature on beginning teachers also indicates that many problems they face are ‘environmental’ in nature (McKenna, 2001: 1). Environmental difficulties arise because new teachers are often given the most time-consuming and least rewarding assignments (Kurtz, 1983). Some have social and emotional concerns while others contribute to their own isolation by hesitating to ask for





help because it might appear to be an admission of failure or incompetence. Some may even go to great lengths to cover up serious problems (Newberry, 1978, cited in McKenna, 2001).

Lortie (1975) reports that beginning teachers also face anxiety outside the classroom and often feel isolated. Loflin-Smith (1993) suggests that teachers' classroom roles will be inadequately performed unless teachers are skilled in important roles outside it. This is supported by Goodlad, who maintains that expectations of teachers have widened to include responsibilities and participation in more broadly based school-wide activities (Goodlad, 1984). While most problems for beginning teachers seem to lie within the classroom and focus on issues such as classroom management, resource management and evaluating learning, studies have indicated that relationships outside the classroom with parents and colleagues, as well as those in the school and its community, are also important for beginning teachers. Good relationships inside and outside the school, they believe, would go a long way to ensuring these novices' survival in the classroom (Turney et al., 1990).

Sharp and Sharp (1997), in addressing the realities of a first-time teaching position, offer suggestions for beginning teachers as they prepare to meet the challenges that confront them. Included as probable testing areas are: maintaining classroom discipline, managing classroom instruction, facilitating students' learning, and adapting to the workload. By way of coping mechanisms the authors propose that effective teacher induction, especially mentoring, helps in the reduction of difficulties that can arise with these issues. They further suggest the need for new teachers to be familiar with the formal and informal requirements of successful teaching in their specific school and district. This suggestion is particularly relevant to Pacific Islands schools, where many local communities have a significant and direct influence on schools, and the importance of the community is one of the strongest values.

One study of first-year teachers conducted by Veenman (1984) found that the main complaint voiced by novice teachers was that they never knew what to expect. This, a typical experience in countries and schools where there are no clear guidelines for new teachers, is aptly described by Cochran (1981) as





'transition shock'. He maintains that this can lead to a state of paralysis that prevents beginning teachers from transferring effectively into the classroom the skills they learned during teacher preparation. Teacher induction through mentoring is an especially useful way of reducing this difficulty.

Likewise Logavatu, on the basis of research conducted on teacher induction in Fiji, reports that beginning teachers did admit to experiencing difficulty in preparing to teach (2003). They lacked certainty about resources, pedagogy and workload. The research participants' expectations were often set back by the lack of resources in the schools, creating conditions that were not ideal for them. Many were frustrated with the conditions in which they worked. Knowing that they were using appropriate teaching strategies was a common concern for all the participants. Their reflections implied the necessity for beginning teachers to observe veteran teachers in their own subject areas and to have their own lessons observed. This process could help them to know what strategies might or might not work in their own classrooms. A few participants seemed to imply that schools were setting them up to fail.

These research findings indicate that the first year of teaching can be enormously challenging and stressful for beginning teachers. For the first time, the new teacher is in complete control of a classroom where he or she faces the demands of children and parents, and must prepare new lessons every day. It is vital that these novices succeed in their first teaching year, so that their confidence level is built up, so that students are not disadvantaged and so that a firm foundation is laid for a successful career in their chosen profession.

Teacher induction

There seems to be agreement that beginning teachers need support during their transition from teacher trainees to teachers in professional practice (Brighton, 1999; Feiman-Nemser et al., 1999; Huling-Austin, 1989; Stansbury & Zimmerman, 2000). There is little argument that no matter how well prepared, the beginning teacher needs individual assistance during the first one to three years as a practitioner. Just as all students are unique, so too are new teachers. Some come into the classroom with educational and experiential





backgrounds that have better prepared them to be solely responsible for their first classroom of students; others come with a need for more intensive support.

It is important for those responsible for the teaching profession to realise that new teachers need someone to help induct them into the educational community, as well as into the culture of the school. Other writers concur that if the environmental difficulties and specific needs of beginning teachers are not adequately addressed, negative emotional, physical, attitudinal and behavioural problems may result (Cameron, 1994; Dussault, 1997; Schmidt & Knowles, 1984).

Increasingly, teacher induction programmes are seen as a way of providing new teachers with the necessary support; they ease novices' transition from trainee to teacher, helping their professional development and helping to ensure that they do not leave the profession of teaching. A teacher induction programme assumes that 'just surviving' a first year of teaching is not enough. It further argues that if support is put in place, it will increase the possibility that the first year can be a quality year for the novice teacher. Inevitably, a good-quality beginning year will affect the students positively, as well as buoying the 'new hands' guiding the classrooms.

Teacher induction not only facilitates the transition of new teachers into the profession; it can also be an integral part of an ongoing systematic approach that examines teaching in relation to student learning. An effective induction process is based on exemplary teaching practices, an understanding of adult and student learning, and a professional environment that encourages collaboration and inquiry through formal and informal systems. Huling-Austin, an authority on teacher induction, says that a profession has a responsibility to take care of its members, as well as its clients. It is professionally irresponsible not to support the new teachers' needs (Huling-Austin, 1989). On the basis of these findings, we believe it is important that the Ministries of Education in the Pacific should demonstrate that they are responsive to the needs of beginning teachers, by ensuring that they are properly inducted into the teaching profession.





Developing a regional framework

The Pacific has great need of a teacher induction programme, to provide beginning teachers with an appropriate introduction to the school system and to support their first faltering steps. Early in the first academic year of teaching, this can provide beginning teachers with concrete information relating to norms, procedures and ways to improve their knowledge about teaching. A well prepared and implemented teacher induction programme can address the needs and concerns faced by beginning teachers. Our group suggests the following ideas as central to any regional teacher induction scheme.

Supporting new teachers

Giving support to all new teachers is an essential component of an induction programme. Halford (1998) suggests that it is important to recognise new teachers as learners. In addition to learning how to work effectively with a variety of students, new teachers are in the throes of developing a professional identity and navigating a new school culture. In these roles they must be supported.

Mentoring

A teacher induction programme in Pacific Islands countries will need to use a combination of strategies to enculturate new teachers. Mentoring seems to be one of the most widely used strategies for helping new teachers become competent professionals. Mentoring programmes and mentors help to change a new teacher's experience from 'baptism by fire' or 'sink or swim' to an opportunity to settle into teaching gracefully (Darling-Hammond, 1997). Beginners are also more likely to become more effective and confident teachers more quickly than if they were left to learn from their own trial and error experiences without any assistance.

Creating a professional identity

Mentoring centres can help novice teachers to begin to 'craft a professional identity through their struggles with and exploration of students and subject matter' (Feiman-Nemser & Remillard, 1996: 4). Experienced veteran





teachers, acting as mentors, ‘can create an emotional safety net by serving as a sounding board and assuring beginners that their experience is normal, offering sympathy and perspective, and providing advice to help reduce the inevitable stress’ (Stansbury & Zimmerman, 2000: 4). With this support new teachers will begin to discover their professional identity.

Who should mentor?

Mentors need to be senior teachers with several years of experience and respected reputations. They can help beginning teachers settle gracefully into teaching. Mentors can help beginning teachers become more effective teachers more quickly—and humanely—than would be the case if they were left to learn on their own by trial and error. A mentoring programme can occur in two phases, according to Ganser (2000). The first one emphasises survival skills and school policies, and the second emphasises professional development and teacher effectiveness. Experienced senior teachers could be used to implement these two mentoring phases.

Modelling good practice

Beginning teachers need to be given time to observe experienced teachers in similar subject areas and to have their own teaching observed in a non-judgmental and supportive way. This is called ‘modelling good practice’ (Moskowitz & Stephens, 1997). By modelling good practice in the first year of teaching, an induction programme would work to reinforce what it means to be a professional teacher.

Developing ‘staying power’

Individual schools also play an important role in inducting beginning teachers. Recruiting talented, competent educators is only a first step. Schools need to help novice teachers develop ‘staying power’. As Darling-Hammond suggests (1997), two things need to be done in order to retain new teachers: first, design good schools in which to teach and secondly, employ mentors. This will help new teachers to develop positive attitudes and persevere.





Who should be responsible for teacher induction?

For any induction policy and subsequent programme to be implemented effectively in the Pacific, there needs to be a close collaboration between the Ministries of Education, teacher training institutions and the schools. What is needed is the formulation of an induction policy based on reflective inquiry into practice and critical inquiry into theories. This can be done through the establishment of a Teacher Registration Board in Pacific Islands countries, which will be charged with the responsibility of ensuring that teacher education, teacher recruitment and teacher induction are of the highest standard.

The process

Within a regional framework for teacher induction, Pacific Islands countries will need to develop national programmes to suit their specific national and school needs. Our group suggests the following five guidelines.

Guideline 1

- Orientation for beginning teachers should have three components:
 - three to four days of initial orientation by the Ministry of Education before the school term begins
 - ‘recall orientation’, a time when new teachers come back together for three days about four to six weeks into the school term
 - on-going school-level support in the individual schools.

Guideline 2

- In the schools new teachers should be assigned to an experienced teacher tutor who acts as a mentor to provide advice and guidance. The mentor monitors the new teacher’s progress by reviewing lesson plans, observing the classroom in action and offering general assistance in the areas of professional conduct, planning, curriculum content and teaching strategies. The location of a new teacher’s class is important; where





possible, it should be next door to a ‘buddy teacher’ or among other teachers of the same grade-level. The beginning teacher should work in association with senior teachers and other staff on extra-curricular activities, such as sports and special events.

Guideline 3

- New and experienced teachers should move frequently between one another’s classrooms for visits, observations, assessments and advice. Both the students and the teachers will become accustomed to this interaction, so it will not be disruptive to the class or confusing to the students. It will become a natural part of the programme for the day.

Guideline 4

- Beginning teachers in schools should carry a lighter teaching load, with smaller, carefully selected classes and reduced time. They could spend 90% of their time (equivalent to a four and a half day week) on full-time teaching responsibilities and 10% of their time (the equivalent of half a day per week) on induction activities. Many local factors will impact on how different Pacific Islands will manage these induction hours.

Guideline 5

- A series of in-service and orientation events at school, department and district levels, supported by the central office, should be held. We suggest the setting up of an extensive peer probation system that both evaluates new teacher progress and provides emotional and professional support for new teachers. A provincial or district In-Service Week, during which schools and provincial-level education authorities can offer special classes for new teachers, could be organised.

While individual Pacific Islands countries will develop their own national programmes, every country needs to ensure that their teacher induction programme specifically enables beginning teachers to:





- become thoroughly familiar with the general responsibilities of teaching
- understand the culture of the school in which they teach
- improve and strengthen their professional and interpersonal skills
- develop a positive attitude towards the profession and themselves
- be effectively matched with a particular school
- access professional support and guidance to help smooth the transition from beginners to professionals
- be part of staff development programmes
- be mentored by veteran teachers in the same school
- model good practice by observing exemplary veteran teachers in the classroom
- refine the repertoire of techniques learned during pre-service training
- supplement their teaching repertoire by cumulatively adding new strategies
- orient themselves to the local host community by involving the host community in the induction programme.

Conclusion

We have suggested a set of guidelines to assist educators in Pacific Islands nations to create and put into practice an effective induction programme for their beginning teachers. Every Pacific nation needs to look at these guidelines and work out how they can assist in the shaping of an induction programme that is appropriate for their own country.

We conclude that induction is a purposeful and valued activity that provides new teachers with an appropriate and much needed introduction to the school system. Through induction programmes, concrete information about school norms and the school culture is provided to a new teacher. Teachers are systematically shown ways to improve their educational knowledge and skills and so improve their overall teaching performance in their first year





of teaching. During the remainder of that year, new teachers should be continually encouraged to reflect on how the theory they learned while in training can be transferred into classroom practice. Induction programmes can provide vital support to a new teacher by providing ‘on the spot’ answers to teaching questions where and when they are really needed. Frequent interaction between new and experienced teachers fosters a naturally close and supportive relationship, which is extremely helpful for the survival of the first-year teacher. The fostering of this two-way relationship prevents beginning teachers from feeling isolated or left out.

The formulation of teacher induction programmes will provide new teachers with the support needed during the often very difficult transition from pre-service education to actual classroom teaching. The first year of teaching is critical to a teacher’s development and a good beginning is important to the development of a professional teaching force in the Pacific.

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14

New literacies — new media

mediascapes and infoscapes

Carmen Luke

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What *is* literacy, in the age of globalisation, multimedia, semiotics and information economies? What should educators know about today's literacy practices that extend beyond the tradition of print- and book-based knowledge? In this chapter I outline the conceptual basis for an undergraduate course on new media and technologies that I teach in the teacher education programme at my university. This is a *not* a course description but rather, a theoretical argument that guides my work on critical multimodal and multimedia literacy in the context of new information and communication technologies (ICTs).

My theoretical perspective is threefold. First, I make use of a Foucauldian poststructuralist perspective, which considers 'truth', knowledge and the social subject as historical constructs that are enacted and lived in specific socio-cultural sites. By extension, concepts of education, the educated individual, literacy or what counts as schooling or school knowledge are also historical, culturally produced and mediated. Secondly, I agree with Robertson (1992,





1995), Featherstone (1995), Dirlik (1996), Hall (1996), Appadurai (1990) and others who argue that there is something fundamentally different about the world today and people's experience of that world. That different trope and empirical reality now heralded as globalisation, as distinct from postwar internationalisation, must be analytically and conceptually approached in all its variability: that is, its cultural, economic, philosophical, political, technological and social dimensions, and the hybrid or 'third space' or 'trans' localities, practices, individual and community identities it gives rise to. Thirdly, new communications media and practices are at the core of globalisation trends: that is, they enable and create global networks of ideas, finance, capital, commodities and markets. The book shaped knowledge in certain ways, foregrounded and legitimated the linear logic of writing—a distinctly European logocentrism—and authorised 'the book' as site for 'truth' and the authority 'the word', creating a new economy of power around (book-based) knowledge and literacy. Similarly, today's new e-technologies are reshaping the organisation of knowledge (from page to screen, from sole reliance on print to text–image fusions), re-mediating power relations mapped across networks of uneven distribution and access, and remaking literacy and, indeed, language itself.

The history of communication and technology—from the work of Lewis Mumford (1962 (1934)) to that of Marshall McLuhan (1962)—has taught us that technologically mediated human experience is as old as civilisation itself. The signification system of the alphabet, combined with the medium of lightweight papyrus—and later the codex, vellum then paper—ushered in a new era of standardised script. After romanisation, alphabetic script encoded on a portable and lightweight medium would eventually lead to a greater 'international' renaissance and exchange of knowledge, the increasing control over space (for example the expansion of the Holy Roman Empire, 'New World' colonisation and territorial administration) through the global transportability of standardised laws, navigational charts and so forth (cf. Luke, 1989). Electric light, the train, the car, the (landline) telephone, hearing aids, pacemakers or the innumerable medical technologies that sustain, and now create, life have already been with us for a long time. Historical understandings and uses of technology are culturally embedded, never static





but always in flux. Importantly, although not a new revelation, culture, language, technology, social organisation, as well as the social organisation around knowledge (whether in oral, hieroglyphic, alphabetic or typographic cultures), co-constitute, cross-reference and transform each other—often imperceptibly over decades or centuries and sometimes, as is the case with the current ‘digital revolution’, with rapid, catapulting speed. Any previous age—the renaissance, the ‘age of discovery’ (or ‘age of invasion’ when seen from the vantage point of the discovered, the colonised), the industrial revolution, the postwar 1950s or Cold War 1960s—was itself the product of dramatic cultural and language shifts, the blending of new ideas, knowledge and technological innovations with the old.

Yet what is historically different and unique about the contemporary moment is the global scope and rapid acceleration of change. In the midst of this ‘revolution’ it seems that we barely have time to acquire and master one technology and evaluate its social and educational impact before the next wave of technological innovation has made current products and skills obsolete and the social consequences of uptake have leap-frogged ahead. Research is not keeping up and consequently, much of what goes on in classrooms around ICTs remains a hybrid assemblage of teacher bricolage—a teacher-constructed mix of established teaching strategies and expected learning outcomes and a range of variable IT pedagogical strategies that teachers make up themselves or else adapt from the occasional in-service workshops. In fact, what I and many of my colleagues teach about IT and new literacy skills is itself a blind guess, although it is based on current research. Nonetheless, it is a mix of what we think we ought to be teaching, framed within the software and hardware limits of what a university provides, in the context of university computer labs with class size limits and protocols in terms of what students can access, and within the (45-minute) time slots of university timetables. We devise course content and pedagogy in line with what we think ‘generic knowledge’ or ‘meta-skills’ might be for students who may well end up in jobs that do not yet exist, or who may face ‘new age’ classrooms and technologies not yet developed and for which our current training cannot prepare them.

That said, this chapter presents two domains in which to situate a concept of multiliteracy. I use Appadurai’s (1990) concept of ‘scapes’ to track what





he and others (Castells, 1996; Kress & Van Leeuwen, 2001) have called a new world order—a new communications order—which is both cause and consequence of globalisation. I consider mediascapes and technoscapes, to map the multi-faceted dimensions and shifts of traditional (print) and new and emergent literacies. I begin with an introductory overview of current arguments in support of multimodality and multiliteracy in the context of changing definitions of literacy. I then outline the core principles of a pedagogy of multiliteracy before returning to a more detailed exposition of each of the scapes.

Multimodal multiliteracy

Long before the advent of computers, the Internet or debates on multiliteracy, children's first curriculum has always been mass media texts such as TV, movies, cartoons or comic books (Luke, 1997, 1999b; Luke & Bishop, 1994). Children learn their 'M' from McDonald's golden arches, from the print and imagery of puzzles, games or Happy Meal promotions on McDonald's placemats, 'B' stands for Barbie, or the letter 'S' brought to you by *Sesame Street's* Grover, Elmo or Big Bird, not to mention the manly chest of Superman. Moreover, all of us—including youngsters long before they start school—are practising semioticians who navigate everyday life by decoding and encoding signs. Young children respond to gestural semiotics ranging from a parent's frown, smile or hand clapping to hand gestures signalling 'yes' or 'no', 'come here' or 'don't touch'. Children learn about red and green traffic signs long before they can write 'stop' or 'go'. When driving, we respond to symbolic information on the dashboard, to traffic signs, we may read billboards, listen to the radio, talk on the cell phone or to the person next to us, all the while 'reading' and interpreting the multiple and simultaneous information cues that pass us by in rapid succession. In short, simply to manage everyday life we access multiple and simultaneous semiotic information sources and draw on a range of knowledges. We all do it, without thinking too much about it.

Historically, definitions of literacy have been book- and print-based and decidedly monocultural (or at least, derived from a cluster of variable but related cultures that we label 'Western'). Normative definitions generally claim that literacy entails competence in a culture's symbol and communication





system for productive participation in that culture and society. However, I would argue that competence in one culture's symbol system is no longer sufficient in today's world of globalised consumerist flows of media, image and information. Contrary to Kress's (2003) position that (Western) concepts of literacy ought to remain fundamentally linked to the resources of writing (as the core practice of meaning making), I would argue that literacy today must be more than writing and reading competence in a culture's script, facility with normative orthography or grammar, or knowledge of a culture's selective tradition of canonical 'great works'. We live in a global supermarket of transnational 'branded' culture, symbols and so-called information or knowledge economies that 'time-space' travel on global communication networks across 'old' cultural borders; in this context, competence in just one culture's symbol and communication systems is clearly inadequate. The role of ICTs in mediating language(s), communication, representational modalities of 'text', knowledge, and people's identities and social-communicative relations is crucial and cannot be side-lined as something distinct from literacy qua writing. Similarly, the advent of typography and book culture cannot be separated out from the subtle shifts in reading-writing practices that followed (McLuhan, 1962), or the long debated links between 'the word' in print in the book to larger epistemological shifts (Foucault, 1970; Goody, 1987; Hacking, 1982; Luke, 1989).

It is now widely accepted among educational scholars that literacy is historical, social and developmental. Concepts of literacy have differed historically whether in oral, alphabetic or typographic cultures (Cope & Kalantzis, 2000; Lankshear et al., 1997; Luke, 1989). What counts as literacy in one era invariably changes, in another era, according to prevailing ideologies and educational ideas. Literacy is not a universal, ahistorical or asocial artifact of any culture. It is both a social construct and social practice enacted in social networks (of schools and communities) and social relations (among students, teachers, parents). Literacy instruction is a massive schooling effort involving teachers, teacher training, administrators and bureaucrats in educational departments, curriculum developers, policy makers and not least, academic researchers. Beyond the business of schooling is a massive textbook—and more recently, digital—publishing industry. It involves parents and caregivers, who are





part of the social network of schooling and who not only spend many years engaged in supporting children's literacy development through homework, reading and writing at home, but who are also seen as both the source of and solution to the problem of 'illiteracy'. Finally, literacy is developmental, fluid and open-ended. Literacy has no endpoint: one does not 'finish' literacy development once the alphabet or other scripts are learned, once one can read past the word, clause, sentence, paragraph, an entire chapter or book. Literacy is a life long cumulative process. It is applied and modified in conjunction with literacy demands in other contexts, with other media, symbol systems, images and other languages. Literacy develops exponentially across media, modalities and other language and sign systems.

It is, then, fair to argue that today much of the over-developed and developing world is transiting from exclusive print literacy to digital multimedia and multimodal literacy. In today's information environment, we draw on multiple sources of information simultaneously—from print and imagery, to a rapidly expanding lexicon of symbols, sounds and acronyms. For instance, we now take for granted the kind of print and iconic literacy required for the most basic transactions at ATMs (automatic teller machines). We increasingly engage in multiple communication exchanges whether we are on-line, communicating via real-time chat or monitoring mounted webcams, talking on the cell phone or landline phone, alongside face-to-face talk (while the TV, player or radio is on in the background). In this mixed media environment we activate literacy in multiple modalities and manage a mix of different symbol systems, whether on our software, the interface, the web page or the cell phone that now transmits 'live' pictures and movie clips. Imagery is embedded in print, which is further overlaid with acronyms (http, url, faq, www) or emoticons—the ubiquitous language of 'smilies' :-) ☺.

Importantly, we have to remember that the generation coming through school today has already grown up with electronic toy discourse, with years of playing hand-held electronic games, video, CD or web-based gaming, and years of TV watching (Luke, 1999b). As traditional entertainment media (such as TV and movies) begin to converge with CD-ROM, Internet and mobile phone technologies, we need to expand traditional critical media studies to incorporate the new technologies. Many educational scholars have





long argued that as media change, so too must our approach to teaching the basics of critical media analysis (Alverman, Moon & Hagood, 1999; Bruce, 1998; Buckingham, 1998; Buckingham & Sefton-Green, 1994; Gee, 2000; Pailliotet & Mosenthal, 2000; Reinking et al., 1998; Semali, 1999). As more children each year access the latest Disney versions of children's classic narratives on the web or on CDs, the importance of applying critical media analytic skills to issues of representation should not be underestimated. In other words, children arrive at school already, in many ways, socialised into a multimedia, multimodal literacy (Luke, 1999b, 2001). And yet this may be the very phenomenon of generational difference—of a generational digital divide between students and teachers. It may be, among educators trained in the culture and sanctity of print and the book, the root cause of panic and resistance to new ways of looking at literacy. In this digital divide, which Green and Bigum (1993) have referred to as 'aliens in the classroom', students see their teachers as aliens from an earlier time—trained in the culture of the book and monologic literacy, specialists in one disciplinary content area and struggling, many of them, with the new technologies. Teachers, in turn, see today's students as alien 'digi-kids'—wired and plugged in, speaking a 'foreign language' of ICT acronyms and insider technical know-how. And although there is good reason to be mindful of the commercialisation and consumerist ideologies embedded in the new e-learning products that are marketed on websites and search engines as *educational* toys and CDs (Farbos, 2004), we should not romanticise or fantasise about the alleged objectivity or value-neutrality of the traditional school textbook and book-based pedagogy (deCastell, Luke & Luke, 1989). I turn now to outline two domains, namely mediascapes and technoscapes, in which to situate a concept of multiliteracy.

Flows and scapes

Appadurai (1990) argues that globalisation can be characterised by accelerated multidirectional, conjunctive flows of people, information, media images and consumer dreams, technologies, ideas and ideologies that connect people, cultures and knowledge in new ways. These flows create new, technologically mediated social relationships, new rules of social conduct (e.g. netiquette) and cultural exchange, new workplace environments (where the old distinctions





between the public space of work and the private domain of home are melting as more people work electronically from home), and not least new kinds of literate practices. These multidirectional flows (whether of people, ideas/knowledge, signification systems, culture or finance) generate new combinations, contradictions and transformations. Since the early 1990s, postcolonial and globalisation theorists, social geographers and sociologists have referred to such mixing or blending variously as hybridisation, hybridity (Featherstone, 1995; Pieterse, 1995) or ‘third space’ (Bhabha, 1994; Soja, 1996). Linguistic and cultural hybridisation has been at the forefront of scholarly scrutiny, with specific emphasis on identity politics at the level of the subject community (i.e. ethnocultural groups) or ‘nation’—in short, Appadurai’s *ethnoscapes*.

Mediascape generally refers to the global tentacles of mass (*broadcast*) media—which, despite convergence (e.g. net TV and radio; movies on demand; CNN weather or stock reports direct to our cell phone or e-mail) and the drift toward interactive *narrowcasting*, remain the dominant and most accessible form of entertainment and ideological hegemony for the bulk of the world’s population. In the most remote or destitute corners of the world one is sure to find at least one TV screen in villages aglow with Toyota and Coke ads, re-runs of old movies, talk-shows or soap operas. TV genres of old have disappeared in favour of new hybridised genres: news programmes maintain audience share as *infotainment*; the historical or social documentary is embellished with fiction and turned into a *docudrama*; the drama, part serious part comedy is reborn as *dramedy*; educational programmes are produced in the form of other genres (e.g. quiz shows) that provide *edutainment*; the editorial that tacitly advertises a product or service functions as an *advertorial*. Nor is it only the American dream factory that blankets the globe with cultural products in movie theatres, TV, and with local and international versions of *Cosmopolitan*, *Newsweek*, *Time* or *Marie-Claire* and *Elle* on news-stands. The ‘West to the rest’ media flow mingles with the East-to-West flow of Hong Kong and Bollywood media products that are broadcast on local ethnic TV stations in metropolitan centres and available in ethnic neighbourhood video rental stores across the globe. Given the substantial amount of time they spend with mass media and new media, it is imperative that in a media saturated world, young people





everywhere know how texts, images and symbol systems position them, shape their worldviews, values and identities, their aspirations and desires. This, then, is the domain of *media literacy*.

Technoscape refers to the new ICTs (information and communication technologies) that have created historically unprecedented networks of global connectivity. Granted, as in any era, new technologies are initially accessible and affordable only for a small percentage of economically advantaged groups in affluent nations. The book or the telephone, like the automobile or TV, was initially accessible only to the elite. In due course, as the history of communications has taught us, technologies filter down to the masses as mass production makes products more affordable. So too, the latest technogadgets remain in the hands of the few while the rest of society settles for less sophisticated, often outmoded, computers with limited memory, capacity and connectivity. Nonetheless, ICT diffusion globally has been rapid and unrelenting (Hawisher & Seife, 2000). Computers have been in schools—with various levels of dissemination, use, infrastructure and support—since the late 1980s and children have had increasing access to computers at school and at home. Changes in teaching to accommodate computers and connectivity—albeit uneven across and within schools—have exposed teachers and students to new media, new ways of accessing and exchanging information, new textual and visual forms, new pedagogies and new problems (Bruce, 1998; Lankshear, Snyder & Green, 2000; Snyder, 1998).

Today, only twenty years after ICTs began tentative incursions into schools, we have leap-frogged from visions about wired connectivity to the wireless classroom, school or campus. What began as multiple media or multimedia—separate and discrete communication and information hard and software—has converged into information/communication hubs, increasingly more portable, mobile and miniaturised. The mobile phone now connects to the Internet, desktop or laptop, functions as a digital camera, MP3 player, radio and games console, and provides e-mail, chat and multimedia streaming. A whole new grammar and literacy—alphabetic, iconic, semiotic, multimedia mixes—have sprung up on cellphones and, as usual with new technologies, youngsters are leading the way in ‘writing/tapping’ the new literacies, let alone





in speed texting. One of the key issues related to ICTs and literacy is the emergence of new iconic and symbolic languages of communication, which are rapidly replacing traditional orthography and syntax. This, then, as I will argue in a later section, is the domain of *techno-literacy*.

Together, mediascapes and technoscapes are not only useful conceptual metaphors, but instructive domains for analysis of multiple and emergent literacies that are integral to young people's everyday experiences, at which they are 'experts', and yet that official school curriculum and literacy pedagogy generally ignore. I would argue that it is pedagogically irresponsible to ignore those texts and images, which are central to children's lives today. It is indefensible that educators should fail to give students the critical and analytic tools with which to understand fully the politics of meaning, how text-image positions us and shapes our values and worldviews, especially in this age when social relations, communication, consumption, learning, work and play are situated in and mediated by a dense inter-textual network of semiosis, iconography, image and print.

Pedagogy of multiliteracy

The baseline of a multiliteracy pedagogy insists that educators engage students in a critical dialogue with capitalism, globalisation, commodity culture, cultural difference and diversity, patriarchy and gender politics, and so forth (Cope & Kalantzis, 2000). In other words, the pedagogy is about getting students to look at themselves (identity) and others in self-reflexive and critical ways: how text-image creates preferred and counter 'reading' positions; how it teaches us lessons about others (consider, for example, the global roll-out of a virulent 'them' and 'us' discourse following the September 11 terrorist attacks); how we use text-image to position others, to get things done, and so forth. A critical multiliteracy pedagogy, however, is not only about 'deconstruction', about decoding message systems into micro-components. It is essentially about encoding as well (cf. Unsworth, 2001). That is to say, in an educational context, all teaching invariably ends up as (student) production—whether the test, essay, art work, web page or the scientific report. In short, analysis and deconstruction always channel into reconstruction, the production of a project or curricular unit of work that goes beyond the reproduction of normative





school knowledge. In that regard, the pedagogical model runs on five axes of practice: available design, situated practice, overt instruction, critical framing and transformed practice.

We begin by taking available ‘designs’ or resources (genres, discourses, conventions, codes etc.) and linking those to situated practice, which refers to students’ local context, environment, experiences and knowledge that are meaningful to them in their communities of practice. Overt instruction provides students with the micro-analytic and meta-linguistic or meta-conceptual tools for critical analysis, after which we then move students to the stage of critical framing. Here they stand back from what they are studying and view it critically in relation to its context. They take theoretical distance in order to critique, to account for its cultural and/or historical location—its inter-textual referent.

Next, students extend and apply their critique and ‘new’ knowledge and understanding to another context. That is, they innovate and create on their own. This is the final stage of transformed practice. This is the stage of designing a ‘new product’: it is transformed meaning-making practice in a new context, or the application of new knowledge and new meaning-making skills to the design of a solution to a new or old problem. All of us, including students, are in the business of designing—designing answers, a course of action, drawing from a vast cross-disciplinary pool of knowledge (or facts) in the design of solutions to problems, responses to situational demands, and so forth. Even the standard literary essay at the end of a course, end of chapter, or on the test requires that students design a response, design an argument, design a structure or framework into which to fit the knowledge or facts the teacher is after. In other words, the notion of design underpins (student) text production and (teacher) pedagogy. We teach normative conventions, provide critical tools, and then ask students to design and create knowledge webs, rather than linear print prose. This approach begins to open up the possibility for the construction of (student) knowledge that is ‘web-like’, rhizomatic, interdisciplinary and that requires an understanding of meaning as fundamentally polysemic and inter-textual (Luke, 2000a). The course content and assessment is based on this model of multiliteracy pedagogy and it is also





the first theoretical framework we teach. This is then followed by in-depth explication of the two literacy scapes, which I discuss in detail next.

Mediascapes

One of the basic principles of any educational programme, any curriculum, is to ‘start with the child’. And what better point of entry into young people’s background knowledge than to focus on the texts of everyday life that children grow up with. From infancy, most youngsters are immersed in the texts of media and popular culture that shape their understanding of the world and of themselves, of good and evil, heroes and heroines, gender, cultural difference or social power. Media and popular culture shape the child’s early entry into consumption and narrative by being located in the centre of family life, and by assimilating and cross-referencing to other narratives and commodity forms (Luke, 1999a). Consider, for example, that many preschoolers learn their numbers and alphabets from *Sesame Street* TV programmes, books and CDs, from McDonald’s placemats, from internationally syndicated children’s TV programmes such as *Bob the Builder*, *Barney* or Australia’s *Playschool*, *Bananas in Pyjamas* or *The Wiggles*. The websites of these programmes sell everything from CDs, sunscreen, t-shirts and pyjamas to mousemats, watches and sunhats, and an even larger array of these TV programme-based toys and gadgets is on offer in globally franchised toy-stores around the world (Kinder, 1991; Klein, 2001; Kline, 1993; Seiter, 1991). Buying into the media discourse is only a mouse-click away and a virtual shopping cart is always handy. In other words, the jump from narrative to commodities is totally ‘natural’ and naturalised, because it is the everyday fabric in which childhood occurs, and in which parents collude and experience childhood with their children.

Parents are the vital link between media texts and media commodity spin-offs, since very young children do not have the financial authority or skills to purchase on-line. It is parents who take their youngsters to, for instance, McDonald’s and purchase the latest cups or action figures that are marketed through the fast food chain following the release of the latest blockbuster kiddie movie. It is parents who buy the latest advertised peanut butter or cereal that their offspring insist on; indeed, buying the product that children





demand is often an easier option, in order to avoid public family battles in the supermarket. Parents, not their children, line up at toy-stores the night before the latest release of new *Playstation* software, the latest *Spiderman*, *Harry Potter* or *Lord of the Rings* action figures or games. McDonald's birthday parties mark important milestones in a child's and family's history, and this is a global phenomenon. Parents spend billions on toys, children's entertainment, designer label clothing (GAP, Nike Kids, Barbie etc.) and these cultural artifacts become integral and 'natural' aspects of childhood and family life (Sefton-Green, 1998). Shopping, mealtimes, birthdays, parent-child relations and interactions are mediated and structured by an increasingly global, commodified, media culture that constitutes the lived reality and material relations of everyday life between parents and children. Young children acquire at least part of their early (print and visual) literacy in this global, inter-textual network of interconnected media, popular culture and commodity discourse.

In a global universe of inter-textual and interconnected media, popular culture and commodity discourse, young children acquire global *and* localised cultural narratives, social values and, not least, literacy, in often imperceptible ways. The texts of everyday life provide instructive public pedagogies that shape young people's identities, desires and worldviews (good vs evil; cooperation and competition, etc.). For teacher educators inducting new generations of teachers and for educational researchers, these texts provide critical insights into the social construction of childhood and adolescence, literacy, globalisation, localisation (Kellner, 1995). The texts, images and practices of media and commodity culture are sites of the crosscurrents of mediascapes and technoscapes.

Technoscapes

Arguably, the new ICTs are one of the most fascinating developments in literacy, communication and language change. For the most part, ICT educational research and curriculum has fixated on a simplistic pedagogy of front-end user skills: the teaching of web navigational skills, word processing, spreadsheet or browser search skills. 'Critical information literacy' skills generally remain limited to data search and collection skills, facility with





multimedia software (e.g. Flash Animation) for incorporation into student projects, or rudimentary hypertext evaluation skills (such as verifying author source to validate authenticity; checking a web page's last updating or the number of 'hits', to verify its relevance and currency) (cf. Burbules & Callister, 2000). Contrary to this normative approach to information or technology literacy, I have long argued that we should not use ICT merely to teach, but perhaps more importantly, to teach *about* ICT: the impact of 'new' media on knowledge, social relations, literacy, pedagogy, identity and language change (Luke, 1999a, 2000b, 2002).

Consider e-mail—the most ubiquitous form of the new e-communication order. In contrast to claims that e-mail has degraded writing, grammar and social protocol, it has in fact generated an explosion in writing—the biggest boom in letter writing since the eighteenth century (Kramarae, 1995). While e-mail tends to encourage shorter messages, it also means that we are writing more economically and more often. Communication environments—whether chat or e-mail—where speaker-writers are invisible can be more inclusive because visual cues (of race, gender, physical appearance) and oral cues (of dialect, speech impediments, or second-language use) are absent (Luke, 1996). Hence, students who are often marginalised in face-to-face classroom encounters because of their visible markers of difference are more readily included in 'invisible' communications forums where the culturally value-laden habitus of race, gender, age, body shape, speech or dress do not matter.

A multiliteracies perspective applied to new media looks beyond the obvious, the given text—imagery modalities of flashy web pages, interfaces and software programs. A whole new web and software-based vocabulary has emerged that in itself constitutes new literacy practices. It requires critical attention, whether one is engaged on-line or talking over coffee about bits or bytes, bauds or bots, squatters or sigfiles. Entirely new symbol systems have emerged in the last decade, developed by front-end users—mostly young people—not language experts. These new 'grammars' have become the principal communications mode among young people on e-mail, mobile phones, personal digital assistants or palm pilots. For example:





☺ BDAY. RU XLNT? BCNU, DNT B L8. :-X

[happy birthday. are you excellent? be seeing you. don't be late. kiss]

Consider how quickly and subtly computing discourse has generated language change and infiltrated everyday language use (Shortis, 2000). Abbreviations and acronyms (e.g. ftp, www, http, html, CD, RAM, ROM, etc.) have taken on the functions of verbs and nouns. Few of us refer to a CD as a compact disk, or refer to a url web address as a 'uniform resource locator'. New words have emerged (e.g. emoticon, hypertext, e-mail, snailmail, dot.com) that have rapidly become integrated into everyday language use. Netiquette (Internet/net + etiquette) is already a well established term with which most people are familiar; indeed, most universities have netiquette policies for staff and students. The term 'cyber' or letter 'e' now prefaces those words that denote activities that have moved on-line: from 'e'-banking to 'e'-learning, from cyberspace, cyberpunks, cybercafe, to cybercash, cybersex and cyberschooling (Luke, 1996). At my own university, our library is the *Cybrary* and our librarians are *Cybrarians* (see <http://www.library.uq.edu.au/>).

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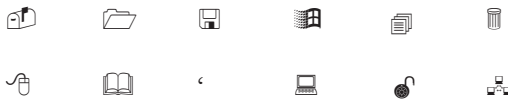
New blended terms have emerged (e.g. netiquette, netizen, hardcopy, upload/download, cybernaut) not unlike a raft of new words that describe emergent hybrid genres of mass media (e.g. infomercial, docudrama, advertorial, dramedy, edutainment). New compound words distinguish between types of function (floppy drive, hard drive, CD-drive, zip drive) and objects (software, shareware, freeware, nagware). The *telephone* and *television* are earlier forms of lexical hybridisation, signifying activities conducted from elsewhere, from afar. What is new linguistically in networked ICT discourse is the construction of linguistic hybrids joined by a full stop, such as dot.com or net.users.

'Old' words are imbued with new meanings (e.g. browse, browser, bit, boot, button, flame, cache, wired, virus buster, home page, hard drive, etc.). Cookies are not always what we eat, buttons and boots are not necessarily what we wear, bullets are not meant only for weapons, and a hard drive does not mean 'petal to the metal' on the open road. Some relatively 'new' words work double duty as nouns and verbs. A fax (an erosion of facsimile) works as a noun and verb (to fax) and e-mail (formerly electronic mail) also functions as both noun





(an e-mail) and verb (to e-mail)—not to mention as adjective (an e-mail msg). Adjectives have transformed into nouns: we use ‘floppy’ as a noun to denote a soft data disk that used to be known as a ‘floppy diskette’. Aside from the familiar vocabulary of emoticons, a whole new symbolic and linguistic code for electronic communication that has emerged has become part of everyday literacy practices for anyone using computers. When we upgrade or buy new computer software or hardware, or peripherals for data transfers (whether phone, camera or notebooks), we talk of ‘bit’, ‘byte’, ‘baud’, ‘mb’ or ‘kb’. Iconic symbols for computing functions are part of our everyday semiotic vocabulary:



Although many of these symbols (like global traffic signs ‘stop’, green for go, red for stop, and amber for caution) are universally recognised, a critical multiliteracy has students question the underlying assumptions and epistemologies of what are clearly Western signifiers. Electronic reading and writing practices are framed within these meaning systems that suggest not only new symbolic languages—iconic grammars—but also potentially new forms of cultural imperialism (Luke, 1996). A critical ICT literacy encourages students to develop critical lenses with which to see and discuss such politics of meaning.

New forms of literate practice are not simply a matter of technology: a kind of hardware and software determinism that prescribes people’s communication and information management skills. Rather, technologies always emerge as products of specific cultural practices, literate traditions, and the interests and desires of those groups who design and name them. Just as early mechanised print technology in the fifteenth century emerged in hybrid form as part scribal part print discourse, so the language of ICTs has developed as a blend of print text, sound and graphic imagery: a hybrid of the language of the book and the language of computer technology. Consider the following hybrid forms of meaning that signify new forms of hypertextuality. Book-based practices





and the naming of these practices are changing: 'click' or 'double-click' are replacing 'turn the page'. The term 'bookmark' is a common menu option for clicking on and recording a world wide web site address (url)—that is, putting an electronic 'bookmark' where there is no book in the traditional sense of the term. The 'home page' refers to the opening screen display of a www site or 'document'. Yet the 'document' or hypertext, which consists of 'pages' and can be 'bookmarked', is itself paperless and pageless. We 'scroll' down an electronic page, which references to the unrolling of an ancient scroll. The electronic 'desktop' is the interface between the phenomenal and the virtual, the material and the symbolic, from where we launch ourselves through our textual constructs from our 'desks' into an electronic realm of pure information. Our 'desktop' is neatly organised with 'files', 'folders', 'scissors' ✂ to cut and paste, binoculars, magnifying glass or spectacles 🔍 to help us find information, trash bins or the more environmentally kosher recycle bins to receive our garbage, and office assistants to sort out our mess.

Issues of language change are always issues of cultural change. Critical media literacy goes beyond ideology critique of a text, a TV programme, a software program or website to attend to these larger meta-discourses of historical change. Investigations into ICT imagery and metaphors, and the patterns of linguistic change linked to new and old media, can, for students, be fascinating projects, demanding interdisciplinary thinking and linking: from history to science, technology to culture, linguistics to media. Such practical work provides insights into how the development and social uptake of ICTs is shaped by history, socio-cultural contexts and residual media of scribal-book culture.

A critical multiliteracy challenges students to think about these dramatic changes in representational forms, language, 'textuality' and human communication. Students must be given opportunities to discuss and reflect on whether the new symbolic iconic 'grammars' are a lesser or merely different form of reading and writing. Rather than focus merely on the teaching of operational skills, teachers should be giving students the meta-analytic tools with which to debate what these new communication 'scripts' and social orders (Kress & Van Leeuwen, 2001) imply for literacy education, pedagogy, knowledge,





new jobs in new work orders, and intercultural communication (Kymlicka, 2003). A critical socio-cultural and historical perspective on traditional communications media (from oral to alphabetic to typographic culture) in different cultural contexts can enable students to understand more fully the complex changes underway today. As future teachers, it is imperative that education students develop a balanced and informed perspective on the so-called information revolution, to avoid falling into an either/or position of blind acceptance or blind resistance to the new technologies and the new realities of upcoming generations of young people who are experiencing the world in radically different ways from their print-generation trained teachers.

Today's children have grown up in a world of connectivity and immediacy, of 'digital fun and games' (Nixon, 1998). Their entry into knowledge-in-boxes curriculum, into disciplined 'on task' cognition and a school culture of hyper-individualism and deferred gratification (e.g. 'testing' and grades) can, as I have already noted, create the kind of generational divide that Green and Bigum (1993) have referred to as 'aliens in the classroom'. Students see their teachers as aliens from another time: trained in the culture of the book, monologic literacy, specialists in one disciplinary content area and many struggling with the new technologies. Today's youngster is a savvy citizen of the digital age. She has seen *Harry Potter* the movie, read the book, has the DVD and several *Potter* e-toys, and Hogwarts jump across the screensaver on her kids' size digital organiser or mobile phone. For children who have grown up with Walkman, Gameboy, cell phones, Internet and console gaming, 'real life' is on-line. Information, ideas, cultural icons and social connections cross-reference and flow into one another in an inter-textual multimedia and multimodal network in which (middle-class) youths experience and form knowledge of the world, their identities, literacy practices and learning. The point, then, for teacher educators is that it is not solely a question of technology integration into the classroom and developing appropriate teaching and learning strategies to suit the new media. Rather, a critical multimedia and multimodal literacy asks the larger questions of epistemology, the politics of knowledge, new economies, identity politics, (in)equity of access and historical transformation.





Concluding comments

In the context of the broader description I have provided here on the incorporation of a multiliteracies pedagogy into one course in a teacher education programme, clearly a monomodal, monocultural concept of literacy is untenable in an increasingly globalised social world. To invoke American educational philosopher John Dewey's famous axiom 'start with the child', it is in my view a social and educational responsibility to build on the variable background knowledge and resources that children bring to the classroom and to provide all students with the most up-to-date skills, knowledge and learning strategies informed by current educational theory and research, and to adapt and modify these to suit situated practices in specific cultural contexts. Hence, the need for 'critical' and functional ICT skills that students will need for jobs in five, ten or twenty years' time—jobs that have yet to be invented—is at minimum an argument for educational policymakers and curriculum developers to move out of twentieth century preoccupation with print and the book as the only 'true' and most authentic source of knowledge, meaning and literacy.

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Beyond school, so much of everyday life has already migrated on-line. Clearly, educators have a responsibility to teach this and subsequent generations to ask the critical questions of the politics, form and content that mirror the world back to us from our multiple screens. Media of communication, sociality and information are today central in all our lives and will inevitably become more so. Students have a right to be equipped with evolving meta-analytic skills with which to consider what they are taught and how they are being positioned and taught by media's public pedagogies, how their consumer–learner identity is crafted, what their consumer and information choices are, how pathways to and the form and content of knowledge are shaped by commercial interests, how *they* are reshaping literacy into new lexico-semiotic grammars, and how connectivity is transforming all our identities into a much more cosmopolitan experience of global citizenship. In that regard, I would argue that we cannot look at literacy, pedagogy or curriculum independently of issues around the politics of globalisation, the rapid metamorphoses of new media and the staying power and hybridisation of old media. What this requires is a critical social and cultural literacy—a cultural analysis of the politics of new times.





The conceptual elements of the teacher education course I have described here are but one approach that attempts to teach critical analytic ‘reading’ and ‘writing’ skills across a range of media and information sources, and to provide a new generation of teachers with the conceptual and practical learning experiences of a multiliteracies pedagogy. The study of technoscapes and mediascapes is important not only because of their profound influence, global reach and pervasiveness, but because of their ‘naturalness’: the ways in which new ICTs and the skills they demand, and we develop, adapt and use, have rapidly become a ‘natural’ part of our everyday lives. If we accept, in qualified broad terms, the arguments about globalisation put forth by, for instance, Appadurai (1990; 1996), Castells (1989; 1996; 1997) or Harvey (1989; 1995) then the kind of multimedia, multiliteracy education that I have advocated here—one that goes beyond functional IT skills and situates literacy, new technologies, social subjects, representation and communication in historical, social, cultural, global and local context—should be part of the common stock of every person’s knowledge. It is an imperative and fundamental part of a responsible education for a new kind of ‘glocal’ citizenship in an age where communication and our daily ‘reading’ of and interaction with the world around us are increasingly digitised, visual, symbolic and, always, political.

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Pacific Voices—Teacher education on the move

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Teacher education for new times

reconceptualising pedagogy and learning in the Pacific

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Unaisi Nabobo-Baba

Locating ourselves: situated responses and standpoints

The world we live in today differs quite markedly from the world of our childhood, or what we may think of as ‘the world that was’. That world was much closer to, though not identical in every detail with, the world of our parents, grandparents and their grandparents. Nevertheless, we and ‘the world of the now’ are all linked through our families to ‘the world that was’. Such is the way of all cultures.

The world continues to change, albeit in various ways, with a range of intensities and at different rates, in the Pacific Islands. With these changes, both desirable and undesirable elements creep into our Pacific lives, at times changing the landscapes or configurations; sometimes temporarily, sometimes forever. If we strategise, anticipating change, then we may position ourselves better for handling the different influences of change in our lives. This applies no less in





the field of education and teacher education, where the fundamental strategy must be to attempt to amalgamate global developments and local Indigenous knowledges that we deem useful to us, so that we can move forward, benefiting from ‘both worlds’.

I am reminded of the famous little cautionary tale of the sabre-tooth curriculum, a situation we may not want to experience in the Pacific. J. Abner Peddiwell’s satirical story (1939) urges on our attention the necessity for reimagining, refocusing and reconceptualising education in the light of changing contexts. I describe this process as adaptation in the ‘changing ecologies of education’.

Global and local: oppositional or complementary?

Blending the best of contemporary global and Indigenous local practice is not only an appropriate strategy in facing up to the realities of the changing ‘ecologies of education’, it is a necessary one. What does this mean for teacher educators and teacher education? What does it mean to *blend* Indigenous and global ideas? Global ideas flood into our Pacific cultures, through every nook and cranny. Yet do we scrutinise them thoroughly? Where do these global ideas, including those of pedagogy and learning, originate and what cultures do they implicitly and explicitly represent? Pedagogy itself—the theory of teaching—is never free of cultural values and ideologies of the society in which it originates. The reality in the contemporary Pacific is that in the main, our systems of schooling and education, of pedagogy and psychology, are an inheritance from other times and other cultures, which we continue to utilise without adequate interrogation of their appropriateness to our contemporary situation and needs, visions and desires. Furthermore, I share with many other Pacific Islands researchers the opinion that teachers (pretty much quite unconsciously) transmit and reinforce the cultural values embedded in the teaching approaches they use, quite apart from what is transmitted in the content of their lessons and textbooks. This is scarcely surprising; these were the formative values in their own experience of schooling.

Our Pacific world is part of the globalising world, nor would we have it otherwise, it seems; there is no escaping this fact. But it is precisely in the face of this situation, I suggest, that our Pacific responses should be critical





and well informed. Our responses must be located within our own languages and cultural contexts. As well, they must take an informed position on the background, the origin, the dimensions and discourse of globalisation itself. In teacher education, globalisation, like any other contemporary topic, should become a part of the curriculum. It should be presented as problematic, hence lending itself to systematic inquiry and critique.

Another important question relates to the dialectic we hear so much about today, that of globalisation versus the local or Indigenous. This is problematic in that it suggests that in effect, globalisation is a particular 'local'; to be sure, a powerful one, but a 'local' interpretation nonetheless, its very definition implying the existence of the other local and Indigenous. Groppo (2005: 29) makes this point succinctly when he emphasises that the current discourse about globalisation lacks 'precisely the characteristics of being global, being in the end a particular and a regional approach to world affairs'. He goes on to suggest that 'the global idea is a capitalist and European global' (2005: 35). In considering mindful blending, we will need to work consciously with that as our starting point and context.

With the help of postcolonial and postmodern theory, Pacific people must devise ways of incorporating the local and the Indigenous more effectively into the mix. I contend that the modernisation of the fifties and sixties, the neoliberal paradigm of economic liberalisation from the eighties and nineties, and globalisation since the creation of the World Trade Organisation in 1995 have effectively marginalised our efforts at blending the 'local' and 'global'. If our blending is to be successful, we must work with ideas that are well informed and critically evaluated, including 'new conversations between Indigenous and Western (Anglo-American) peoples' (Semali & Kincheloe, 1999: 39).

The next important question to ask is whether global ideas about educational reform, which may have worked elsewhere, could work in the Pacific. The vantage point of most Pacific countries is that of emergence from the experience of colonialism in varying shapes, colours and intensities. I call this position a 'vantage point' (Smith, 1999) because being colonised and neocolonised should give one a thoroughly critical edge in reflecting on the





so called ‘global flow of goods and ideas that have now become the hallmark of globalisation’. In one of his keynote addresses to this workshop, Allan Luke rightly remarked that Pacific people need to realise that the ‘new’ ideas in education and reforms have not always worked in their countries of origin. As he pointed out, there are no answers anywhere else nor has our reliance on experts from outside worked. He explained that solutions have not, and will not, come from colonial masters and that all systems from the West are themselves in crisis trying to solve the problems in their own systems. Luke challenges us to find our own solutions; to find models that suit us, answers that are local (chapter 2 in this volume; see also A. Luke, 2005).

Reconceptualising curriculum and practice in education

The need to reconceptualise Pacific education revolves around some of the assumptions that underlie teacher education in the Pacific. After we examined these assumptions at the Sāmoa workshop, participants agreed that:

- *teachers* play a central role in realising national, regional and global educational goals
- *teacher competence and capacity* must be the absolute baseline factors in the reconceptualisation of the policy, content and delivery of teacher education
- following the global trend and local needs, *quality* and *relevance* in formal education must remain major goals of teacher education in the Pacific
- teachers, the curriculum, teacher education, education policy and practice must be *relevant to our island contexts* and *the needs of the students* in these societies
- all educators must create an *inclusive learning environment* that allows students to share the power space that educators once monopolised
- the ultimate goal of education and teacher education is *improved quality of life for our people*. This is variously described in our Pacific languages by such terms as *mana*, *sautu* (Fiji); *toronibwai* (Kiribati); *hauora*, *mara* (Māori)
- quality of life indicators need to be strategically engineered by Pacific peoples and included in teacher education programmes. In engineering these indicators, *local* and *global realities*, *lifeways* and *pathways* need to be considered.





For the workshop participants, these were the key assumptions that should underpin teacher education in the Pacific; they are recurring motifs throughout the chapters of this book.

In addressing the need to reconceptualise education and teacher education, Russell Bishop challenged us to develop a responsive pedagogy for the Pacific. He explicated by drawing on research that outlines what Māori people want most: (i) *to be Māori*, (ii) *to be global* and (iii) *to have control over their own lives*. To reach these goals, Māori scholars working with Māori communities list the following considerations as keys to successful outcomes: self-determination, cultural aspirations, reciprocal learning, mediation between home and school, extended family relations and a common vision or philosophy. This has evolved as *Kura Kaupapa Māori*. In the Pacific, there have been numerous initiatives, some brought to fruition and others still in process, to achieve just such objectives.

Pacific encounters of ‘new times’: locating ourselves

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At this point, I turn in the next section to the Pacific voices from the workshop, to highlight what they regarded as key challenges and strategies for teacher education today. I do this deliberately to contextualise the reforms and global ideas of these ‘new times’. The Pacific voices from the workshop provided the contemporary context and reality about Indigenous pedagogy and learning. This, after all, is the context in which the global and local meet. I will perhaps seem to place too much emphasis on the challenges, because only as we meet these challenges will any blending of global and local take place. This, though, does not imply dismissal of the strategies and responses the groups proposed.

All global ideas from ‘outside’ are (or ought to be) subjected to local selection and rejection processes by individuals, institutions and systems. Ideas that flow in with globalisation are dealt with in numerous ways by local and Indigenous peoples. Uncritical acceptance is rare, as also is passive reception. Local and Indigenous peoples sieve through changes in a variety of ways. Responses may differ from one Pacific country to another depending upon the nature and degree of global encounter. There are even variations in responses from





individuals, institutions and systems within a country. But the underlying reality is that the boundaries between ‘inside’ and ‘outside’ are blurring, and it behoves us to take a much more active role in determining the processes and outcomes that we wish to see: being swept along blindly or mindlessly is no longer acceptable or good enough. Perhaps we need the baby and at least some of the bath water, and let us not forget the bathtub!

Pacific voices (*Domodra na i-taukei ena Pasifika; Pasifik tok tok en spik*)

In speaking about the many problems facing their teacher education programmes and institutions today, Pacific participants described the present challenge of engaging in globalisation discourses as a quantum leap. For many, bridging that gap can seem overwhelmingly difficult. In the words of Allan Luke: ‘this may require Pacific people to short circuit reforms’, forgoing some or all of the steps. By implication this may mean circumventing the constraints and moving forward into reforms and changes that are quite radical. At the grassroots level, for instance, it could mean designing a Pacific curriculum for ‘new times’ in the form of our own ‘new basics’.

A brief overview of the challenges of incorporating the global into teacher education programmes points significantly toward the ‘failure of the modernity project’ and the onslaught of postmodernity. It also throws up the associated theorising about ‘embracing difference, the Indigenous and the “other”’ and the inclusion of ‘peripheral: values, cultures, spirituality and Indigenous philosophies’ (Groppo, 2005: 34).¹

To date, finance remains the single most pressing challenge in all facets of educational reform in the Pacific but we must be cautious lest the solutions prove even more problematic than the complaint. The funding of higher education, including teacher education, has changed dramatically since the nineteen eighties and nineties. The implementation of economic liberalism policies has shifted the burden of schooling costs as much as possible from governments to parents (i.e. to a ‘user-pays’ system), support for the ‘extras’ (such as teacher education) being sought from outside. For this reason, teacher education in the Pacific has become donor and project driven, the educational reform agenda being, in most cases, dictated by donors (Baba, 1989; Nabobo, 1999; Sanga, 2000; Coxon & Taufe‘ulungaki, 2003).





Listen now to some of the major concerns voiced by workshop participants. Presenting each report as an individual Pacific ‘voice’ highlights some of the major points raised in the workshop groups as they investigated their individual topics. (By this ‘workshopping’ of topics in separate groups and reporting back to plenary sessions, all participants were able to pay some attention to the full range of problem areas.) First I present the group that focused on the question of values education, and second, the report from the group considering the place of local knowledges and wisdom in teacher education. These voices speak to fundamentals that underlie all teacher education, as indeed all education. Next, I will attend to the voice speaking in a general way for the professional development of teacher educators, because how we prepare these people is critical to the achievement of the vision we have for the training and development of our teachers. Then three separate voices speak for aspects of pre-service teacher education (one looking particularly at the place of the practicum in this process), followed by four spokespersons on in-service training—and it is significant that participants agreed that these two important aspects of teacher development should be recognised as having different though not unrelated needs, which must be tackled appropriately.

Voice 1 Values education: do Pacific teacher education programmes need it?

A recurring theme across all groups was the centrality of values in the shaping of people’s identity. Obed, Unu, Tofuola and Tuia teased out the four interconnected realms that are basic to Pacific value systems: spirituality, relationship/connection, personal development and philosophy (chapter 4). The interplay among these realms has created the interdependence among people and between the spiritual and material worlds that is characteristic of the Pacific world. Across the history of the region, survival in the face of the heavy influences exerted by incoming groups has been the achievement of the cohesive sustainable communities these values have produced. Though change and adaptation are inevitable, our education systems must be alert to the need to preserve and celebrate the best aspects of traditional community life at the same time as equipping today’s young people to live in tomorrow’s world. Key to this will be a change of attitude. We must know and believe that we ‘own’ what goes on in our schools; that the day of the traditional





values has by no means passed; and that teachers and all stakeholders must be involved in the shaping of relevant, truly Pacific, curricula at all levels of the education systems.

Voice 2 Local knowledge and wisdom in Pacific teacher education

Starting with the idea—expressed by most groups—that cultures define who we are and must be strongly established in our teacher education programmes, Bakalevu, Tekaira, Finau and Kupferman are strong advocates of the preservation of indigenous knowledge systems, not only because this is the familiar background on which teacher trainees and all pupils are building, but also because a new consciousness of culture must be melded with the new knowledge thrust on us by globalisation (chapter 5).

Teacher education programmes must provide ‘multivocal’ content and pedagogy. Local contexts, activities and vernaculars are the ground in which knowledge and understanding will develop. Teacher education programmes will need to pay particular attention to vernacular languages, recognising that language is the vehicle for content as well as for theories of psychology, knowledge, pedagogy and so on. The school and teachers mediate between the pupils and the ‘brave new world’ they are entering, but they must ensure that they are clearing the pathway to it, not building walls that make it unattainable.

The group also alerted us to possible areas of resistance to the path they propose, presenting some culturally appropriate alternatives: a teacher education village; vernacular education; rigorous research, carried out by Pacific researchers for a Pacific audience; localisation of textbooks and resources; and perhaps most interestingly—and certainly an idea endorsed by several other voices—the active involvement of local communities in the education enterprise.

Voice 3 Training the trainers: the professional development of Pacific teacher educators

At this point I step aside from the order of the chapters in the book, to look at the group report concentrating on professional development of teacher educators in a more general perspective (chapter 9). Babo, Keke,





Taufaga, Faasalaina and Taule‘alo, like other groups, noted first the challenge of finding sufficient funding to provide enough high quality professional development opportunities for teacher educators. They saw limited educational infrastructure and institutional politics as inhibitors. Proactively, they suggested that networking with colleagues across institutions in-country and across the region could assist in the creation of more lively, more sustainable and more accessible professional development programmes. They are strong advocates of the GEPRISP model, emphasising the power of relationships and interactions and pleading for the maintenance of a balance between the old and the new.

Reviewing the role of local Ministries of Education led this group to specific suggestions for greater ministry support of all kinds, and better coordination and cooperation. Also recommended are more opportunities and incentives for teacher educators to attend conferences and to be more involved with professional activities and associations; for training institutions to allow staff to balance teaching, research and writing time, rather than demanding that teaching alone be their prime responsibility. The need to nurture teacher educators who are culturally sensitive and responsive to cultural difference is critical. In sum, teacher educators must engage in effective teaching interactions with trainees, understanding that they, no less than their students, are culturally located human beings.

Against this generalised background on professional development, listen next to the voices on pre-service and in-service training.

Voice 4 Back to the drawing board: remodelling pre-service teacher education

Koya, Tuia, Faoagali and Hodges, under the engaging title ‘Transforming the *fale*: from the “known” to the “new” of pre-service teacher education in the Pacific’, pinpoint the following challenges (chapter 6).

There is a need to reconceptualise the framework of pre-service teacher education in a way that is firmly grounded in Pacific realities. This includes recognition of Pacific knowledges, cultures, philosophies of life and epistemologies. Here, the group suggests the *fale* as a metaphor for teacher





education in the Pacific, describing the changes needed in Pacific teacher education in terms of transforming the *fale*—removing, adding, moving around, repainting and refurbishing—and stressing the importance of the supporting posts, embedded in the local cultural foundation, in giving the structure its shape and strength.

The supporting posts they analyse range across: philosophy/vision; policies; alignment of goals; responding to student teachers' needs and aspirations; teacher educators; quality learning and teaching; assessing learning; and evaluation of the overall programme of teacher education.

In sum, they argue for a thorough review of the foundations and structural elements of teacher education as the only basis on which meaningful reform of pre-service teacher education can be undertaken. The new framework must be future based *and* firmly rooted in Indigenous knowledge systems. The reform process must *maintain* the Pacific cultural focus *even while bringing in* international standards and practices and recognising that Pacific societies are also in transition within a changing world, and therefore have to meet changing needs for knowledge and skills. In this, our region is no different from the rest of the world. There is an urgent need for collaborative, action-based research on all aspects of education and teacher education. Positive moves towards reform must take in the content of the pre-service teacher education programme as well as the processes of implementation.

Voice 5 How to deliver good-quality pre-service delivery: easier said than done

The ideas and discussion about models of pre-service teacher education delivery presented by Tapo, Daiwo, Rasmussen and Timarong (chapter 7) identify both systemic and institutional challenges.

Systemic challenges, say the presenters, include: the absence of a teacher education standards framework; and a lack of coordination between ministries' national educational plans and the goals and philosophy of education transmitted in the teacher education programmes. At the same time, suitable resources and facilities, adequate remuneration packages and appropriate terms and conditions for teacher educators remain some of the biggest challenges





today for Pacific Islands nations. These challenges are closely linked with financial constraints and limited teacher education budgets.

Institutional challenges abound. Budgets do not provide realistically for exemplary teacher education programmes. Teacher educators are given too few ongoing professional development opportunities. Existing curricula need revision, to include ethics and values education, ICT, media studies and courses that include information about local cultures and knowledges. Even the quality of basic education requires attention. Staffing presently relies too much on the cadre of older, experienced teachers and provision for their eventual replacement is inadequate. Other resources, too, are insufficient for the need.

Voice 6 Beyond the ivory tower: the place of teaching practice in preparing teachers

Tiko, Fusitu'a, Tone-Schuster and Arukelana use their presentation (chapter 8) to take a close, constructive look at teaching practice and how it can be strengthened. They have focused on the practicum as the training ground where training institution theory is transformed into classroom practice, thus constituting a critical period in teacher education. For trainees, it is partly learning by doing, partly learning by seeing, and it becomes their first teacher's eye view of teacher–pupil, teacher–teacher and teacher–community relationships. From this proving ground they will emerge with new understanding of teacher education institution theory in relation to classroom practice, the implications of differences in teaching–learning styles, and the necessity to see schools in the context of community.

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The group advocates a teaching practice model that is developmental (i.e. based on progressive learning), articulated (i.e. marries training institution theory to practices in the classroom), firmly based on shared responsibility for *all* players, and above all, reflective (i.e. conscious of the importance of reflection—on one's own performance, on others' styles and precepts, on the nature of schools and schooling, and on the time and place setting of contemporary schools).

They also underline the importance of evaluative processes: how well are the training institutions preparing teachers, how culturally appropriate is the





model, can the assessment model be more collaborative, and so on? They enter a plea for teaching–learning models that are less western-based and more locally-developed.

One of the group’s most significant emphases, and one that implicitly fits best with traditional models of teaching and learning, is on the power of support, mentoring and feedback. Their commendation of learning conversations and critical dialogue will resonate.

Voice 7 In-service teacher education: managing it nationally

Asked to consider the national management of in-service teacher education (chapter 10), Afamasaga, Miere, Karuo’o and Drova took some of the challenges as their starting point. They suggest that one of the biggest challenges is finding sufficient funding to implement effective in-service teacher education; another is the tendency to prioritise it too low. All countries depend on external aid funding to top up the budgeted allocations provided by each Pacific Islands Ministry of Education but finding enough financial resources to run any effective programme—whether it is accredited, non-accredited, short course, modular, a summer or holiday school or a long-term study—has been a constant challenge for every Pacific Islands nation. Managing in-service training is not hard in itself, thought these group members; the difficult task is finding the funds to meet all of its demands.

Lack of sustainability and the non-recognition of accumulated non-credit courses are cited as another set of challenges. Not surprisingly, given limited financial resources, a complaint is made that in-service teacher training is predominantly reactive rather than proactive. The lack of effective national planning models is suggested as the pivotal reason for the minimal impact of in-service teacher education programmes in the Pacific. That is the fire: where is the frying pan?

Voice 8 Pacific models of in-service training: doing better with what we have

Reporting on Pacific models of in-service education (chapter 11), Buwawa, Tkel-Sbal, Helkena, Moses and Pa’usisi identify many commonalities as well as many challenges. They base their comments on the experience of the





four countries they represent but there seems little reason to doubt their applicability across the whole workshop membership.

Commonalities include utilisation of offshore and on-island programmes of diverse kinds and a variety of means taking advantage of developments in flexibility of access, and provision through part-time and full-time study opportunities. Challenges include the slowness of producing a cadre of upgraded teachers because of the time and money costs of supporting more than a few at a time for full-time study; the failure of teachers too set in their 'bad old ways' to appreciate the importance of such staff development; the geographical isolation and scatter characteristic of many of the island nations, which limits the availability of in-service training opportunities and the provision of adequate follow-up and mentoring; the need to localise foreign teacher training concepts and develop innovative strategies for making better use of local and regional human resources and extension and distance possibilities for training programmes; the need for trainers who start with a better understanding of the trainees; and the limited resources and supplies that are the norm everywhere in the region.

Turning then to a 'wish list' for future teachers, the group points to desirable qualities that include 'universal' ones (leadership, integrity, etc.) and the market-driven global ones (IT technology, knowledge, best aspects of the global world, etc.) *in addition to* ones that celebrate, work with, savour and build on the best of local epistemologies and cultures. Achieving teachers who fit this profile will require starting with a needs assessment; providing for long-term and follow-up training; allowing plenty of opportunity for practice; and facilitating coaching and mentoring over the long haul, including team teaching that conjoins experienced and novice teachers.

Like the group, I dwell on two final observations. First, the impacts of the new technology are here to stay. Rather than bemoaning this fact, we would do well to be active in guarding against its bad points even while taking advantage of its good. Secondly, our local ways emphasise that we do best when we capitalise on group work and team efforts. The use we make of global best practices and modern technology will need to accommodate this.





Voice 9 Finding the way in the reform of in-service teacher education

Seeking pathways to reform, Rabici, Lameta, Aihi, Hermann and Tuioti take an overall look at in-service delivery and teacher education in the Pacific (chapter 12). Taking as their starting point the centrality of in-service training (IST) to the reform of education, this group throws down the gauntlet with a thoroughgoing list of the current challenges to its effective delivery: overcentralised structures and decision making, out of touch with the needs on the ground and prioritising IST training too lowly; inadequately funded; poorly served by its curriculum, which desperately needs to make better provision for both specialist and generalist mind-expansion; the combination of scatter of schools and centralisation of resource people that produces a poorly serviced periphery; and inadequate monitoring and evaluation.

Nothing daunted, they propose eleven pathways for change, which are models of practicality and geared towards better inclusion of local expertise and effort. Particularly appealing features are the suggestions that make better use of the expertise of principals, experienced teachers, team teaching, local community expertise and involvement, fostering and celebrating local school and community culture, and improving incentives and support for teachers, not least by making better use of professional teacher associations in the areas on monitoring, evaluation and implementation of educational reforms. The proposals are breathtaking in their simplicity and positive approach, the epitome of pulling ourselves up by our own bootstraps.

Voice 10 Last but not least: give new teachers a sporting chance

In chapter 13, Logavatu, Sipeli-Tasmania, Potek and Wong tackle the question of how to use the first year of teaching as the basis for setting up new teachers for a long and happy teaching career. While this is by no means a uniquely Pacific problem area, it does seem that all Pacific Islands nations have been negligent about putting in place mechanisms for support at this crucial stage—despite all the rhetoric about concern, community, and supportive rather than competitive ways of doing things.





Worldwide, novice teachers' needs range across the professional, personal and instructional. Agreement about appropriate remedial measures is equally apparent, clustering (as we have heard so often in this choir of voices) on concepts such as support, assistance, observation, mentoring and induction. These approaches recommend themselves particularly well in the Pacific world, because they accord so well with proclaimed Pacific values, and ways of knowing, learning and doing.

This group has offered us an idealistic but practical framework for using teacher induction, especially through mentoring, as a positive object lesson in translating cultural epistemology and praxis into real-life demonstrations of the values and principles at work.

Remaking Pacific schools in 'new times'

As I listened to the Pacific voices at the Sāmoa workshop, four scenarios took shape in my mind as the region's educators grappled with the challenge of remaking schools, teachers and teacher education for new times. I heard participants reflect on the huge task ahead as they drew on their educational experiences to visualise how globalisation might, ironically enough, provide the opportunity and means to enhance teaching and learning in Pacific schools, rather than to sweep the local context off the beach or over the cliff.

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Scenario 1 Give-up mode

It's all too hard!

Too many others are 'calling the shots'.

Let's just give up.

Like a hypnotising mantra, inducing in educators a state of inertia, these sentiments come too often to the lips of Pacific educational administrators. I denounce this viewpoint, believing that it is based on a false assumption that globalisation of necessity produces homogeneity of culture, rendering us powerless to affirm our cultural difference. While some aspects of dominant Anglo-American cultures have become rampant and insidious worldwide, I strongly believe we should not overrate or cave in to the dominance of





such 'homogenising powers'. I take comfort from Allan Luke's observation that within globalisation today significant shifts in global power bases are occurring. No longer does the Western world dominate all things. The rise in the power and influence of China and India is having an increasing impact. So we should denounce 'the give-up mode' and believe we have the chance to celebrate and 'hold on' to the uniqueness of our cultures, even as the forces of globalisation make their way into our Pacific Islands nations.

Scenario 2 Society is too fragmented

In responding to an increasingly fragmented contemporary society, our people turn in on themselves and cling fearfully to what they have and what they know. In becoming rigidly exclusive, they lose the flexibility a healthy degree of inclusivity allows. In our region this loss would be the more severe because the capacity for adaptation and tolerance of diversity has been a talent that has served us well throughout the millennia of our history. Groups that become exclusive risk closing their boundaries and asserting their identity, their race and their culture to such an extent that they seize up or shut down altogether. Extreme exclusivity can be like a volcano waiting to erupt. We have seen, in the Fiji coups and the Solomon Islands uprising of 2006, cautionary examples of what can happen. Exclusivity *causes and exacerbates* societal fragmentation and can lead to a breakdown in civil order. This then inhibits educational reform.

Scenario 3 No! No! No!

Some Pacific Islands people see both the dominance of certain cultures and further fragmentation of the world as overwhelming. Their cry of: 'No! No! No!' is an expression of their sense of powerlessness. I assert that we must never underestimate the potential of dominated Pacific cultures to resist globalisation. Neither must we overestimate the insidious degree of dominance of Western and other dominant world cultures over the Pacific. I firmly believe that if we seize our opportunity to exercise agency, we are able to marshal our own cultures and identity *and* make use of outside influences to forge our own destinies.





Scenario 4 Interdependency

Those who support this view believe that with globalisation comes an increasing interdependency of countries across the world. I think this is a naïve assumption, because it implies an unnatural and impossible ‘equality of island states’ in relation to dominant global forces.

What are ‘new times?’

To remind us of what ‘new times’ may imply for us, let me recapitulate a number of questions that have underlain our deliberations in this workshop:

- How can and how should we respond to elements of economic and cultural globalisation in these ‘new times’?
- What local ways can we use to critique, debate, examine, question, reflect upon and engage with global/transnational/regional and North–South/East–West flows of capital, knowledge, personal expertise and discourses?
- How can we as Pacific communities, educators and teacher educators engage in a strategic repositioning to meet the challenges of ‘new times’ head on?
- Further questions may include:
 - What are we changing and for whom?
 - Who are making the decisions?
 - Where are we getting our ideas from?
 - We may need IT, but of what type and for what purpose?
 - How much IT can we really afford?
 - Who is in control?
 - Who is setting the pace for reform?
 - What are we doing with our languages and cultures?





Globalisation has infiltrated all aspects of our Pacific lives, education included. The concomitant accelerating rate of social change has brought about ‘new times’ and new ‘eduscapes’. Keynote speaker, Allan Luke, highlighted these concerns:

- New migrants are taking the jobs of local and Indigenous populations.
- Increasing drug use has seen a rise in drug related problems.
- New Pacific youth identities are emerging. An increasing number of Pacific children and young people do not go to temples or churches; they wear jeans; they act like African-Americans; they don’t respect their elders and parents; and they ‘hang out’ in malls. Some cannot speak the vernacular that would (in ‘old times’) have been their ‘native tongue’; nor can they speak formal or official languages, such as English, with mastery.
- With rapid rates of culture change, Indigenous people live their lives as if under assault. As a consequence, new life styles and new values evolve. These changes are often confronting. Undoubtedly they are changing the social fabric of all Pacific Islanders.
- New movements of capital, people and information are changing the socioeconomic face of every Pacific Islands nation. New forms of work and leisure are impacting on lifestyles.
- The phenomenon of ‘McDonaldisation’ versus vernacularisation is significant.

The shifting ground of media

Carmen Luke points to the increasing presence of media and ICT in these new times and reminds us that ‘the media is not free of prejudice. We need to ask whose face it is behind the media. We need to know and understand the ideology that shapes our media’. The digital divide is real in the Pacific, although as yet, the Internet is enjoyed by only a tiny proportion of Pacific students. She goes on to ask a serious question: ‘What are we going to do with this new world of ‘techno-kids’, young people who have lost the art of





conversation (*talanoa*)—or perhaps have just stopped feigning an interest in grown-ups' styles of speech and conversation?

Luke describes the media as 'shifting ground'. Computer models change rapidly but we have to deal with this. Communication and language changes have occurred because of rapid changes in ICT. There is increased global connectivity but the media are creating a 'cartography of difference' in the Pacific. There are increasing disparities in education; some have access to ICT, while some do not. The question to ask is: How do we handle this 'digital divide'? A more pertinent question for us, however, is: 'How do we decrease the disparities in education in the Pacific that ICT will increasingly create?' Perhaps the most critical issue is what do we have to do to ensure that Pacific children excel in computer or ICT skills while not losing touch with the cultural knowledges of their own people?

New 'eduscapes' in new times

Together with 'new times' come new 'eduscapes'. In these new 'eduscapes' teachers, in my view, are caught in a dilemma. On the one hand they are expected to be innovative, flexible and committed to change for economic development to occur. On the other, teachers are expected to counteract problems created by 'new times', such as increasing gaps between the rich and the poor and between the generations, excessive consumerism, loss of languages, cultures and identity, and the loss of community.

Shifting discourses

Allan Luke suggested a need to shift our educational discourse to focus on a critical analysis of global trends as we try to blend Pacific and global ideas of teaching and learning. For instance, teachers have to catch up with current IT trends used by 'new kids'. Luke notes: 'Pacific kids have already changed radically; a metamorphosis is apparent. However, teachers, school leaders and academics have not kept pace.'

There is a pressing need for us as Pacific educators to be focused in our thinking, writing and debate about globalisation, so that we can explore,





explain and reform our educational agendas for our Islands communities. We must not be caught up in the spider web of resistance and reaction by local communities. We must acknowledge that there is, as yet, only limited analysis or real understanding of the effects of globalisation on the lives of Pacific Islanders, and our research into the impact of globalisation on our education systems has barely begun.

Allan Luke explores the increasingly important dimension of globalisation as it affects educational policy and practice around the world. He draws particularly from his Australian experience, offering two major challenges to Pacific Islands educators. In reconceptualising curriculum by attending to these two critical issues, he suggests, we must:

- create a ‘new basics’ curriculum that is future oriented
- introduce new curriculum policies that encourage multiliteracies over standardised testing.

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To reiterate this point, Luke invited workshop participants to imagine an old car that is constantly being mended or having parts replaced. He asked: ‘How roadworthy is this vehicle?’ He suggested that our education systems will have to metamorphose, as butterflies do from caterpillars. We must create new forms that fit the Pacific and that are future oriented. He warned that we must not be caught out playing ‘catch up’; we must recognise new educational problems and prepare teachers to manage ‘new kids in a new world’.

Pacific education is changing

The costs of education have risen dramatically in the Pacific. The cost of globalisation itself, beginning with the structural adjustment programmes that have been forced onto the Pacific since the early 1990s, has had many effects on educational financing, such as the introduction of the ‘user-pays’ system. Little serious consideration has been given to the appropriateness of these impositions to the socioeconomic realities of the region; they have gone ahead anyway. In addition, the responsibility for running schools has devolved on the communities. By implication, richer communities will afford better resourced schools that in turn offer better opportunities for their students. In





Fiji, for example, where schools are largely owned by communities, there is obvious disparity between schools in better off communities and those in the squatter settlements in urban areas. The ideals of social justice have come off a poor second-best.

The students who face us expectantly in the Pacific today have also changed. Allan Luke reminded us that we as teachers have different ‘animals’ in our classrooms today. Because teachers have grown up in different times, there is a huge generational gap between them and our school children. The enormous influence of the media and technology has probably been the most influential causative factor. Luke maintains that given the new global changes in society, children’s cognitive development has changed as well. Recognition of this fact underpins the calls for adaptation to new teaching and learning styles where teacher authority will have to be shared with new ‘techno-advanced’ youngsters in the classroom.

Today’s ‘new world kids’ are growing up in an environment of increasing cultural hybridity where linguistic and cultural diversity is magnified. Young people are increasingly mapping out their own ‘youth cultures’. In this scenario, youngsters are good with new technology and teachers lag far behind them in their technological understanding. Luke cautions: ‘Having a lot of new computers in the classroom will not improve learning and new technology. It can create huge moral vacuums.’ He goes on to suggest that we have to create a system for our ‘hybrid kids’.

Our people need the tools so that they can begin to think, create and analyse for themselves. They need to be able to weigh up the impact of globalisation on their environments, knowledges and ways of life. In terms of educational planning, Luke suggests that global flows of knowledge and ICT need to be engineered into educational planning.

We need to be absolutely clear on the purposes of education. Luke suggests a shift from a needs based model to a reconceptualist model. This is a model where you first think of what sort of a human being/people/society you want to create, then working backwards from there, map the curriculum that will produce such an end-product. For example, we need to project the type of person we want, say in 2010. This way we will create a ‘new’ ideal,





identifying the things we need to get right. Then planners can define/draw or conceptualise a curriculum using that guideline.

The need for teachers of high quality has never been more obvious. In terms of teacher capacity, they need to acquire a baseline of specialist content knowledge and at the same time have the broader base of a rich general education. Teachers also need to use creative, alternative, teaching methodologies. Issues such as the ‘McDonaldisation’ of cultures, flows of monies, how we preserve lagoons and fish stocks against local exploitation by expanding populations and overseas driftnets and so forth must be opened up for general discussion and debate.

The solutions for Pacific Islands educators do not lie in more tests, tougher exams, different school management or assessment models adapted from the West. I believe there is a need for each Pacific nation to define its own ‘new basics’ and to reconceptualise its own curriculum in terms of its own unique social context. Teacher educators need to be at the forefront of that work. Luke suggests that in drawing up new basics for the Pacific, local educators need to get rid of Piaget and get into cross-cultural psychology. The most pressing need is to develop an Indigenous psychology based on Indigenous philosophies of knowledge, epistemology and psychology.

I suggest that all roads lead back to teacher capacity. Schools need to be pushed to think about the future and prepare students to prepare for that future. This preparation must include problem solving and the development of intercultural and transcultural communications. Teacher trainers must explicitly embrace and implement approaches and strategies in all their courses to ensure that this happens. As a matter of policy, teacher education courses should ensure that multiculturalism and globalisation become problem solving exercises in all areas of their curriculum (Gagliardi, 1995: 10). Teachers who graduate with this capacity will be better equipped to manage ‘new age kids’.

Indigenous approaches to teacher education

Unquestionably, Indigenous approaches to pedagogy and learning will benefit teacher education in the Pacific. In reconceptualising teacher education for





‘new times’, the Sāmoa workshop, through Pacific voices and workshop resource persons, reiterated what some Pacific academics have been talking about for some time. The work of Thaman (2003), for instance, spells out the need to account for and include Indigenous Pacific philosophies of knowledge, local epistemologies, and Pacific methods of teaching and learning, in all areas of education, teacher education included.

Why do we need to include Indigenous approaches to pedagogy and learning? As I say, for over a decade some Pacific academics and educators, perhaps most prominently Konai Helu Thaman, have pushed for this inclusion of approaches rooted in Pacific philosophies, epistemologies and values. Her work (e.g. 1992a and b, 1993, 1999, 2000a and b, 2003) emphasises the important role culture plays in influencing pedagogy and learning. She reminds us that ‘culture shapes people’s beliefs and attitudes, and their roles and role expectations, as well as the way they interpret and make meanings of their own and others’ behaviour’ (Eagly & Chaiken, quoted in Thaman, 2003: 3). Role expectations and role conflicts are culturally defined, she adds by way of clarification. This highlights the importance of understanding the congruence between teacher–student role expectations and pedagogy.

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Thaman (1999) argues that pedagogy is shaped by the values and ideologies of the culture of origin. She says that a teacher’s professionalism and cultural sensitivity are important determinants if children are to succeed in their schooling. She emphasises that if teaching and learning in schools and universities are to be culturally inclusive, there is a need to target teachers, because they are the people who can bridge the cultural gaps between the learners’ home cultures and the expectations of formal education (2003: 8).

The work of teacher educators can become a powerful tool in the Pacific, because they can ensure that trainee teachers can develop into focused, professional teachers in their Pacific Islands schools. Most importantly, they can also ensure that curriculum offerings and pedagogy are culturally inclusive. To this end Thaman (2003: 9) has outlined a cultural framework for education that she calls *kakala*.²





Russell Bishop points out that if meaningful reform is to take place, teachers of Indigenous students must ensure that:

- culturally appropriate, quality teaching takes place
- deficit theorising is never used to label students who are poor performers
- they get out of the ‘deficit spaces’ they have been occupying for too long and have become committed to
- they know how to bring about change in educational achievement
- they care for children and young people, and see them as culturally located human beings
- they care about the performances of all students
- they create a secure, well managed learning environment
- they engage in effective teaching–learning interactions with all students
- they use appropriate teaching–learning strategies to promote change
- they promote and monitor positive educational outcomes
- they understand the reasons behind student success and failure.

Efforts toward using Indigenous approaches to pedagogy and learning may be enhanced by creating a list of priorities. The Inter-institutional Consortium for Indigenous Knowledge (ICIK) based at the Pennsylvania State University has suggested these priorities as a way forward for educators. The directions they suggest, though addressed to a wider audience, are relevant for Pacific educators.

Educators should be:

- engaging in the validation of Indigenous knowledge
- producing new research methods for studying Indigenous knowledge





- giving students and faculty both the methodologies for recording Indigenous knowledge and the tools for using it effectively
- promoting diversity by valuing the ways of knowing that are characteristic of various cultures
- promoting interdisciplinary, participatory research and cooperative problem-solving between communities and academic institutions
- enhancing locally appropriate development efforts in the Commonwealth
- enhancing the internationalisation of the curriculum of academic institutions by giving faculty and students ready access to a global network of Indigenous knowledge centres
- identifying and compiling resources
- increasing teacher awareness of Indigenous knowledge through a worldwide integrated database and the National Association for Science, Technology and Society
- providing teacher training programmes that demonstrate how to use both local and scientific knowledge to make decisions about natural resource use and the environment
- providing a linkage to Science, Technology and Society educational programmes
- encouraging interaction between Indigenous epistemologies and Western epistemologies for the purpose of finding new methods to produce knowledge.

(Semali & Kincheloe, 1999: 5)

It seems to me that most if not all of these points, especially the last one, resonate closely with the main aims and deliberations of the Sāmoa workshop, which focused primarily on the need to encourage the interaction between and blending of Indigenous/local knowledge—its approaches, philosophies and epistemologies—with global ones. In this way the outcome will not only be enhanced learning; new ideas of pedagogy and learning will evolve.





RRR—DVD: revitalising, revamping, redefining — delivery, visions, directions

I suggest that for Pacific teacher education, the way forward will be to revitalise our delivery, revamp our visions of education and redefine our directions. In order to revitalise delivery in teacher education, we need to redefine our philosophies of teaching and learning. Here the use of local knowledges, metaphors and wisdoms is needed, to ground ‘outside’ theories and beliefs of teaching and learning. As a starting point, a consistent commitment to a similar vision and philosophy based on carefully thought through and generally accepted beliefs and values of Pacific peoples is crucial. This is a tricky proposition; we all know that it is hard to agree on any one philosophy of teaching and learning. Every serious teacher educator has her/his own philosophy of education born out of individual experiences, values, beliefs, cultures and life in general. This does not mean we should not make the effort.

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Our redefined directions, then, must embrace a collection of teacher education philosophies in any one context, and the collection will need to include (but not be limited to) new ideas adopted from the ‘global context’ and adapted to our own Pacific context. This will remain the biggest challenge for us as teacher educators in the Pacific.

Change must not be a threat; instead, change must be enabling. It must enable us to feel the ‘flow of life’ through ideas new and old, local and global. Newness is inherent in life. As nature itself reinvents its life through changes in cycles and seasons, similarly we in education must change, expand, grow and keep refreshing and reinscribing our directions, our visions and our lives. But we in the Pacific must not be pushed around or trampled by change. We must ensure that we are always in a position to evaluate change, to reject it or accept it, to use or modify it according to its merits for our context.

Building research capability among Pacific teacher educators

There is a recognised need to increase Indigenous Pacific scholarship; more local researchers and writers must be encouraged to let their voices be heard. This should be done in ways that recentre, reaffirm and empower Pacific





knowledge systems, philosophies of knowledge, cultural pedagogies and epistemologies. For teacher educators, research and writing in these areas will need more and more attention and focus. Research is crucial; teaching needs to be continually informed by it. But most teacher education institutions, it seems, are so busy with their teaching engagements that research is neglected, despite the fact that research has been increasingly identified as an important area of teacher education and that research initiatives are already underway. Smith highlights this important point:

The history of research from many Indigenous perspectives is so deeply embedded in colonization that it has been regarded as a tool only of colonization and not as a potential tool for self-determination and development especially for reestablishing our own academic engagement with and scholarly authority over our own knowledge systems, experiences, representations, imaginations and identities. (Smith, 2004: 4–5)

The past decade in the Pacific has seen an upsurge in writing, debate, research and networking among Pacific Indigenous scholars. Working alone, among themselves or with ‘the Other’ they have explored research topics, methodological issues and agendas relating to indigeneity. Their objective is to affirm cultural identity, enhance Pacific lives, and recognise cultural change and development. This is in line with what Rigney describes as the effort by Indigenous researchers to ‘not only disrupt hegemonic research forms and their power relations, but to alleviate and reinvent new research methodologies and perspectives’ (quoted in Smith, 2004: 5).

Further, I believe that research by Pacific educators needs to be transformative. It needs to question the status quo and to strike out for new horizons where new forms of knowledge are created by us. Again, Linda Tuhiwai Smith (2004: 6) emphasises that Indigenous researchers must work to produce Indigenous bodies of literature, by leading and mentoring others, and encouraging them to engage and share in the research process. She suggests that there needs to be reconciliation and a reconnection between the academy of researchers, the diverse Indigenous communities and the larger political struggle of decolonisation.





In teacher education, the challenges of research include the need to make spaces in our crammed curricula to allow time for Pacific teacher educators to research and write. Research funding, which in most cases is next to nothing in institutional budgets, is in urgent need of review. We must expand the capability of Pacific teacher educators to undertake research themselves and/or in collaboration with ‘the Other’. As well, Pacific research, according to Sanga, must be ‘conceptualized philosophically’ (2004: 49). Another major challenge relates to academic leadership. Sanga pointedly argues:

The academic leadership for Indigenous Pacific research, however, is weak. This leadership base must be strengthened. As well, a deliberate developmental agenda should be created wherein emerging Pacific researchers are trained and mentored. (2004: 50)

On a similar note, I have argued that

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[our] Pacific leaders in research and academia must not be seen as easy pawns in the power games of those that dominate academia . . . where brown or native faces who are easily agreeable, and are easily manipulated by those in power, are strategically put in places where those dominant can then keep power and control over them. (Nabobo-Baba, 2004: 20)

And as on that occasion, I want to emphasise that ‘this is a point of silencing, *strategic silencing*, that we as Pacific scholars have to confront and strategise against’ (ibid.).

Creating a Pacific research community. A desirable outcome for Pacific teacher education is the building of capacities within countries and within institutions, with the objective of creating a Pacific research community. Although some research has been done in a number of Pacific teacher education institutions, it is true to say that research remains an area of need. Unfortunately, it is rarely formally identified as a priority in Pacific teacher education institutions.

A number of research initiatives are emerging. Researching the Pacific Initiative from the Pacific Educator’s network, spearheaded by the Victoria University in Wellington and the University of the South Pacific, is one such





example. This initiative has, in a major way, rekindled interest in researching Pacific Indigenous knowledges, and in rethinking and re-visioning Pacific education. Increasingly, as researchers develop networking relationships, they are promoting better educational outcomes for Pacific peoples. It is in these processes of networking and sharing, of exchanging ideas and experiences, that educators can be nurtured further.

Smith outlines the direction and strategies taken by the New Zealand Māori to establish an effective research community that incrementally permeates all other areas of academia. The Pacific experience can benefit from that of the Māori, but each country and institution has to define its priorities and agendas. Smith points out:

Building a research community is an important part of building research capacity and research culture. The purpose of a research community is that researchers need to communicate and contest ideas, they need to operate in a system where some basic values about knowledge and research are understood and shared . . . In other words they need to breathe, talk, drink and eat knowledge and research and scholarship. (2004: 8)

Pacific researchers also must take into account Bishop's (1999: 17) advice drawn from the Māori context. He cautions that research and teaching must never simplify and commodify Māori knowledge and history, but must enhance Indigenous capacities in education. Further, he suggests that Indigenous metaphors and relationships, in the case of Māori, *whanau* metaphors and *whanau* relationships, must be used in education contexts (1999: 174–5).

Identifying research priorities. For Pacific education and teacher education the identification of priority areas of research is pivotal to our development. Priority areas may differ from country to country and institution to institution. However, some general agendas may include some of the hopes that workshop participants articulated for Pacific children. Research topics related to pedagogy and learning that suggest themselves include:





- the inclusion of a strong Indigenous/local knowledge base in the curriculum. In part this would entail a radical reorientation of teacher education programmes to ensure Pacific children learn about Indigenous knowledge relating to the island culture to which they belong
- an examination of Indigenous cultural pedagogies to see what implications they have for our work
- an examination of local and Indigenous epistemologies and their implications for education
- the identification of Pacific philosophies of teaching and learning and the drawing up of a collective philosophy of teaching and learning, a Pacific analogue for *Kaupapa*
- the use of Pacific Indigenous conceptual frameworks, such as *kakala*, to reconceptualise pedagogy and learning in order to enrich teachers' knowledge and teacher education programmes
- the examination of the impact of globalisation on local institutional development, curriculum and ethos
- a critical examination of the impact of attempts to blend local/Indigenous and global knowledge and the adoption and or adaptation of 'new ideas' from 'outside'
- a re-examination of the standard offerings of teacher education (social foundations of education, educational psychology/human development courses, some arts and the practicum). Research is needed, in these 'new times', to see whether we can use Luke's reconceptualist model of teacher education, in which we define what type of person/child we want in the future and then draw up curriculum offerings designed to produce that outcome. This is referred to as the 'new basics'. As Pacific educators, we have still to define the nature of the 'new basics' we would like to offer in our own Pacific contexts. This will no doubt be contentious, but the debate must be informed; any such undertaking must be based on rigorous research by Pacific researchers.





This judicious comment from J.M. George best sums up the ultimate goal of these priorities. Our goal must be to:

facilitate the empowering of students with an Indigenous knowledge base to understand and evaluate conventional science [and school offerings that are a result of global trends], and to make judicious choices between their Indigenous knowledge and conventional science [or other global introductions] when such situations arise. (George, 1999: 92)

Notes

- 1 For further clarification refer to Groppo's discussion in the 1997 United Nations Report on Trade and Development. What he presented resonates closely with the challenges raised by the Pacific participants attending the PRIDE Sāmoa workshop.
 - 2 *Kakala* is similar in some degree to the *Kaupapa Māori* framework of education, whose underlying rationale is: 'Be Māori, Be Global and Live a Healthy and Secure Life'.
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Appendix

List of participants, fourth PRIDE Project regional workshop

Teacher Education for New Times Workshop

National University of Sāmoa, Apia, Sāmoa

28 Nov. – 2 Dec. 2005

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