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**Seeking Transformative Partnerships:  
Schools, University and the Practicum in Papua New Guinea**

Thesis submitted by  
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in November 2009

for the degree of Doctor of Philosophy  
in the School of Education  
James Cook University

## **Statement of sources**

I declare that the thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references is given

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Signed

20 November 2009

Date

## Statement of Contribution of Others

Throughout the development and writing of the thesis I have had substantial discussion and feedback from my supervisors, but have maintained responsibility for all decisions regarding the intellectual development of the project.

I received financial support from AUSAID through the Australian Development Scholarship award that also paid for return airfares from Townsville to Goroka, PNG to access documents examined in the study. A further \$AUD 450.00 was paid by AUSAID for proof reading of the thesis. I also received financial support from the Faculty of Arts, Education and Social Sciences Graduate Funding, School of Education at James Cook University, and the University of Goroka, PNG.

In accordance with the JCU Minimum Resources Policy, and from a School of Education Internal Research Award, \$AUD1786 to conduct a visit to University of Wollongong to discuss the Knowledge Building Communities initiative there in 2005. A further \$AUD1000 was awarded to fund my travel, accommodation and conference fees at the 2007 AARE conference in Adelaide.

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Signed

20 November 2009

Date

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In 2005 the JCU School of Education funded my trip to Wollongong to collect material on the benchmark *Knowledge Building Communities* as part of my literature review search. In 2006 the Faculty of Arts, Education, and the Social Sciences through its Graduate Research Scheme funded my travel to the AARE conference in Adelaide where I presented a refereed paper. In the same year AUSAID funded my field trip to PNG to access policy documents that largely comprise the data in this thesis. I wish to thank all those involved and the organisations for their support.

I am very grateful to my sponsors AUSAID in collaboration with the PNG government for the scholarship that covered tuition, health insurance, and living allowances for me and my dependents. Thanks to the JCU AUSAID Liaison Officer Alex Salvador who was helpful and supportive throughout my studies. The JCU School of Education also provided good support with quality office space, stationery supplies, computer, and efficient services in information technology. I thank the Head of School and all the support staff especially Shane Mackay in Information Technology for computer assistance I constantly needed in the early part of my studies. My employer, the University of Goroka also supported me financially hence my appreciation to the Staff Development Unit at UOG, in particular the Office of the Vice Chancellor and the Staff Development Officer, Mark Saghou for regular updates and communication.

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## **Abstract**

Contemporary Papua New Guinea is shaped by geographical isolation, population expansion, a predominant subsistence economy, by colonial, and post-colonial histories, and by neocolonialism in the context of globalization. Within this context, education, economic, and social goals, institutionally constituted, are shaped by bureaucracy and a regime of policy. Recent developments in teacher education, nationally and internationally, highlight the importance of partnerships. While the system itself is highly westernised partnerships that are effective in promoting quality teacher education for the full range of social groups in PNG society will need to recognise and respond to Indigenous knowledges and understandings of partnerships.

This study explores the problematic, yet critical nature of teacher education partnerships in PNG in the context of globalised policy and post-colonial reform agendas. On the one hand, teacher education institutions operate as state controlled policy and reform sites to promote government goals of economic development. On the other hand, teacher education institutions are also expected to fulfil their educational roles as democratic sites that promote issues of social justice. Within that context partnerships are intended to add to capacity building through the enhancement of teaching and learning, research, scholarship and community engagement in a modern university context.

The study involves two distinct components. Firstly, it documents and analyses historical partnerships in teacher education. Secondly, it examines contemporary teacher education partnerships including the place of western and Indigenous knowledge systems through key teacher education documents from the University of Goroka (UOG).

The study engages both critical and postcolonial lenses drawing largely from Kincheloe and McLaren's (1994) conceptual framework of critical theory to identify and analyse power relations that are social and historically constituted, and further to uncover the role of language as central to the formation of relations of power. Critical theory provides the framework for uncovering power relations embedded in discourse. Postcolonial theory provides the context for an analysis of knowledge and power from an Indigenous perspective. Discourse as power is examined in three ways; essentially dominant as 'power over', mutually shared as 'power with', and intrinsically generated as 'power-from-within'. The study draws on Fairclough's (1992, 1995) three-dimensional framework of critical discourse analysis (CDA) to analyse key policy reform and enactment documents, specific to the secondary teacher education sector in PNG from 1997 – 2005. It does so, firstly, to uncover how

the discourses of university teacher education programs position schoolteachers in teacher education, secondly, to ascertain how university teacher education programs conceptualise partnerships, and thirdly, to highlight and establish the need for socially transformative partnerships in the context of PNG.

Reform discourses, articulated in UOG's mission and vision statements, and embodied in its curriculum and pedagogy through course programs and the teaching practice handbook, as well as through curriculum review reports, consistently affirmed the dominant university position through 'power over' discourses to shape the nature of teacher education programs, including partnerships. Colonial discourses largely shape partnerships as cooperative agreements of shared understandings to serve a common purpose. Schoolteachers are positioned as cooperative and obligatory public servants. Post-colonial discourses extend beyond to establish bureaucratic systems that shape partnerships as regulated mechanisms whereby schoolteachers' roles and responsibilities are defined and monitored. Scientific, technical, and rationalistic knowledge shape teacher education programs with focus on training teachers to transmit knowledge. More recently neocolonial partnership discourses are largely conceived as marketing networks that function like business ventures. Schoolteachers are positioned as professional workers serving State goals of economic rationalisation as they engage in discourses of marketisation and new knowledge economy.

Although teacher education policy texts draw from globalised policy reform agendas to reflect international practices, fundamentally the notion of partnerships in PNG is shaped by social practices of relationships constituted by wider political, social, moral, spiritual, and ethical domains of Indigenous societies. In post-colonial PNG binary oppositions, like formal / informal, English / vernaculars, and partnerships / relationships, exist paradoxically hence the contentious nature of partnerships and marginalisation of schoolteachers. As Thaman (2001) contends, "traditional cultural values underpin much of what people emphasize and think about" (p.1) and so in the contexts of formal schooling, many teachers occupy culturally ambiguous positions (Thaman, 2001).

For PNG, schoolteachers serve in communities where they are constantly engaged in social relationships with others. In important respects, their experience of power is 'power with'; one of sharing in relationship with others. The pre-colonial *Barter Trade* system in PNG provides the context for a reconceptualised modern Indigenous teacher learning framework of social transformation. Consequently a transformation of Indigenous Melanesian knowledges and wisdom is conceived

through a theorising of *Pasin*. Drawing on notions of ‘power-from-within’ and ‘power with’ *Pasin* conceives learning as social practice of participation and interaction. *Pasin* entails four interrelated cycles of learning; *Lainim Pasin* to know, *Soim Pasin* to do, *Skelim Pasin* to reflect, *Stretim Pasin* to resolve, which collectively encompass *Luksave Pasin* to become. *Pasin LukSave* constitutes and is constituted by social reciprocity which shapes the nature of the relationship. In a modern university context, *Pasin* is inherently an optimistic outlook hence the study also draws from the framework of robust hope (Halpin, 1997, 2003). The central significance is the emphasis placed on integration of Indigenous Melanesian knowledges and western knowledge system with the possibility of transformative partnership models of inquiry communities in teacher education.

Power and how it operates remains an under-explored area in education, especially in PNG education. To address this issue, the study of how teacher education documents construct partnerships examines structural, ideological, and discursive power, with the view to transforming dominant practices. The study is limited to the case of UOG in PNG consequently; it has no capacity to generalise to other institutions or contexts. However, its analysis of the way power operates in the problematic relationship between western knowledge and Indigenous Melanesian knowledges and wisdom in the teacher education program at UOG, proffers the possibility of a transformation of the relationships between these knowledge systems, the institution and the communities it serves. This understanding offers insights into the possible relationships between Indigenous Melanesian knowledges and western knowledge and practice that are potentially of wider value.

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## Glossary

<b>Capacity building</b>	The emphasis is on participation whilst at the same time drawing upon the strengths of others to enhance the community.
<b>Community</b>	People who share their lived experiences with others. Communities have the capacity to influence transformation of policies and practices
<b>Communities of practice</b>	Diverse individuals and groups working together as a learning community for purposes of capacity building.
<b>Cooperating teacher</b>	The classroom teacher whose class the student teacher is assigned to teach throughout teaching practice.
<b>Culture</b>	As used by anthropologists – a way of life especially in traditional Indigenous contexts. As used in the discourses of education – a systematic organisation, e.g., school culture, university culture.
<b>Indigenous knowledges</b>	The use of Indigenous knowledges or Indigenous knowledges and wisdom in the plural form represents the different worldviews or ways of knowing in Indigenous epistemology.
<b>Indigenous knowledge systems</b>	When discussed as a system in a modern context, the word system takes on the plural form, ‘systems’ to represent the collective Indigenous knowledges
<b>Melanesia</b>	Includes PNG, Solomon Islands, and Vanuatu; preservice and inservice students at UOG originate from these three Melanesian States.
<b>Partnerships</b>	Collaborative teacher education partnerships as used globally.
<b>Post-colonial (ism)</b>	The terms post-colonial and post-colonialism with a hyphen after ‘post’ refer to the historical period after colonisation, or the process of political decolonisation.
<b>Postcolonial(ism)</b>	The terms postcolonial and postcolonialism without the hyphen refer to postcolonial theory that originated out of postcolonialism as a cultural movement to signify ongoing influences of western imperialism.
<b>Practicum</b>	Teaching practice or annual extended school experience.

<b>Preservice teachers</b>	The equivalent to preservice final year students at UOG.
<b>Relationships</b>	Social reciprocity and participation of power sharing.
<b>Schoolteachers</b>	Indigenous secondary schoolteachers or practicing teachers.
<b>Stakeholders</b>	Preservice teachers, school students, parents, schoolteachers, teacher education institutions, business communities, industry, unions, department of education divisions and personnel, other government departments, churches, non government organisations and the general public. They are all considered as partners in education. The definition does not include unions, and business and industry.
<b>Student teachers</b>	The equivalent to preservice teachers.
<b>Teaching Practice</b>	Practicum or annual extended school experience.
<b>Tok Pisin</b>	PNG Pidgin, a lingua franca.

## **Acronyms and Abbreviations**

<b>CEC</b>	Churches Education Council
<b>CHE</b>	Commission for Higher Education
<b>COP</b>	Communities of Practice
<b>DE</b>	Department of Education (prior to the restructure)
<b>GTC</b>	Goroka Teachers College
<b>HERST</b>	Higher Education, Research, Science, and Technology
<b>HOD</b>	Head of Department
<b>JCU</b>	James Cook University
<b>KBC</b>	Knowledge Building Communities
<b>MTC</b>	Madang Teachers College (an affiliated Primary Teachers College of UOG)
<b>NEB</b>	National Education Board
<b>NDOE</b>	National Department of Education
<b>NRI</b>	National Research Institute
<b>OHE</b>	Office of Higher Education (prior to the restructure)
<b>OHERST</b>	Office of Higher Education, Research, Science and Technology (under current restructure)
<b>PIN</b>	Pacific Island Nation(s)
<b>PEB</b>	Provincial Education Board(s)
<b>PHS</b>	Provincial High Schools(s)
<b>PNG</b>	Papua New Guinea
<b>PNGITE</b>	Papua New Guinea Institute of Teacher Education (Primary)
<b>PVC</b>	Pro Vice Chancellor

<b>PVC – A &amp; D</b>	Pro Vice Chancellor – Academic & Development
<b>PVC – Admin.</b>	Pro Vice Chancellor – Administration
<b>QBTR</b>	Queensland Board of Teacher Registration
<b>SHS</b>	Secondary High School(s)
<b>SIL</b>	Summer Institute of Linguistics
<b>SPIN</b>	South Pacific Island Nation(s)
<b>SSE</b>	Secondary School Inspector (s)
<b>TSC</b>	Teaching Services Commission
<b>UOG</b>	University of Goroka
<b>UOW</b>	University of Wollongong
<b>UPNG</b>	University of Papua New Guinea
<b>UPNG-GC</b>	University of Papua New Guinea – Goroka Campus
<b>VC</b>	Vice Chancellor

# Chapter 1

## Background to the study

### 1.1 Introduction

Papua New Guinea's historical context poses challenges for teacher education on multiple levels. Although Papua New Guinea (PNG) gained political independence in 1975 from its former coloniser Australia, the relationship between Australia and PNG has been strongly maintained through diplomatic ties, military support and training, bilateral aid for economic growth and development, the adoption of a Westminster political system, the inheritance of a western education system, including the adoption of English as the language of instruction, and the continuous reliance on donor funding organisations. These relationships constitute the context for foreign policy borrowing and reform agendas. Introduced educational policy and reform ideologies have constantly challenged PNG's higher education system, including teacher education, in trying to support local and national educational needs.

In PNG, as with all other Pacific Island Nations (PIN), factors associated with the provision of basic education, resource and infrastructure development, appropriate and coherent national curricula, retention of students in secondary schooling, access to higher education, non recognition of Indigenous ways of knowing, and provision of adequate rural services, are key contributing issues to achieving equitable and equal education (PNG National Department of Education, 2000; Puamau, 2006; Thaman, 2003). Papoutsaki and Rooney (2006) and Puamau (2006) argue that the legacy of archaic and unmanageable colonial educational structures, ideologies, values and attitudes continue to shape curriculum, pedagogy and assessment throughout PNG and PIN. In particular, Papoutsaki and Rooney (2006) highlight how these colonial and neocolonial legacies have maintained their influence in shaping practices of higher education in PNG. Concurrently, consecutive governments have persistently adopted and implemented reforms perceived to advance PNG's educational and economic systems in line with the new global trends. The current national education outcomes-based reform is one such example of keeping abreast with changes in the 'developed' world. Specific to higher education, neoliberal policies that promote a market economy are drawn upon, hence the discursive positioning of new knowledge forms including the shaping of partnerships.

However, Puamau (2006) contends that playing 'catch-up' with the developed world may be seen as problematic especially when Pacific Island Nations, including PNG, uncritically accept and adopt curricula, pedagogical approaches, assessment methods and field preparation principally

derived from western theories. Nekitel (2000) argues that western theories of teaching and learning, psychology, and assessment pervade teacher education institutions in PNG. The lack of interrogation of the appropriateness of these western educational theories is demonstrated in studies conducted by Matang (2000) and Mel (2000) hence calls by Nekitel (2000) supported by an Asian Development Bank Report (2006) for critical examination of current practices.

In particular and of significance to this study, practicum or teaching practice models are imported from other contexts, including more recent notions of teacher education partnerships drawn from globalised policy discourses. These borrowed policy frameworks shape teaching practice programs at the University of Goroka (UOG), the case study site in this research. In general the practicum is regarded as the core business of any teacher education institution (Turney, Eltis, Towler, & Wright, 1985) hence, the significant role of forging partnerships between schools and universities. However, at UOG, although teaching practice is considered an “integral part of the future teacher’s training and is required of all students on (sic) the B.Ed Preservice program” (University of Goroka, 2000, p.10), both terminology and the concept of partnerships remain unexplored. The purpose of conducting this teacher education partnership study is to explore existing partnership arrangements and the possibility for transformation.

## **1.2 Secondary teacher education needs in Papua New Guinea**

In PNG issues of education and consequently teacher education are critical, particularly in the context of an expanding demand for secondary education. Forty five per cent of the population is below the age of 15, with children between the ages of 5-14 comprising 20% (PNG National Department of Education, 2005). Further, the population is growing rapidly at 2.7% per annum (PNG National Department of Education, 2005). Since adopting the United Nations policy of *Life long Education for All*, secondary education for these children since then has become high priority. *The National Department of Education Plan 2005 – 2014* advocates improving access to secondary education. In regards to secondary teacher education, a study conducted by Maha, Flaherty, Sinebare, Onagi and Kaleva in 2000 confirmed that “there were over 500 untrained and underqualified teachers serving in the secondary school system” (p.1). In light of the findings, an annual average of 150 graduate secondary teachers was projected beginning 2005 (PNG National Department of Education, 2004a). Furthermore, in a report entitled *Achieving a Better Future - A National Plan for Education 2005 – 2014*, NDOE recommends that UOG “provide the required number of qualified teachers, review and update the preservice curriculum to be consistent with the secondary reform curriculum, and establish required further places for teacher trainees” (2004, p.68).

The provision of and take up of places in teacher education raises issues of equality and equity, as more males than females enter the profession of teaching. The annual NDOE report, *State of Education in PNG* confirm that in 1999, of the total of 3,046 trained secondary school teachers, 2,064 (71%) were male and 982 females (29%) (PNG National Department of Education, 1999). In 2001 the total number of teachers was 3,175 of which 2,133 (67%) were male and 1,042 (33%) were females (PNG National Department of Education, 2001). Overall, females constituted 27% of the teaching profession compared to males at 73% in 2004 (PNG National Department of Education, 2004). Current reform policies have implications for teacher education both in meeting the demands for more teachers, the diversification in their roles and responsibilities and in promoting gender balance in line with the second national goal of “Equality and Participation” (PNG Constitution Review Committee, 1975b).

Education reform and development in post-colonial PNG, however, is framed by entrenched colonial and post-colonial legacies and structures, which established a highly westernised formal system. Over 867 languages and cultures throughout the twenty provinces reveal the diversity of traditional knowledge systems (Nekitel, 2000; PNG National Department of Education, 2005; Waiko, 1993, 2000). Furthermore 85.2 per cent of PNG’s population is rural and subsistence-based (Rannells & Matatier, 2005) operating within an unequal western capitalist economic system. The pressure to survive in a highly competitive and increasingly globalised market economy poses further challenges for teacher education. Policies and practices to ensure an adequate supply of appropriately prepared secondary teachers are therefore urgently needed, and establishing partnerships between schools and the university (Kiruhia & Kukari, 2004), that can advance teacher education and play a transformative role in schools, is vital.

### **1.3 Indigenous Melanesian knowledges and teacher education**

The global movement towards rethinking and reclaiming Indigenous voices and visions has seen an upsurge in research committed to Indigenous knowledge systems, for example, Battiste (2000, 2002); Ma Rhea and Teasdale (2000); McConaghy (2000); Naboro-Baba (2006); Nakata (2000, 2001, 2007); Sefa-Dei (2002, 2004); Semali and Kincheloe (1999); Thaman (2000, 2001, 2002, 2003, 2004, 2005); Tuhiwai-Smith (1999). Most of these Indigenous researchers, scholars, and educators focus mainly on the significance of Indigenous methodologies with the view to recognition of these approaches in mainstream research. Tuhiwai-Smith (1999) in particular argues that the word ‘research’ is a western construct and therefore needs to be deconstructed to reposition Indigenous methodologies. In the context of teacher education Semali and Kincheloe (1999) establish the framework for Indigenous knowledge systems in the academy by drawing from the African-American context as other ways of knowing. More specifically, Ma Rhea

and Teasdale (2000) document examples of works from Indigenous researchers in Oceania who have demonstrated the blending of global and local practices through a modern university lens. The ground-breaking inclusive approach to repositioning of Indigenous knowledge systems, documented in the publication *Local knowledge and wisdom in higher education* (Teasdale & Ma Rhea, 2000) is therefore highly significant to shaping the approach to this study.

In developed countries, notions of teacher education partnerships feature in research studies in Canada, America, Britain, Australia, New Zealand, and more recently, the Netherlands. Teacher education partnership studies in developing countries and especially post-colonial contexts are relatively limited, signaling the need for further research. Studies of teaching and learning in teacher education programs in developing countries focus mainly on the academy and its role in advancing academic and professional knowledge. Examples of these can be found in studies from Singapore (Deng & Gopinathan, 2003; Gopinathan, 2006), Hong Kong (Lee & Gopinathan, 2005), South Africa (Pretorius, 1998; Van Wyk & Lemmer, 2002), in Latin America (Avalos, 1993, 2000), and Fiji (Puamau, 2006; Thaman, 2001; Tunamuana, 2007). However, recognition of the importance of Indigenous knowledges and its perceived fundamental role in shaping curriculum and pedagogy requires some consideration. For instance, Gopinathan (2006), Lee and Gopinathan (2005), Thaman (2001) argue for the need to indigenise teacher education programs. What is significant, in most teacher education literatures originating from developing post-colonial countries, is the absence of the notion of partnerships between schools and the university. The important role schools and schoolteachers occupy in teacher education is also absent.

The notion of partnerships is highly pertinent to PNG as partnerships within communities are lived as intergenerational experiences. Everyday collaboration and consensus is practised through kinship systems in communal societies that embrace diversity as a strength. However, the application of collaborative partnerships into the bureaucracies in contemporary PNG has proven problematic. Thus building relationships between the university and schools to collaboratively address the issues raised by the adoption of westernised models of partnerships in PNG context is important.

This documentary research study examines teacher education partnership at UOG, located outside of mainstream teacher education partnership research. The study critically examines the structure, ideology and cultural context of existing partnership models in teacher education with emphasis on the concept of power as a relational construct. Much of the literature on teacher education partnerships focuses on the nature of partnerships in developed western contexts informed by scientific and rationalistic notions of educational research. While it is necessary to draw on

available research and debate on partnerships in teacher education, applying it in the context of PNG requires a different perspective and framework, potentially moving away from the imposed western structures, to embracing existing Indigenous knowledge systems. This study examines existing teacher education partnerships through an integration of Indigenous Melanesian knowledges and wisdom and western knowledge system in modern Papua New Guinea (PNG). The central significance of this study is the emphasis it places on Indigenous Melanesian knowledge systems and the application of this knowledge in developing partnership models of teacher education and the practicum.

According to Appleton, Fernandez, Hill and Quiroz (1995) and subsequently, Kincheloe and Semali (1999) Indigenous knowledge systems can be likened to scientific systems, in so far as both develop technology and management practices to improve the quality of life for people. The fundamental difference is that Indigenous knowledge systems are holistic and are managed by the users of the knowledge (Ma Rhea, 2004). Earlier advocates for a repositioning of Indigenous knowledges (e.g., Battiste, 1995; Semali, 1999; Tuhiwai-Smith, 1999) highlighted the lack of recognition of Indigenous knowledges in the academy and in promotion of Indigenous methodologies given the view that Indigenous knowledges can only gain legitimacy by conforming to the theory and practice of western knowledge and science. Kincheloe and Semali (1999) point out that the discourse of many Indigenous knowledge systems is metaphysical and that the various categories of knowledge defined by modernist science are not separated by Indigenous ways of knowing. Instead, they are perceived to be constantly informing and interacting with one another. More recently the promotion of Indigenous knowledge systems in the academy and through documented research can be found in the works of Battiste (2000, 2002, 2005); Ma Rhea and Teasdale (2000); Nakata (2000, 2001, 2007); Sefa-Dei (2002, 2004).

#### **1.4 Rationale for transformation**

In light of the need to recognise Indigenous knowledges in the context of teacher education partnerships, an examination of current practices and how these practices are constituted may need to be examined. Hence, a study of this nature would require exploring both global and local policy frameworks and how they influence reform agendas. In this teacher education partnership study, the policy context is seen to be largely influenced by the impact of globalisation. Whilst the impact of globalisation may be interpreted in various ways, Apple, Kenway and Singh (2005) posit that interpretations of globalisation can be presented from above and from below. They differentiate between 'globalization from above' (Apple, Kenway, & Singh, 2005) impacting on local contexts, and 'globalization from below' (Apple et al., 2005), from local contexts. Notions of 'globalization from above' dominate current research on reforming teacher education especially

from developed countries (e.g., Apple, 2000, 2001, 2003, 2005; Cochran-Smith, 2004; Darling-Hammond, 2000, 2005, 2006; Hargreaves, 2004, 2005; Jones, 2000, 2005). Literature from developing countries (e.g., Chan, 2005; Deng & Gopinathan, 2003; Lee & Gopinathan, 2005; Tickly, 2001; Zhou, 2007) warns against the marginalisation of local policies and practices through internationalisation of higher education.

In post-colonial Pacific Island Nations (PIN) including PNG, teacher education institutions are also perceived by politicians and policy makers as academies, consequently, they tend to draw their ideas for reform largely from global reform contexts. These global reform contexts also seek to internationalise higher education (Zhou, 2007) including conceptualisations of teacher education partnerships (Tickly, 2005). In particular, Cochran-Smith and Zeichner (2005), highlight that the problems of teacher education, which include those associated with partnerships are often represented as though they are essentially 'technical' problems of training and learning. They demonstrate that teacher education partnerships are political problems requiring political solutions through appropriate and inclusive policy developments. Seen this way, teacher education partnerships can be perceived as highly contested terrains requiring transformation. As my analysis shows, at UOG key documents of policy and practice construct partnerships on the basis of 'power over' and marginalise both teachers and Indigenous knowledges. Thus, I argue they require transformation. I envisage two types of transformation:

1. Transformation of globalised discourses and borrowed policy in light of Indigenous knowledges and practices.
2. Transformation of Indigenous knowledges and practices in light of globalised discourses and policy and research.

In this context, transformation is defined as:

experiencing a deep, structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. ... (it) involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approach to living; and our sense of possibilities for social justice and peace and personal joy. (O'Sullivan, Morrell & O'Connor, 2002, p.5)

Transformation as defined above is not only a critical undertaking; but also affirms Indigenous notions of learning and knowledge creation that are holistic and inclusive of humans, nature, and

the spirit world (Naboro-Baba, 2006; Sefa Dei, 2002a; Semali & Kincheloe, 1999a, 1999b). In the context of PNG, partnership issues necessitate exploration of new ways of learning, and finding ways to accommodate both western and traditional knowledges and practice. Most advocates for Indigenous knowledges argue that because knowledge is a universal heritage, western knowledge on its own is incapable of responding adequately to the different ways of knowing and their perceived implications for knowledge creation (Appleton, Fernandez, Hill, & Quiroz, 1995; Hoppers, 1997; Semali & Kincheloe, 1999a) including the shaping of educational policy. Given that knowledge and meaning are socially constructed, appreciation of Indigenous knowledges in education may enable students and teachers to become aware that there are other lenses through which the world can be viewed, apart from western knowledge. Engaging in different worldviews can also be seen as a transformative approach.

Furthermore, recent research demonstrates the importance of collaborative partnerships between schools and universities in their recognition of diversity in learning and construction of knowledge (Arnold, 2005; Carter & Francis, 2001; Christenson, Johnston, & Norris, 2001; Kiggins, 2002). Some partnerships address longer field experience through internship programs in addition to the normal practicum, mentoring roles by schoolteachers, and involving teachers in action research, encouraging reflective practice, and most recently, forging partnerships. The rationale for such changes is that teachers and school contexts can make a difference to the way teacher graduates embrace the profession of teaching. Nonetheless, establishing collaborative partnerships need more than just sharing common goals and interests for the sake of change.

In order to understand the dynamics of Indigenous communities within which schools and their partnerships relations with teacher education at UOG exist, this research draw from Wenger's (1998) notion of 'communities of practice'. In 'communities of practice' learning is viewed as an act of membership in a community of practice (Wenger, 1998). This theory of social learning focuses on the structure of communities and how communities structure knowledge. Learning is said to be fundamentally a social phenomenon as people organise their learning around the social communities to which they belong. Knowledge is integrated in the life of communities that share values, beliefs, languages, and ways of doing things. The processes of learning and membership in a community of practice are inseparable, thus knowledge is inseparable from practice – it is by doing that one knows. The ability to contribute to a community creates the potential for learning, which in turn may lead to social transformation. The concept of 'communities of practice' is therefore significant to transforming knowledge and notions of teaching and learning.

## 1.5 Study approach

The study focuses on the notion of transformation drawing from a framework of robust hope (Halpin, 2003). In this context, robust hope is generated both internally from local practices, and externally from introduced paradigms. The need to transform both locally generated and globally introduced practices arises from the privileging of western knowledge in PNG's teacher education and the perceived marginalisation of Indigenous Melanesian knowledges and wisdom. Both western knowledge system and Indigenous Melanesian knowledges coexist unequally in a highly contentious teacher education partnership context hence this study argues for the need for both systems to coexist on equal footing.

In this study, the transformation of partnerships, as conceived in western contexts, is indigenised through a framework of Melanesian principles of social reciprocity embedded in relationships or social capital (Fukuyama, 1999). Relationships as a concept and practice, is driven by the notion of *Pasin*, embedded in robust hope. Likewise, the transformation of traditional knowledges and ways of knowing is necessary in light of global trends and shifts adding a new dimension to notions of teacher education partnerships. Thus, *Pasin* is proposed as a modern Melanesian framework of inquiry that draws from both western and Melanesian knowledges that shape teaching and learning. That way, *Pasin* as a way of knowing can be enacted in the context of inquiry communities, a research partnership, embedded in notions of robust hope.

This qualitative study engages a critical postcolonial lens drawing largely from Kincheloe and McLaren's (1994) conceptual framework of critical theory to identify and analyse power relations that are social and historically constituted, and further to uncover the role of language as central to the formation of subjectivity. Whereas critical theory provides the framework for uncovering power relations embedded in discourse, postcolonial theory provides the context for an analysis of knowledge and power from an Indigenous perspective. In this study the notion of discourse as power is examined in three ways. Firstly, power is essentially explored as dominant through structural constructions of 'power over'. Here the study draws from the works of Apple (1986 to 2005), Cervero, Wilson and Associates (2001), Corson (1995), and Kreisberg (1992). Secondly, power is conceptualised as mutually shared, as 'power with'. Discursive constructions of power are explored drawing from the works of Fairclough (1992, 1995), Foucault (1977, 1979, 1980), and Kreisberg (1992). Thirdly, power is intrinsically generated as 'power-from-within' drawing from Halpin (1997, 2003), Sefa-Dei (2002, 2004), Starhawk (1987), and Freire (1992, 1996).

## **1.6 Scope of the study**

The research investigates borrowed policy frameworks throughout the various reform eras that have shaped notions of teaching and learning in teacher education partnerships in PNG. The study also highlights the experiences and complexities associated with the influence of colonialism, post-colonialism, and neocolonialism, and the inherent implications for teacher education practices.

The study adopts a case study approach to explore teacher education partnerships in post-colonial contexts in the specific case of secondary teacher education at the University of Goroka (UOG) hence, the findings cannot be generalised. As Yin (2003a, 2003b) contends the case study as a research method is largely determined by the nature of the case itself and issues of concerns in exploring, describing and explaining a phenomenon. In this case the study of UOG is intrinsically motivated, the focus on the case itself because of its uniqueness and interest to the researcher. The outcome of an intrinsic case study is the story that the case reveals about itself, thus the case of UOG as a contested site for teacher education partnerships is limited to the intrinsic nature of the case study. The study is also limited to documentary research that examines policy and enactment documents through critical discourse analysis (CDA) as the research tools. Drawing from the three dimensional framework of CDA by Fairclough (1992, 1995), the documents are specifically examined on a micro level as texts, on a macro level as discursive practices, and on a meso level as social practices.

## **1.7 Objectives of the study**

The objectives of the study are:

1. To trace and investigate the historical construction of partnerships in teacher education in Papua New Guinea
2. To trace and investigate the historical construction and reforms of teacher education in Papua New Guinea
3. To identify and analyse policy frameworks that have shaped teacher education practices in Papua New Guinea
4. To identify and explore proposed a possible framework for partnerships suitable for contemporary teacher education in Papua New Guinea in consideration of the sociocultural, socioeconomic and sociopolitical context.

## **1.8 Research questions**

The focus of this study is on partnerships between schools and UOG, with the aim of uncovering power relations that shape policy and reform documents which in turn influence secondary

teacher education practices in PNG. In order to explore power relations in the construction of teacher education partnerships the study poses an overarching question:

How can teacher education institutions engage schoolteachers in practicum that reshapes partnerships and has the potential to be socially transformative?

This gives rise to four more specific questions designed to facilitate analysis that will demonstrate the complexities and the nature of power relations in the construction of teacher education partnerships:

1. How do university teacher education programs position schoolteachers in teacher education?
2. How do university teacher education programs conceptualise partnerships?
3. How are the conceptualisations of partnerships constituted by and constitutive of power?
4. What characteristics within partnerships require transformation in the context of Papua New Guinea?

## **1.9 Structure of the thesis**

This thesis is organised into five major chapters followed by a general conclusion reflecting the nature of the study as outlined in the following overview.

*Chapter 1 - Background to the study* foregrounds the study highlighting the problem of teacher education in PNG that required investigation, and thus explains the purpose for conducting this research. It discusses the significance of the study both globally and especially in the context of teacher education partnerships in postcolonial developing countries with focus on PNG. As the study seeks transformative partnerships, the rationale for transformation of this teacher education partnership case is outlined followed by the study aims and research questions. The chapter ends with an indication of the scope of the study.

*Chapter 2 - Nature of teacher education partnerships* reviews a number of literatures relevant to understanding partnerships in teacher education. The global perspective on teacher education partnerships is examined, followed by a review of the nature of partnerships in the local PNG context. The chapter explores the directions and influences of educational policies by the state, by society through social movements or non state actors, and more recently, through policy borrowing from the business and private sector by PNG's higher education sector. In light of

globalisation and the influence of neoliberal policies that may have implications for teacher education and the shaping of partnerships the notion of partnerships is explored as a highly contested terrain. Given the dynamics surrounding the nature of teacher education partnerships, in the analysis of existing partnership practices and theory the focus is on the notion of power as a relational construct. The concept of power is explored as 'power over', 'power with', and 'power-from-within'. The notion of power relations in partnerships is examined further through the new global and local contexts that shape values and teacher education partnerships.

*Chapter 3 - Critical theory within a postcolonial context* outlines the methodology. The chapter outlines and justifies a critical theory and postcolonial framework for the thesis. The chapter shows that the study can be seen as a case study, using the University of Goroka (UOG) as the site, and describes the characteristics and implications of using a case study approach. It outlines its choice of document study as an appropriate way of analysing partnerships in teacher education at UOG, describes and explains the selection of documents used in this study, and discusses the use of CDA as a method for analysing the documents selected.

*Chapter 4 – UOG –the discursive positioning of teachers* employs Fairclough's (1992, 1995) three dimensional framework of critical discourse analysis (CDA) to examine the key documents with focus on uncovering power relations embedded in discourse. The analysis is structured according to three major historical contexts that shape policy in PNG, colonial patriarchal discourses, post-colonial policy borrowing discourses, and neocolonial globalization and neoliberal policy discourses. Various discourses are explored within each of these policy contexts to firstly, uncover how UOG as a teacher education institution conceptualises partnerships and secondly, to demonstrate how discursive constructions embedded in the texts position secondary schoolteachers in PNG.

*Chapter 5 - Repositioning Indigenous Melanesian knowledges and wisdom* discusses possible roles of Indigenous Melanesian knowledges and wisdom in teacher education in PNG in three respects. Firstly, it highlights the problems of policy borrowing and public sector reform in PNG and the implications for teacher education partnerships. These include the marginalisation of Indigenous knowledges and the implications for teaching and learning in teacher education programs at UOG. Second, it explores a reconceptualised framework of learning within a modern university context of UOG. Finally, it presents *Pasin* as a modern Melanesian transformative model of teaching and learning which has significance for an Indigenous system whereby community relationships shape power relations. *Pasin* is also proposed as a robustly hopeful transformative framework of learning that draws from notions of 'power-from-with' and 'power

with'.

*Chapter 6 - Transformation of teacher education policies and practice* provides a summary of the key arguments. It also offers some hopeful conceptions for further exploration of transformative approaches to teacher education in PNG. In posing future directions, the thesis concludes with a summary of what the study has achieved followed by an overview of the core arguments, study limitations, and implications for further research and practice.

## Chapter 2

### Nature of teacher education partnerships

#### 2.1 Introduction

In the introductory chapter the notion of partnership was alluded to as a highly contested concept both globally and locally in the context of PNG's secondary teacher education program. Globally it has become a point of contention in educational discourse, in particular, in the domain of preservice teacher education. Goodlad (1994) maintains that "a school-university partnership represents a formal agreement between a college or university (one or more of its constituent parts) and one or more school districts to collaborate on programs and projects in which both have a common interest" (pp.113-114). In most cases, the practicum as the core of teacher education programs may be sited in this binding agreement. However, as demonstrated in much of the literature specifically focused on school-university partnerships (e.g., Bullough & Kauchak, 1997; Darling-Hammond, 1994, 1998; Grundy, 1996; Hogan & Down, 1996; Pounder, 1998), the nature of partnerships is highly contested given the contexts that shape it. The purpose of this chapter is to explore the problematic, yet critical nature of teacher education partnerships.

Previous international research highlights that some major contributing factors generating tensions between schools and universities include diverse organisational structures, the gap between academic theory and school practice, scientific knowledge and experiential learning, blurred supervisory role relationships and responsibilities, scarcity of resources in particular finance and time and the management of these, and partnership logistic issues (see: Cochran-Smith & Lytle, 1993, 1999; Darling-Hammond, 1994, 1998, 1999; Hargreaves, 1994, 1995, 1997; Korthagen & Kessels, 1999; Liston & Zeichner, 1991, 1996; Martinez, 1996; Tabachnick & Zeichner, 1991; Queensland Board of Teacher Registration, 1991, 1994, 1997; Zeichner, 1993, 1999; Zeichner & Miller, 1997). What these teacher-educator researchers share is the perception that there is need to reconceptualise preservice teacher education partnerships to make them more inclusive and meaningful.

In spite of the contestations that surround the nature of teacher education partnerships adopting a more reflexive outlook to redressing these contestations may be the way forward. To that end a utopian framework of robust hope for educational renewal as envisioned by Halpin (1997, 2003, & 2007) serves my purposes in exploring the nature of teacher education partnerships. Hence the research draws upon hope as a theological and human virtue to explore the transformative nature of teacher education partnerships. According to Halpin (n.d.) hope is concerned with a renewed optimism of the will, hence it embraces "a critically reflective attitude towards prevailing

circumstances ... which is premised upon the hope that teaching and learning will lead to improvement” (Halpin, n.d., p.2). Within a hopeful context despite the contestations that surround teacher education partnerships a more proactive and positive outlook can make things turn out to look good especially since hope is a relational construct and nurtured through social practice.

The chapter is structured according to five core areas of concern: policy contexts, partnerships, new global contexts, examples of global teacher education partnerships, and the nature of partnerships in Papua New Guinea.

The literature review begins by examining educational policy and development: directions and influences, followed by more detailed exploration of the five social movements that shape education policy, including teacher education in PNG. These five social movements are: authoritarian religious populists and philosophy of integral human development, the post-colonial educated elite and shaping of national identity, the neoconservatives and centralised education systems, the middle-class parents / the Melanesian ‘big men’ and freedom of choices, and the neoliberals and individual competition.

In the second section, I explore the concept of partnerships and business, partnerships and power, the notion of ‘power over’ (a restructure approach), the notion of ‘power with’ (a transformative approach) and the notion of ‘power-from-within’ (a robustly hopeful transformative approach).

In the third section, I examine the new global contexts, which comprises values and teacher education partnerships: rationale for change. Here, five related values are investigated. They are: the four pillars of learning, participation and interaction, collaboration and collegiality, democracy and empowerment, and cooperation and reciprocity.

In the fourth section, I review some examples of teacher education partnerships beginning with teacher education practicum partnerships: global perspectives, consisting of the clinical model of the practicum partnership: an apprenticeship-training approach, school/university practicum partnerships: a cooperative learning approach, collaborative teacher education partnerships: a policy reform approach, mentoring and teacher professional development, action research and teacher professional development, communities of practice teacher education partnerships, and knowledge building communities.

In the fifth section of the Chapter I explore firstly, the nature of partnerships in PNG beginning with an examination of the barter trade system and reciprocal relationships to establish the PNG

context for relationships. Secondly, I review the functionalist approach and teacher training partnerships in PNG, followed by an exploration of partnerships as social relationships in Papua New Guinea. Thirdly, I examine the University of Goroka teacher education partnership through a review of the various reform eras of common knowledge/understandings and relationships, cooperation and discursively constructed relationships, and collaboration and teacher education hybrid relationships.

Finally, to summarise the problematic, yet critical nature of teacher education partnerships, I present a literature review summary table to illustrate the global challenges of teacher education and the implications for teacher education partnerships in PNG.

## **2.2 Education policy and development: directions and influences**

Teacher education does not operate in isolation from general educational policies hence an examination of policy contexts that shape reform discourses is a necessary starting point. Haralambos, Holbourn and Held (2000) claim, that education and economic development are the two most powerful social forces that drive the expansion of western civilisation with education playing the subservient role to economic development. Further, Apple (2005) argues that in a globalised world of market economies the relationship between education and economic development has become more complex, wherein discourses of economic development with a focus on markets and standards largely shape educational policies (Apple, 2001b). Whilst education and economic development may be seen as powerful social forces, purposes of education vary considerably across nation states and between the developed and developing countries, by modern economic standards. For example, Haralambos et al (2000) contend that in Great Britain the key concerns with educational policy is the widening access to and participation in education and promoting equal opportunities whereas in the United States, a major role of education is the reproduction of labour power, a view supported by Apple (1990) and Dale (1989). Given that governments, through state institutions responsible for policy planning and implementation, determine purposes, processes, the curriculum, and structures, it is worthwhile exploring the implications of provision of education by the state.

Dale (1989) differentiates between the government and the state whereby he asserts “the government is the most active and visible part of the state but it is not the whole of it” (p.33). Thus states can continue to function even in the absence of government. The distinction between the government and the state is significant in understanding educational policy and practice if we consider education as a state apparatus, and specifically funded by the government as a public institution. While Dale maintains that schools are not considered as state apparatuses given the

nature of their work, their location and the manner in which they are conceived by other state apparatuses, they are, however, accountable to departments of education, institutions funded directly as state apparatuses. Teacher education institutions or universities however are directly accountable to the government as funded state apparatuses. This systemic distinction in application of policy may account for some of the barriers to establishing effective partnerships between schools and universities, with organisational structures and finance being the major constraints. Consequently schools and universities are often referred to as structurally different and located within their own space and time. As Furlong, Whitty, Whiting, Miles, Barton and Barrett (1996) affirm, whereas schools are locally situated to cater for mass production of skilled workers, universities are nationally or centrally located to produce the few technical and professional experts.

Underpinning the provision of education by nation states, Apple (1996, 2001b) contends there are four groups of social movements that are historically responsible for shaping educational policies globally hence the reforming of teacher education. He identifies them as: the new middle-class parents, neoliberals, the neoconservatives, and the authoritarian religious populists (Apple, 1996, 2001a, 2001b). Whilst the movement of authoritarian populism originally conceived by Stuart Hall (1978) emerged in the context of Thatcherism and British right-wing politics as authoritarian and populist, Jessop, Bonnett, Bromley and Ling (1984) extended Hall's notion arguing that the movement of authoritarian populism emerged in the as a solution to the British economic and political crisis at that time. Elsewhere, Dix (1985) explores the concept in Latin American political contexts wherein he envisions two types of populist movements, the authoritarian populist and the democratic populist. In the context of North America, Apple (1996) explores authoritarian populism specifically as a religious social movement. In the context of PNG, it is authoritarian populism specifically as a religious social movement, as explored by Apple (1996) that appears more relevant.

Despite national differences that shape the purpose of education, Apple (2005) argues that each of the above social movement "is connected to an entire set of assumptions about 'appropriate' institutions, values, social relationships, and policies" (p.210). In that way, these social movements influence the direction for educational policy and reform, including the conceptualisation of teacher education partnerships. In the following review of literature, five social movements are explored within PNG's post-colonial and neocolonial contexts that shape educational policy. I begin with authoritarian religious populism as a social movement responsible for shaping educational policy and reform both globally and in particular the PNG context.

### **2.2.1 Authoritarian religious populists and philosophy of integral human development**

Apple (1996, 2001a, 2005) contends that in the North American context, authoritarian religious populism comprises religious fundamentalists and conservative evangelists who seek to return God to all institutions through concepts like democracy, freedom, morality, and family. As a social movement authoritarian religious populism is found in most post-colonial Pacific Island nations wherein Christianity, as an introduced religion, is widely embraced as a bedrock to instilling notions of morality and the shaping of personal and national identities (for example, Matane, 1986; Naboro-Baba, 2006; Narokobi, 1980; PNG Constitutional Review Committee, 1975). However, whilst religious fundamentalists and conservative evangelists may belong to the same populist social movement, in the context of PNG, these groups influence education policy in different ways for two reasons: firstly, they have different historical connections with missionary education and church history in PNG, and secondly, their participation and involvement in education in PNG varies.

Religious fundamentalists have only emerged in the last two decades, mainly from America, as part of the larger movement of globalisation of Christianity. According to Rannells and Matatier (2005), sixteen per cent of the total population of five million people in PNG, claim to belong to Pentecostal churches, the various churches that comprise the movement of religious fundamentalists. Thus the involvement of religious fundamentalists in education is relatively new as visibly observed in the emergence of new private schools and institutions. These schools are established specifically for families and groups who share the same faith (PNG National Department of Education, 2000), as well as in catering for their Indigenous converts with the economic capital. Hence, schools may be seen as established for the sake of maintaining a sense of identity amongst the group and for preserving and expanding the influence of their religious doctrines and cultural sects.

Apple (2001a) compares religious fundamental organisations with capitalist corporations since both aspire to the ultimate goal of profit making and empire building. In PNG religious fundamentalists generate income through major fundraisers, donations from their church congregations, and through their continued reliance on overseas funding from the mother organisation. Furthermore, as Apple (2001a, 2001b) contends in the context of North America, religious fundamentalists emphasize concepts of democracy, freedom, morality, and family. These concepts are seen to be promoted through a capitalist and individualistic worldview. In the context of PNG similar messages are promoted largely through the mass media in particular through sponsorship of gospel music and religious programs during prime time television viewing.

Fundamentally a conservative modernist movement, religious fundamentalists may be seen to marginalise and reposition Indigenous spirituality embedded in community rituals and kinship practices through promotion of the nuclear family and the inherent values.

The conservative evangelicals on the other hand, originating mainly from Europe, arrived in PNG relatively early, prior to the establishment of a colonial administration, and are therefore commonly labelled as ‘missionaries’. The five main churches (Catholic, United Church, Lutheran, Anglican, and the Seventh Day Adventist or SDA mission) all contribute directly to education through the schools and institutions that were established before the colonial administration took control of education (Smith, 1987; Waiko, 1993). Thus the history of education and schooling in PNG is also referred to as “a history of missionary education” (Smith, 1975; Smith, 1987). Whilst the SDA church stands on its own, the other four churches comprise The Churches Education Council (CEC), which is the partner organisation to The National Department of Education (NDOE). Both organisations are recognised as state educational institutions hence are both funded and regulated by the government. As regards higher education in PNG, the Catholic Church is the major provider of higher education. Of the ten teacher education institutions in PNG, only three are government owned whilst seven belong to the churches (PNG National Department of Education, 1985). The three are The University of Goroka, the only secondary teacher education institution, and the other two, The Institute of Primary Teacher Education in Port Moresby and Madang Teachers College, an affiliated primary teachers college campus of UOG since 2005 (The University of Goroka, 2005). Education provided by the SDA church is considered private education as it is not funded by the government and SDA institutions including their university only cater for their church members.

The significance of the work of the churches is captured in the official recognition of Christianity as stated in the preamble of PNG’s Constitution “WE THE PEOPLE OF PAPUA NEW GUINEA - pledge ourselves to guard and pass on to those who come after our noble traditions and the Christian principles, that are ours now” (PNG Constitutional Review Committee, 1975, p.1). In modern PNG religious influence is explicitly demonstrated in the involvement of churches as equal partners in education (PNG National Department of Education, 1985, 1999, 2004a, 2004b), including the provision of teacher education (Papoutsaki & Rooney, 2006; PNG Commission for Higher Education, 2000b). As alluded to earlier, like public schools, church-run schools are funded by the government. Similarly Papua New Guinean school leavers who study in church-run higher institutions are subsidised on the same terms as those who attend government institutions. Christianity, however, exists alongside traditional religions of PNG, also acknowledged in the constitution document as quoted above.

Further, the official philosophy of education in PNG described as *A Philosophy of Integral Human Development* portrays virtues of morality and ethics. Since adopting *A Philosophy of Integral Human Development*, educational policy discourses that shape school curriculum promote morality and ethics from a Christian religious perspective interpreted through traditional Melanesian practices. A consequence of this is that more recent preservice students who enter teacher education bring with them a sense of morality and ethics that shapes their notions about teaching and learning. In a recent study conducted at the University of Goroka, Kukari (2004) found that preservice first year students who had been taught in the reform curriculum, held strong Christian moral views about teaching as a profession. At the same time, these students' conceptions of knowledge reflected both their cultural and their socioeconomic backgrounds (Kukari, 2004). Given the close relationship between the state and the church, in which the church plays a major part in blending Melanesian spirituality with Christian principles, the social movement of authoritarian religious populists through the conservative evangelical churches, play a major influential role in shaping education policy including teacher education in PNG.

### **2.2.2 Post-colonial educated elites and shaping of national identity**

In PNG although the terminology and concept 'educated elites' (Ahai & Faraclas, 1993; Thirlwall & Avalos, 1993) initially emerged during the post colonial era, 'educated elites' is now conceived in different ways depending on context. Generally it is associated with the adoption of English language, the acquisition of formal university education, and the preference for a western lifestyle by Papua New Guineans (Ahai & Faraclas, 1993; Waiko, 1993). During the period of political decolonisation from 1975 to the late 1980s, three major educational goals were responsible for shaping the governance, curriculum, pedagogy, and assessment of formal education. They are: "Education for National Unity", "Education for Economic Development", and "Education for Manpower Development" (PNG National Department of Education, 1985; Roakeina, 1989).

To realise all three goals, 'educated elites' through successive governments played a large part in shaping notions of national identity and nation building through the enactment of the *Localization Policy*. Localisation in PNG terms means "replacing overseas officers with Papua New Guineans" (PNG National Department of Education, 1985, p.22). Thus starting in 1972, the year of self-government, Papua New Guinean nationals had to undergo staff development training to occupy middle and top management posts in the governance of education. However, as documented in an education report over a decade later, although the education system was expanding rapidly and was almost fully localised at middle-management level, many nationals "lacked the experience and skills to meet the complex demands placed upon them. Most of these officers did not receive

enough training for the work they were asked to do [which] led to serious management problems especially in the development and implementation of policies and programs” (PNG National Department of Education, 1985, p.15). One such policy adopted without carefully considering the wider implications for teaching and learning is the policy of “English Only” adopted as the language of instruction in formal education at all levels of schooling.

Coupled with the language policy, notions of national unity and national identity were inculcated through the official syllabus (which will be explored in detail later in the chapter) that dominated the school curriculum for almost two decades. Nonetheless the adopted policies were implemented in spite of the historical, cultural and socioeconomic contexts of PNG societies wherein diversity of languages and cultures existed simultaneously. Thus themes of national identity throughout the period of political decolonisation dominated educational discourse whilst trying to establish a sense of nationalism (Waiko, 1993). The concept of nation may be seen as problematic: as Anderson (1991) points out, notions of nation may be imagined especially in this context whereby ‘nation’ may not be about people, but about the government or state hence the political engineering of ‘nation’, ‘national identity’, and essentially ‘nationalism’. Ironically the “twilight of colonisation” (Waiko, 1993), the period when most Papua New Guinean writers wrote about the negative effects of colonisation, also led to the concept of ‘nationalism’. Whilst ‘nationalism’ in PNG may have emerged in repudiation of Australian colonial hegemony, as Ashcroft, Griffiths and Tiffin (1989) assert, without altering the colonial discourses of the overall imperial power, in this case, western knowledge system and formal education and English language and print culture, discourses of ‘nationalism’ participated under the very conditions controlled by the same colonial powers that it sought to negate. Thus notions of national identity in PNG reflect colonial and post-colonial power structures through symbolisms of a nation state, championed by the post colonial “educated elites”.

### **2.2.3 Neoconservatives and centralized education systems**

The third group responsible for shaping educational policy is identified as the neoconservatives who romanticise the past and want to return to traditional western knowledge that is largely discipline-based, which Apple (2001) mostly draws from. This western traditional knowledge emphasises the technical rationality embedded in scientific knowledge. In discipline-based knowledge, terminologies such as intellectual capacity, academic achievement, progressive education, and high quality education shape the nature of curriculum content and the assessment of these. Apple (2001) asserts that neoconservative reforms involve “strong central cultural authority” (p.182) through an enforcement of what are portrayed as high standards through examination systems. PNG’s post-colonial centralised education system is historically shaped on

traditional western discipline-based knowledge along the lines of recent thinking of neoconservatives. Although governance of education has been decentralised to the various provincial governments at local levels, curriculum content, pedagogy, and the assessment of these are maintained and regulated by the central government through NDOE. Hence state control of education through 'surveillance' (Apple, 2001b) of what should be taught, how it should be taught and what the outcomes should look like, may be likened to notions of 'steering from a distance' (Marginson, 1997) to ensure compliance and uniformity.

Furthermore, a common feature of neoconservative thinking is the notion of establishing investigative inquiries to review and to recommend the best possible options for improving the quality of education. Darling-Hammond (2000, 2005) shows, that the notion of higher standards is directly connected to shifts in educational policies whereby teacher quality has been tied to student performance and further, the introduction of standardised tests for entry to teacher education programs. Likewise, throughout the decade from the 1980s to the 1990s, PNG's Department of Education established various committees to report on standards and performance indicators as demonstrated in publications such as, *In Search of Educational Standards, Desirable Teacher Attributes: Some Opinions from the South Pacific Region*, and *Academic Success in PNG High Schools*. Since then, the Curriculum Unit of the National Department of Education has produced standardised in-service packages for schoolteachers to maintain their professional development in curriculum, pedagogy, and assessment of syllabus. In addition, mandated teacher in-service policies include one that requires all schools throughout PNG to provide one week of teacher professional development training prior to the commencement of each school term. Along these lines, notions of teacher professional development may be seen as both desirable and necessary in advancing the profession of teaching and teacher learning as advocated internationally.

Recently in PNG the nature of the current outcomes-based education (OBE) reform can be seen as an extension of neoconservative thinking promoted through neoliberal policies. Apple (2001b) points out in neoconservative thinking, tough measures with tighter control over standards generates quality and progressive education. In the context of PNG's OBE reform, centralized curriculum, pedagogy, and assessment are visibly demonstrated in the mass produced and widely disseminated policy and enactment texts such as *National Curriculum Statement, National Assessment and Reporting Policy, Towards a New Inservice Curriculum for Teacher Education (Primary), Curriculum Management Plan 2001-2005, Implementation Support Booklet for Head Teachers of Primary and Community Schools*, and *Teacher Education National Curriculum Guidelines*. Within this context, features of progressive education largely shape issues of governance, curriculum, pedagogy, and the formal assessment of teaching and learning in PNG,

hence the implications for teacher education including the shaping of partnerships.

#### **2.2.4 Middle-class parents /Melanesian ‘big men’ and freedom of choice**

The fourth influential group identified as the new middle-class consists mainly of parents (Apple, 1996, 2001a, 2001b). As asserted by Apple (2001a), “[m]iddle class parents have become quite skilled in general, in exploiting market mechanisms in education and in bringing their social, economic and cultural capital to bear on them” (p.186). The privileged positioning that middle class parents occupy enables them the freedom to make powerful and influential choices by converting “their economic and social capital into cultural capital in various ways” (Apple, 2001, p.187). The shaping of cultural capital in various ways includes “working the system” (Ibid) to their advantage hence, the influence on educational policy. In western contexts, the wide range of choices that middle class parents have allows for management of their times and schedules whilst simultaneously pursuing the best education presently available and in the future for their children. Hence, middle class parents may be seen to adopt market and managerial approaches to shaping educational policy given the privileged positions they occupy. Middle class parents in western contexts may be likened to the educated elitist parents in PNG and to a larger extent, the Melanesian ‘big men’ in a modern context of PNG.

The influence of the middle-class parents and for PNG, educated elitist parents, may be seen in the prevailing alternative systems of education that exist alongside state-funded public education. In PNG, there are two different systems that coexist, the public system, including most church-run schools funded by the national government, and the private system funded by private organisations (PNG National Department of Education, 1985). The major deliverer of private education is the International Education Agency (IEA), its curriculum shaped by the New South Wales school system in Australia (PNG National Department of Education, 2004a). IEA schools cater for children of expatriate contract officers, educated elitist parents, and in some instances, children of the Melanesian ‘big men’. Apart from IEA schools, other providers of education include corporate bodies, private family schools, and schools and institutions belonging to Christian fundamental movements. These religious fundamentalist organisations, as explored earlier, rely heavily on offshore funding besides obligatory donations from members of their church congregation. Thus within the context of religious fundamental organisations, educational outcomes may also be realised in the promotion of free religion. Hence, alternative education providers operate within a capitalist framework in which quality education may be perceived as an outcome of investing in economic capital (Apple, 2001a, 2001b), as education for its own sake, and as education to promote freedom of choice and religion that ultimately leads to new cultural practices.

Coupled with elitist parents, in modern PNG the influence of the Melanesian ‘big men’ (Narokobi, 1983; Waiko, 1993; Whiteman, 1984) in all domains of social, political, economic, and cultural development cannot be underrated. According to Narokobi (1983), the concept of the Melanesian ‘big men’ is associated with traditional leadership in which he claims “big men remained big men through real mastery and skilful distribution of wealth. Festive distribution was not charity; big men (leaders) distribute in order to gain in status and reputation first as big men and secondly as good leaders who care for others” (Narokobi, 1983, p.7). Whiteman (1984) describes a Melanesian “big man” as “an ambitious and energetic individual who is able to accumulate wealth and organize large-scale activities. He usually builds up his wealth by hard work ... and through successful exchanges. He tries to attract his followers from amongst his kinsmen and from neighbouring groups by distributing wealth generously and thus placing people in his debt” (p.134). Thus the modern Melanesian ‘big men’ comprise of men who hold senior management positions in educational institutions and business organisations, men who have acquired postgraduate qualifications, and male politicians at local and national levels. These modern Melanesian ‘big men’ are seen to assume privileged economic and social capital that can benefit them in making educational choices and especially in using their status, wealth, and privileged position to “work the system” to their advantage.

More recently, private schools are owned mainly by politicians and business persons who are seen to be either ‘big men’ themselves or their family, kinsfolk, or associates. By sending their children overseas in search of better education, modern ‘big men’ in PNG can also exercise their power and freedom of choice. This practice of sending children overseas to receive a western education is becoming more prevalent, and can be seen to create social inequalities. Apple (2001a, 2001b) maintains that freedom of choice can create unequal power relations wherein students with privileged backgrounds may benefit more from reform curriculum than those of lower socioeconomic contexts. Whereas middle-class parents can influence education policy through their marketing and managerial skills as a consequence of their privileged positioning, the modern Melanesian ‘big men’ can influence as well as exploit education policy either directly or indirectly through their extended network of followers. Thus, the modern Melanesian ‘big men’ may appear to demonstrate traditional leadership skills in a modern context to ‘work the system’ to their advantage.

### **2.2.5 Neoliberals and individual competition**

Finally, neoliberalism as a social movement plays an influential role in shaping educational policy. Neoliberals are committed to markets and to freedom associated with ‘individual choice’

hence the promotion of “neoliberal market-based reform” (Apple, 2001a, p.182). Within this reform context, new terminologies such as markets, standards, accountability, and transparency have given rise to new patterns of work and the freedom of choice vested in individuals. In neoliberal thinking markets are driven by high productivity and efficient performances to maximize outputs hence, performance-based mechanisms are necessary to account for worker rewards. Marginson (1997, 2004) and Lee and Gopinathan (2005) maintain that neoliberal market-based reforms are strongly linked to notions of capitalism, consumerism, and materialism as advocated in the private sector world of business and enterprise. Furthermore, the advancement of information technology and virtual knowledge has implications for educational policy. This will require a new knowledge base to shape teacher education programs.

Globally, current trends of corporatisation, marketisation, and privatisation (Lee & Gopinathan, 2005) drawn from the domains of business and enterprise are demonstrated in policy discourses to reform teacher education, in particular the shaping of partnerships. PNG’s higher education policy that shapes the current reform is largely drawn from globalised neoliberal frames wherein concepts of markets, standards, accountability, transparency, and partnerships are explicitly stated as means to producing maximum outputs within the constraints of scarce resources (PNG Commission for Higher Education, 2000a, 2000b). Recent policy shifts embrace a combination of neoconservative and neoliberal policies as experienced globally and alluded to by Apple (2001a). Thus the neoliberal influence within the context of globalization is explored in detail under the subsequent discussion on partnerships and business both globally and in the context of PNG.

### **2.3 Partnerships and business**

Partnership as a term and concept originated in the domains of business as demonstrated in the English Partnership Act, which defines it as “the relation which subsists between persons carrying on a business in common with a view to profit” (Partnership Act, 1890 cited in Day, 1999, p.152). In light of the historical connection of partnerships and the business world, educational partnerships as recently constructed may be viewed as shaped by the frames of business partnerships. I focus in this study on the way they are shaped, within this business-driven framework, by a combination of all five of the social movements of authoritarian religious populists, post-colonial educated elites, neoconservatives, neoliberals, and middle-class parents/Melanesian ‘big men’, as highlighted earlier. Influenced by the general dominance of neoliberal discourses of the new market economy, these discourses are shaped by dominant terms, concepts, values, and assumptions to influence education policy. Yeatman (1996), in her critique of governments that embrace neo-liberal concepts of the new market economy, identifies two levels of changes: individual changes and societal changes. Societal changes, which is of

significance to this discussion, include,

the current historical change of globalization of the economy in a post colonial world; the slow but sure demise of the cultural dominance of western civilization; the new information technologies and their impact on communication systems and the organization of work; and the growing pressures on us to rethink what we mean by economic activity in the context of a sustainable life system. (p.49)

Such forces can clearly be seen at work in PNG. Accordingly, the current agenda for change, Yeatman (1996) asserts, “lies in the hands of elites ... who seek to conserve their power and influence ... (and) do not like uncertainty” (p.49). To maintain the privileged status accorded the elite must master technical language to control and eliminate uncertainties. In this case, technical mastery is paired with the ‘privatization of uncertainty’ constituting a shift away from publicly oriented governance towards a market-oriented governance (Yeatman, 1996). Dale (1997) describes the shift as moving away from government regulation to management principles of governance. As citizens are enmeshed in market-oriented governance, a system highly technical and controlled by economists, the less empowered they become. This is because market-oriented governance bestows power upon the economist, as the expert or elite, to determine educational outcomes and as a means to achieving the outcomes required to meet industry and market demands. Furthermore, the shift to market-oriented governance asserts that the private sector or industry should be a major partner, and requires that it enters into a partnership with education. Whereas previously there was distinction between publicly funded state institutions and private enterprise, the neoliberal marketing approach may appear to have bridged the gap. The current notion of business partnerships stems from this idea of ‘bridging the gap’ by pooling resources to enhance productivity and outcomes. This view is illustrated in the foreword of PNG’s higher education white paper from 2000:

The white paper recognises the substantial ongoing investments of the government, the churches, and non government agencies... however at a time of severe resource constraints, there is no escaping the urgent question: [d]o these investments represent value for money? ... (thus) the theme of the Reform Program is strengthening links between *enterprise* and *education*. (PNG Commission for Higher Education, 2000b)

In a post-colonial setting like PNG, the concept of partnerships as envisaged in the white paper text above, may be sited in the larger context of what Apple, Kenway and Singh (2005) discuss as “globalization from above” (pp.3-7). Within this context of ‘globalization from above’, Lingard and Rizvi (1998) and Yang (2003), caution against the homogenisation of national identities and cultures. This is important because, as Deng and Gopinathan (2003), Singh (2002), and Yang

(2003) have all noted, the influence of globalisation on national or local contexts that may lead to internationalization of higher education. Along these lines, Apple (2001b) contends that ideologies of markets and standards embedded in neoliberal policies can be seen to largely shape curriculum content and pedagogy in education including higher education. In the context of neoliberal influences on partnerships Seddon, Billett and Clemans (2005) maintain discourses that shape partnerships between central agencies and local networks are organised in ways that the business world structures its organisations. Although business partnerships are largely shaped by managerial approaches embedded in notions of governance, the concept of business partnerships as networks in effect, are imposed as the proper way to organise all forms of partnerships. For these reasons also, higher education reform discourses largely draw from globalised conceptions of public-private sector partnerships as benchmark models to shape teacher education partnerships.

However, partnerships as conceived in these ways may be viewed as contentious. Given their historical origins in the world of business and industry despite efforts to enhance preservice teacher education by focusing on common goals, educational partnerships remain problematic constructs. A British study in examining education ‘partnerships’ as strategies of public-private relations, found that ‘partnerships’ were largely positioned as political strategies to govern education. The study highlighted that conflict of interests between partners was not addressed (Jones & Bird, 2000). In view of the nature of partnerships as a highly contested terrain the subsequent discussion investigates the notion that partnerships express power relations.

### **2.3.1 Partnerships and power**

Recently, many school/university partnership reforms have focused on the notion of collaboration in efforts to embody equity and equality between schools and universities, and between schoolteachers and university teacher educators. Popkewitz (1993) contends that the reform of teacher education, as a social institution, involves interactions that not only reflect internal institutional power relations but also the influence of power constructions of external social institutions such as the state. As such, exploring partnership issues requires an understanding of human relationships and how power may be used to position participants. In this case of teacher education partnerships the immediate participants include school students, preservice teachers, schoolteachers and university teacher educators. An understanding of power relations is essential to enable renewal of working relationships in the partnership.

The notion of partnerships expressing power relations is therefore grounded in the view that power is implicated in all educational visions, including, if not especially, reform discourses (Ball, 1994,

1998; Kincheloe, 2003). Reform discourses are influenced by social and political movements comprising authority figures as highlighted in the social movements that exert their notions of education hence, the top down nature of reforms. Top down reforms that project dominant ideologies are well documented in the literature on teacher education policy and public sector reform (see: Ball, 1994, 1998; Darling-Hammond, 1994, 1998a, 1998b, 2006). Within the reform agenda restructuring of teacher education, partnerships have received considerable attention (for example, Cochran-Smith & Lytle, 1993, 1999; Cochran-Smith & Zeichner, 2005; Darling-Hammond, 1994, 1998; Fullan, 2001; Fullan & Hargreaves, 1992; Goodlad, 1994; Goodlad & Sirotnik, 1998; Hargreaves, 1997, 2004, 2005; Hargreaves & Evans, 1997; Hargreaves, Lieberman, Fullan & Hopkins, 1998; Liston & Zeichner, 1991, 1996; Queensland Board of Teacher Registration, 1991, 1994a, 1994b, 1997, 2004; Tabachnick & Zeichner, 1991; Zeichner, 1983, 1999; Zeichner, Tabachnick & Densmore, 1987). Central to notions of restructuring teacher education is the issue of uncovering power relations embedded in dominant discourses of education policy or the notion of 'power over' (Corson, 1994; Popkewitz, 1993; Zeichner, 1993, 1999).

### **2.3.2 Notion of power over: a restructure approach**

The *Oxford Advanced Learner's Dictionary* defines power as, "the ability to do or act" (Hornby, 1987, p.653). Hence power can be either positive or negative, or both, and power itself can be seen to have either positive or negative outcomes, or both. However much of the literature on power portrays power as a construct of domination. Modern notions of power relations in society emerged in the analysis of social class and political economy whereby the ruling class and/or the state were in control of the goods and services whilst the working class served to deliver. In the context of engaging a political economy analysis, the focus of power is on structures and agencies (Corson, 1995b) so those in power have control over discourse. Thus the dominant class or elites shape power relations, as explored in the five social movements discussed earlier in this chapter. Each projects their authority universally to the extent that their worldviews become embedded in discourses. When the discourses are naturalised or accepted as commonsense, power then operates ideologically (Fairclough, 2001) and becomes represented and accepted as legitimate (Corson, 1995a). Discourse may then be viewed as presenting a particular view of the world.

In a similar vein, Apple (2001) contends that there is inequality throughout society, and these inequalities structure how we live our lives. Inequalities or "realities of differential powers" (Apple, 2000, p.ix) are not only structured throughout society but that they are enabled by institutions such as education including higher education (Cervero, Wilson, & Associates, 2001). Foucault (1980) refers to differential powers as relations that produce as well as repress whilst

Kreisberg (1992) and Cevero et al. (2001) refer to repressive power as “power over” (p.150). Here, I largely conceptualise power in Kreisberg’s terms as “power over”. More specifically, power over, as a relational construct, may be understood to mean power relations as conceived by Corson (1994). Accordingly, power is viewed as a “network of relations constantly in tension and ever-present in activity, ... is exercised through the production, accumulation and functioning of various discourses, ... is the very object of human conflict, and ... is best located at the point where any intentions of powerful are invested in real and effective practices” (Corson, 1994, p.7).

State institutions including higher education to which teacher education belongs are shaped by differential powers and therefore operate as sites of contestations. Within this context, Kreisberg (1992) claims that dominant discourses constructed on notions of scarcity support power relations that favour the dominant social groups. Hence those who have the resources are in privileged positions to control both the discursive and non discursive practices of the less or under privileged as would middle-class parents/Melanesian ‘big men’, post colonial educated elites, authoritarian religious populists, neoconservatives, and neoliberals. ‘Power over’ or dominant discourses therefore operate ideologically in reproducing cultures and practices of those in control. Thus Corson (1995b) rightly points out that language on its own is powerless; rather it is people who use discourse in particular ways to exert their ideas and belief systems on others that gives language the power to shape identities. In the context of partnerships ‘power over’ as dominant discourse largely shapes reform discourses that require restructuring of workplace. Thus restructuring teacher education programs including partnerships may not uncover notions of power relations that create tensions between schools and the university. For this reason, Kreisberg (1992) and earlier, Miller (1987), envision the notion of ‘power with’.

### **2.3.3 Notions of power with: a transformative approach**

In contrast to ‘power over’, the notion of ‘power with’ challenges underlying assumptions that people may have in relation to the contexts and structures that shape their worldview. Originally conceived in feminist theories, ‘power with’ was proposed as an alternative discourse to dominant discourses of ‘power over’. Miller (1982) likens the notion of ‘power with’ to ‘the capacity to implement’, thus, in the context of patriarchal power, she argues that “women need the power to advance their own development, but they do not ‘need’ the power to limit the development of others” (p.117). Thus ‘power with’ enhances the power of others whilst simultaneously expanding ones own power or potential. In the context of teacher education partnerships, ‘power with’ as illustrated by Kreisberg (1992) is characterised by collaboration, sharing, and mutuality in order to maximize full potential of realizing common goals. ‘Power with’ is therefore an alternative interpretation of how power may be engaged productively to enable all participants to expand and

renew their resources “through shared endeavour, dialogue and cooperation” (Kreisberg, 1992, p.64). Along similar lines, Goodlad (1994) postulates that power is not a finite property, hence “the more it is shared, the more there seems to be” (p.133).

Surrey (1987 cited in Kreisberg, 1992) best illustrates the notion of ‘power with’ in the context of human relationships as quoted below:

This process creates a relational context in which there is increasing awareness and knowledge of self and other through sustained affective connection and a kind of unencumbered movement of interaction. The movement of relationship creates an energy momentum, or power that is experienced as beyond the individual, yet available to the individual. Both participants gain new energy and new awareness as each has risked change and growth through the encounter. Neither person is in control. (pp.64-65)

The notion of ‘power with’ is therefore a process concerned with developing capacity of people to act and do together through a process of integration. Furthermore, Kreisberg (1992) asserts there are two types of integration; reciprocal influences and emergence. Both of these are interdependent and occur simultaneously as an integrative unity or functional whole. He contends reciprocal influences is experienced in webs of complex and interdependent relationships where influence flows dynamically whereas emergence is the instance when individuals or groups create new solutions, new values, new capacities, and more power (Kreisberg, 1992). Thus ‘power with’ is embedded in the spirit of community interaction, also described as synergistic communities (Fukuyama, 1999; Kreisberg, 1992).

Whereas ‘power over’ is a reactionary approach to notions of scarcity, and presumes competition and domination, ‘Power with’ is a proactive expandable and renewal approach to creating identity within relationships. Apart from ‘power over’ and ‘power with’, power can also be generated from within the self.

#### **2.3.4 Notion of power-from-within: a robustly hopeful transformative approach**

Starhawk (1987 cited in Kreisberg, 1992) conceptualises power as generated from within the self, motivated by the will to enact hence the notion of “power-from-within”. “Power-from-within” is conceptualised as deriving from power’s etymological roots in *being able* (Starhawk, 1987 cited in Kresiberg, 1992) or the capacity to act hence it is defined as:

an attitude and spirit in which the individual engages the world. ... Power-from-within arises from our sense of connection, our bonding with other human beings and with the environment. ... Although power-over rules the systems we live in, power-from-with sustains

our lives. We can feel power in acts of creation and connection, in planting, building, writing, cleaning, healing, soothing, playing, [and] singing. (Starhawk, 1987 cited in Kreisberg, 1992, p.68)

Although in the literature consulted 'power-from-within' is used interchangeably with 'power with', in the context of this study conceptions of 'power with' and 'power-from-within' are clearly distinct, yet interdependent. 'Power-from-within' focuses on a worldview of relationships that are rooted in 'spirit' and sacredness that shapes humanity (Sefa Dei, 2002b; Semali & Kincheloe, 1999a). Indigenous notions of relationships are inherently embedded in experiences of spirit, mystery, bonding, community, love, faith, hope, respect, and trust which constitute notions of synergistic communities (Fukuyama, 1999). Whereas 'power over' and 'power with' may be defined by relationships between people through an exploration of the dynamics of relationships or power relations, 'power-from-within' is defined by one's sense of self and sense of connection to the universe (Kreisberg, 1992; Sefa Dei, 2002b).

Consequently in change generated from within, participants choose to engage in the relationship so the degree of interaction is determined by the participants themselves. In this light 'power-from-within' is equated with notions of empowerment. According to Kreisberg (1992) empowerment entails recognition of domination and 'power over' and beyond to conceive alternatives to conventional patterns of relationships. In the context of teacher education partnerships, participants are positioned to become aware of the dominant discourses that shape their identities and to further consider alternative approaches to reposition themselves in the partnership. A repositioning may ultimately lead to empowerment, a process of power sharing through connectedness of mutual assertiveness and openness within communities. Conceptualised this way empowerment and 'power-from-within' may be understood in Freirean socially transformative processes of dialectical and dialogical communication (Freire, 1972, 1996b). Thus power-from-within can generate hope in circumstances of adversity, struggle, despair, and hopelessness as envisaged by Halpin (2003).

Freire (1992, 2004), in advocating a pedagogical positioning of hope, depicts the virtue of hope as an ontological need that can be concretised through practice. He contends that where there is struggle and contestation, hope is necessary. In a similar vein, Halpin (2003) theorises that for a better world, utopian hope is necessary. This has implications for transforming educational practices as Halpin (n.d.) further elaborates, "a renewed optimism of the will can be nurtured amongst educators" (p.1). The process of education is bound up in hope, with expectations for improvement by combining optimism of the will with pessimism of the intellect (Halpin, 1977). More specific to teacher education policy Sawyer, Singh, Woodrow, Downes, Johnston and

Whitton (2007) point out that postmodernism and neoliberal policy influences can undermine social practices of communities as these movements focus on the individual whilst at the same enhancing the social status of the privileged. The authors argue that a major aim of policy should be one that focuses on hope as a resilient framework especially in shaping notions of teacher education partnerships. Thus hope is an undertaking of moral commitment and political action (Freire, 1996a, 2004; Halpin, 1997, 2007). Initially however, hope must begin with a re-examination of the self on an individual identity level hence the significance of drawing upon a conception of ‘power-from-within’.

Given its roots in Christian theology (Halpin, 1997) hope is largely perceived as a virtue that is a-given divine intervention. However hope can also be a human virtue generated within the self, expressed in the capacity of individual optimism, and collectively demonstrated through shared community practices. In post-colonial PNG, as documented by Kavanamur and Okole (2004), the realities of modernity experienced in mismanaged political and underdeveloped economic systems, shape the nature of the public service including education and teacher education. In spite of the conditions under which education is expected to survive, the spirit of kinship relations in PNG regarded as the ‘wantok system’ serves as social security providing the basis for hopeful optimism and a sense of security. Whiteman (1984) describes the ‘wantok system’ as a symbol of ideal human relationships in PNG and generally Melanesian societies. Narokobi (1980) and Whiteman (1984) describe the community in PNG as a place of security, support, and identity. Where there is a sense of community, there is a confidence that the way of doing things is proper and appropriate, in the ways that Halpin describes as (robust) hope:

Hope is about retraining our sense about the underlying goodness of the world and the miraculous gift of life itself ... an orientation of the spirit, an orientation of the heart... it is not the orientation that something will turn out well but the certainty that something makes sense, regardless of how it turns out. (Halpin, 1977, p.233)

Halpin’s framework of robust hope can therefore be understood in the same way as the ‘wantok system’, as a symbol of ideal human relationship with the capacity to transform educational practices in spite of the contestations that shape their nature. To that end values as guiding principles in shaping the nature of teacher education partnerships provide the basis for a transformative approach to change.

#### **2.4 Values and teacher education partnerships: rationale for change**

Prior to exploring some common types of teacher education partnerships I draw on five core values initially expounded within the “principles of the pro-active management of change’

(Yeatman, 1996, p.51) as guides to establish the need for change. According to Yeatman (1996) the values of learning, participation, collaboration, democracy, and cooperation have been extensively used either as stand-alones or as a package in educational reform agendas. However she points out that democracy and cooperation as core values in managing change have not been given enough consideration in reform agendas despite the significant roles they play (Yeatman, 1996).

This partnerships study within the context of teacher education reform recognises the five core values as suggested by Yeatman (1996). However these values take on different meanings as they are explored in the context of teacher education partnerships especially within an Indigenous PNG context. The subsequent discussions therefore elaborate upon each core value not only to establish the relevance of values in changing the nature of teacher education partnerships, but to demonstrate that the social contexts in which teacher education partnerships exist legitimate values by shaping and constructing them. For my purposes here, these core values are reformulated and elaborated as: *The Four Pillars of Learning* (Delors 1996, 2002), *Participation and Interaction*, *Collaboration and Collegiality*, *Democracy and Empowerment*, and *Cooperation and Reciprocity*. The values are deliberately paired to illustrate the interactive nature of change within a hopeful socially transformative context.

#### **2.4.1 The “Four Pillars of Learning”<sup>1</sup>**

In recent times *Learning* as a core value has been conceptualised in various ways. Yeatman (1996) asserts learning demands openness to new ways of seeing things and the willingness to continue to grow so learning is a continuous process of growth. Challenging the notion of learning as a process of acquiring factual knowledge and information, Lave and Wenger (1991) conceptualise learning as a social process of participation through ‘peripheral situated learning’ in communities of practice. Thereafter, Wenger (1998) expands the notion of communities of practice (Lave & Wenger 1991) through a social theory of learning which he describes as located

in the context of our lived experience of participation in the world. The assumption being; learning is as much a part of our human nature, that it is life sustaining and inevitable, and that given a chance, we are quite good at it. Further, learning is in its essence, a fundamental social phenomenon, reflecting our own social nature as human beings capable of knowing. (p.3)

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<sup>1</sup> “The Four Pillars of Learning” is adopted from the Delors Report widely published in 2002 but was initially coined in 1996. The Delors Report was presented to UNESCO as a concept paper for learning throughout life

Within the context of communities of practice Wenger identifies four different types of learning; *Learning as Belonging* (community), *Learning as Becoming* (identity), *Learning as Doing* (practice), and *Learning as Experience* (meaning) (Wenger, 1998).

Given that teacher education partnerships are essentially communities of practice, Wenger’s conceptions of learning as social practice is a useful framework for tertiary teacher educators and schoolteachers to re-examine notions of teaching and learning that shape teacher education curriculum, pedagogy, and the assessment of learning outcomes. The key to learning in this partnership context is to value each others contribution with the view that the more the interaction, the more effective the learning hence participants engage in notions of ‘power with’. For this reason within the context of communities of practice, ‘The Four Pillars of Learning’ for learning throughout life, as postulated in a 2002 UNESCO Report, is explored in detail to establish the framework for learning within an Indigenous teacher education partnership context.

The ‘Four Pillars of Learning’ envisages learning as a combination of: *Learning to Know*, *Learning to Do*, *Learning to Be*, and *Learning to Live Together* (Delors, 1996, 2002). The ‘Four Pillars of Learning’ complements Wenger’s four types of learning as illustrated in the table below that shows the points of convergence.

**Table 2.1 Points of convergence: Wenger’s Social Theory of Learning and Delors’ “Four Pillars of Learning”**

<b>Communities of Practice</b>	<b>Wenger’s Social Theory of Learning</b>	<b>Delors’ “Four Pillars Of Learning”</b>
Meaning	Learning as Experience	Learning to Know
Practice	Learning as Doing	Learning to Do
Identity	Learning as Becoming	Learning to Be
Community	Learning as Belonging	Learning to Live Together

Both *Learning to Know* and *Learning to Do* are widely known, as they dominate the curriculum at all levels of education internationally. These two pillars of learning are explicitly stated in the content and process of the formal curriculum. Within formal learning teachers know what to learn and how to apply what they have learnt in the profession. However as pointed out by Teasdale (2000) and Thaman (2000) *Learning to Be* and *Learning to Live Together* are not widely recognised in the formal curriculum. In particular, Teasdale (2000) claims that although the concept of *Learning to Be* was initially raised in a 1972 UNESCO report of the same name, the concept did not feature much in education discourse. Both *Learning to Be* and *Learning to Live Together* are however significant values in conceptualisation of teacher education partnerships,

including PNG/Melanesian contexts of learning.

Prior to colonisation in the Pacific Island nations *Learning to Be* and *Learning to Live Together* were fundamental aspects of the holistic process of learning or the process of learning throughout life (Martin, 1991; Naboro-Baba, 2006; Thaman, 2000, 2003). From an Indigenous PNG Melanesian perspective the pillars of *Learning to Be* and *Learning to Live Together*, are connected with the nurturing and development of spirituality. Spirituality is understood here both in a religious sense and through a broader search for meaning in life and in exploring and explaining Indigenous versions of reality (Martin, 1991; Narokobi, 1980; Sefa Dei, 2002; Semali & Kincheloe, 1999). Thus learning in Indigenous contexts is envisaged as generated from within the self, 'power-from-within', and enhanced through power sharing with others, or 'power with'.

More specifically, *Learning to Be* is associated with the formation of identity both at an individual and collective level. Delors (2002) claims self-knowledge, self-understanding, and self-fulfillment are significant to developing individual identity. In support, Teasdale (2005) maintains the scaffolding of self-knowledge, self-understanding, and self-fulfillment enables the development of wisdom. The concept of wisdom explored by Ma Rhea (2000) envisages wisdom as the ultimate achievement in the formation of identity. Along these lines Teasdale (2005) points out that through the concept of *Learning to Be*, people are empowered to learn about their selves and to become fully human. Sefa-Dei (2002) contends in Indigenous cultures, to become fully human is to be spiritually connected with nature, humans, and the total environment hence it is a sense of belonging with the community. *Learning to Be* is therefore a core learning value in the context of Indigenous knowledge and wisdom hence a full recognition and implementation of this value is necessary to reposition Indigenous forms of learning. In this way, learning is a core value of sharing power, as envisaged in the notions of empowerment outlined above.

Coupled with *Learning to Be* the pillar of *Learning to Live Together* necessitates dialogue and communication in light of issues of multiculturalism, multilingualism, and in the case of Pacific island nations, different ethnic, religious communities, languages, and cultural groups. Communication in this sense is expressed by Teasdale (2005) as, "articulating what is in us and has been combined into a rounded whole through education, and understanding others" (p.5), for the benefit of individual and collective harmony. Thus communication as conceived is strongly associated with notions of dialectical and dialogical engagement hence the transformative nature of learning as conceptualised in the 'Four Pillars of Learning'.

In the context of teacher education, Teasdale (2005) suggests five principles in incorporating the

‘Four Pillars of Learning’.

1. they be woven into all subject areas in an integrated way;
2. they cannot be taught just from a content perspective and that curriculum process is equally, if not more important;
3. teachers themselves should be exemplars of good living in these areas;
4. organisation of the institutions and all relationships within it are exemplary of “learning to be” and “learning to live together”;
5. teacher training institutions need to rethink their curricula, pedagogies, structures, and organisational culture to bring about the expected transformation at the learner level. The aim here is to ensure that pre- and in-service training of teachers effectively incorporate these elements. (p.5)

Conceptions of learning as conceived may therefore be significant in shaping teacher education partnerships in light of the above suggestions in particular the fifth principle which has great significance to this study that seeks transformative partnerships between schools, university and the practicum in Papua New Guinea. In the transformative process teacher educators in universities, schoolteachers and other community agencies may need to work together in collaboration towards the advancement of preservice teachers and teaching as a profession.

#### **2.4.2 Participation and Interaction**

Yeatman (1996) asserts that participation is an active process that needs encouragement and support systems in place. In such formal settings as described by Yeatman, participation involves establishing frameworks that support and encourage maximum engagement of all parties without domination from any individual or group (Yeatman, 1996). Huxham (1996) claims participation is sometimes used interchangeably with collaboration to mean working together. Presented this way, participation as a core value may be envisaged as promoting collaborative cultures through relations of power sharing or ‘power with’ (Kreisberg, 1992).

For the purposes of this study I conceive *participation* and *interaction* as mutual for two main reasons. Firstly, participation paired with interaction illustrates an active ongoing process of engagement and connectedness. The process of interaction is as an active one as opposed to the concept of involvement, which is a passive form of participation. Secondly, *participation* and *interaction* together reaffirm and sustain the ‘Four Pillars of Learning’. Thus *participation and interaction* is a necessary and significant value to learning throughout life as depicted by Wenger (1998) where he defines participation as:

the social experience of living in the world in terms of membership in social communities... Participation is both personal and social. It is a complex process that combines doing, talking, thinking, feeling, and belonging. It involves the whole person, including our bodies,

minds, emotions, and social relations. Participation is an active process in which mutuality is recognised; mutual ability to negotiate meaning. In the experience of mutuality, participation is a source of identity. (pp.55-56)

Likewise Sefa-Dei (2002a), Teasdale (2005), and Teasdale and Ma Rhea (2000) all agree that participation is a mutual process embedded in learning which ultimately leads to identity formation. Furthermore Wenger conceives the value of participation as a relational construct where he contends, participation

1. involves all kinds of relations, conflictual as well as harmonious, intimate as well as political, competitive as well as cooperative
2. in social communities shapes our experiences, the transformative potential goes both ways. Our ability (or inability) to shape the practice of our communities is an important aspect of our experience of participation
3. as a constituent of meaning, participation is broader than engagement in practice. Participation goes beyond direct engagement in specific activities with specific people. (Wenger, 1998, pp.56-57)

Teasdale's (2005) principles 3 and 4 discussed under learning may be situated in the above context of *participation and interaction* in that institutions and all relationships within them promote dialogue and communication leading to self-understanding and self-knowledge, ultimately leading to wisdom (Teasdale, 2005). Self-understanding and self-knowledge may enable partners to develop empathy and recognition of their own power constructions, how they constitute themselves, and how they are constituted. Thus participation and interaction is a core value in the recognition of power relationships in teacher education partnerships. Given the relational nature of participation and interaction in social and personal contexts the value of collaboration and collegiality is explored next to draw the connections.

### **2.4.3 Collaboration and Collegiality<sup>2</sup>**

Collaboration as a core value may also be viewed as a form of participation although the terminology and concept remain highly contentious especially given current usage in the context of teacher education partnerships. Collaboration is sometimes used as an alternative term for cooperation, networking, coordination, and partnership depending on context. Huxham (1996) expounds three alternative dimensions associated with collaboration. First, its function as an organisation form, second its concern with structural form, and third, the rationale for collaborating. Much of the literature on collaborative partnerships focuses on binding together

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<sup>2</sup> Hargreaves (1994) extensively discusses the notion of collaboration and collegiality in the context of teacher development hence the terminologies are drawn from his works.

organisations that may be structurally diverse and serve different goals and purposes, yet are able to mutually support each other for the benefit of a common good.

However the rationale for collaborating remains problematic, given its disparate associations within and between institutions, organizations, and people or actors, and their reasons for establishing collaborative partnerships. Collaboration in a more formalised setting has been described by Dixon and Ishler (1992) as reflecting three types of characteristics: cooperative collaboration, symbiotic collaboration, and organic collaboration. Whereas cooperative collaboration occurs in the form of service delivery, symbiotic collaboration is characterised by reciprocity, whilst organic collaboration focuses on ideas and issues belonging to both institutions so that there is mutuality and joint solutions (Dixon & Ishler, 1992). Furthermore, Dixon and Ishler maintain that in collaborative ventures issues of ownership, power, and control need to be explored mutually for collaboration to occur meaningfully. In the context of teacher education collaborative cultures, teacher development is perceived to thrive on teacher collegiality; thus teacher development is ultimately linked to school improvement (Hargreaves, 2005; Hargreaves & Fullan, 1992; Hargreaves, Lieberman, Fullan & Hopkins, 1998). Consequently, collaboration and collegiality have been extensively discussed in the domain of teacher development with numerous research studies to back the view that the more teachers share their ideas with each other and learn to work together, the more confident they become in developing expertise in their teaching profession (see Cochran-Smith & Lytle, 1993, 1999a, 1999b; Cochran-Smith & Zeichner, 2005; Hargreaves & Fullan, 1992; Hargreaves, 1994, 1995, 1997, 2004, 2005). Viewed this way, collaboration and collegiality may be considered as worthwhile principles in establishing teacher education partnerships.

In PNG, collaboration is a lived experience and not an abstract term. As such, it may be perceived as an added dimension to the values of learning and participation. In the context of PNG's teacher education partnerships, collaboration is constructed on the basis of shared understandings and reciprocity drawn largely from the communal kinship system rooted in an oral tradition. This interpretation of collaboration may be likened to the notion of synergistic communities (Fukuyama, 1999; Kreisberg, 1992) wherein participants collectively develop their capacities through acts of power sharing. Collegiality within the same context may therefore be seen to exist interchangeably with collaboration, both subscribing to the characteristics of relational partnerships. Collaboration as a relational construct is envisaged by Appley and Winder (1997) as the enactment of mutual aspirations toward common conceptual framework by individuals or groups and that, individuals' interactions are characterised by notions of fairness and justice. Furthermore the underlying motivation for collaboration is driven by individuals and their

consciousness of their motives toward each other by caring and having concern, and the commitment to work with each other provided they make the choices (Appley & Winder, 1977). In this light, shared power is experienced in collaborative practices in which common goals are explored collectively and mutually.

However, as Yeatman (1996) points out, collaboration requires individuals to share with each other knowledge, skills, wisdom, and insights that they otherwise would not have explored without the other. Thus, if collaboration is an expectation that requires some form of collegiality, then it may be seen as a form of both voluntary and imposed change, as alluded to by Fullan (2001). To explore the complex nature of both voluntary and imposed change in the context of collaborative partnerships, a review of Hargreaves (1994) notion of *collaboration and contrived collegiality* highlights the problematic nature of collaborative partnerships that thrive on contrived collegiality. Hargreaves asserts that notions of collaboration and collegiality exist within the domain of human relationships or the “cultural perspective” (1994, p.189).

The cultural perspective has been extended to include what is commonly known in schools as school cultures, the context in which teachers learn and work. Earlier in this chapter I explored Dale’s (1989) analysis of state apparatuses, whereby schools and universities are strategically located to serve functions required of them by the state. Whereas schools operate under the department of education and cater for mass population, universities on the other hand are directly accountable to the state and cater for a relatively small number of technical experts. The diversity in organizational structures and their underlying bureaucratic systems position schools as organisations largely modelled on shared cultures, unlike universities that are shaped autonomously, posing difficulties for collaboration and collegiality. In shared school cultures relationships can easily be established through collaboration and teacher collegiality whereas in universities the emphasis is on individual achievements. For this reason also, teacher education partnerships operate in highly contested terrains especially given that universities promote individual achievements through standardised reward systems and regulated structures. As such university cultures are shaped by discourses that may be perceived as barriers to establishing collaborative teacher education partnerships.

Furthermore, Hargreaves (1994) demonstrates that dominant discourses of ‘power over’ are inherently embedded in the “micropolitical perspective” (Hargreaves, 1994, p.190) within school cultures. Within the micropolitical perspective collaboration and collegiality are shaped by both voluntary and imposed changes. Huxham (1996) maintains collaboration is voluntary if based on teacher initiative and interest, but imposed, if based on organisational and structural power

dynamics. In the latter both collaboration and collegiality may be presumed to exist as co opt values, constricted by the power dynamics that shape their commitments and undertakings. Thus, contrived collegiality as conceived by Hargreaves (1994) may be perceived as a form of control and regulation based on organisational power. Features of contrived collegiality are inherently located in teachers' working relationships that are predictable, fixed in time and space, administratively regulated, and made compulsory with a focus on implementation (Hargreaves, 1994). Contrived collegiality within collaborative partnerships may therefore be considered as a barrier to the sharing of power. Consequently regulated forms of collaborative partnerships should not be viewed as democratic alliances but must be perceived as partnerships that promote the power dynamics of the dominant regulatory partner. Day (1999a) refers to partnerships constructed within the constraints of contrived collegiality as 'developmental partnerships' (Day, 1999a). To this end, the value of democracy and its significance to teacher education partnerships is explored next.

#### **2.4.4 Democracy and Empowerment**

In the context of this teacher education partnership study, *Democracy and Empowerment* underpin human relationships. Thus teacher education partnerships as relational constructs are perceived to rest on human acts, voices, and visions. Values of democracy and empowerment may be perceived as embodiments of social equity and equality including issues of fairness and justice that underscore the recognition of power dynamics in teacher education partnerships. The process of empowerment demands both personal and institutional change; hence it is, as Kreisberg (1992) contends, "a process through which people and/or communities, increase their control or mastery of their own lives and the decisions that affect their lives" (p.19). Empowerment is therefore a core value of democracy and used interchangeably with social awareness in the context of this Indigenous teacher education partnership study.

Social awareness also entails fairness and justice, through which notions of trust and respect for self and others are critical for social transformation. Social awareness as used here is embedded in the collective conceptions of 'power-from-within' and 'power with' to nurture robust hope for transformation. Thus social awareness or democracy and empowerment are significant to teacher education partnerships when viewed as interacting in synergistic communities. The notion of collaborative partnerships, as postulated by Appley and Winder (1977), may be embedded in the principles of democracy and empowerment wherein participants collaborate willingly and mutually as they learn to know, to do, to be, and to live together (Delors, 2002). Dewey (1946) viewed democracy as an educational value, postulating that "the relation between education and democracy was a reciprocal one" (p.94). Although Dewey's philosophy in education was

conceived six decades ago, much of what he conceptualised about the notion of democracy and the relationship between democracy and education is highly significant in current contexts. For instance, Dewey (1946) asserted that:

the meaning of democracy must be continually explored afresh; it has to be constantly discovered, and rediscovered, remade and reorganised; while the political and economic and social institutions in which it has embodied have to be remade and reorganised to meet the changes that are going on in the development of new needs on the part of human beings and new resources for satisfying these needs. (p.47)

Globally the constant renewing of the meaning of democracy may be found in recent developments in the sciences, social sciences and the humanities that reflect the dynamics of contemporary societies. Issues of inequalities around race, gender relations, access to education and basic humanitarian rights coupled with the need to embrace diversity of cultures, languages, and knowledge systems are becoming evident in educational research and curriculum reform agendas internationally. Within the above global contexts of diversity, democratic practices may be viewed as redressing issues of social justice in which concepts of fairness, equity, and equality shape the discourses of basic humanitarian rights and the sustainability of these needs.

Locally, especially in Indigenous contexts including post-colonial PNG, issues of diversity as highlighted above are also issues of pluralism and as such render robust hope for transformation. Hooks (2003) differentiates between diversity and pluralism postulating that whereas diversity is a fact of modern life, with differences highlighted as a consequence of change throughout communities, pluralism is a response to the fact of diversity. Pluralism is a commitment to engage with the other person or the other community (Hooks, 2003), hence in pluralism the emphasis is on the relational aspect of diversity. In that light and for my purposes democracy and empowerment take into consideration the relationship between people and their physical, social, and spiritual environments especially in the milieu of Indigenous cultures in a modern context. Transformations of this nature may be viewed as forms of culturally democratic education generating social consciousness through notions of power from within and power with. In the case of teacher education partnerships, partners may become more aware, empowered, and be better placed to make decisions that affect them and others. Consequently, I now examine the notion of cooperation and reciprocity associated with principles of democracy and empowerment.

#### **2.4.5 Cooperation and Reciprocity**

Much like the notion of collaboration, *cooperation* as a core value may take on different meanings. Cooperation is sometimes used interchangeably with collaboration however in much of the literature on teacher education partnerships both cooperation and collaboration are distinct

entities. According to Bainer (1997) the main differences may be found in the level of commitment, the intensity of participation by each partner, and the nature of resource allocation. Whereas in collaborative partnerships, both institutions work jointly through equal sharing of resources, in cooperative ventures, both institutions work jointly towards a mutual goal but they do not necessarily have to equally share in the resources.

In cooperative partnerships, some partners may contribute more than others; some may play only a facilitating role, whilst others may take on supportive roles (Bainer, 1997). Clinical teaching practice models emulate features of cooperative teacher education partnerships wherein schoolteachers take on supportive roles to their university teacher educator counterparts, who assume the leading roles. In such instances, the partnership may be perceived as joint efforts towards fulfilling a mutual goal. Cooperation in this sense functions as a co-opted value whereby the partnership operates on unequal terms because power dynamics are inherent in the dominant discourse. Most teacher education partnerships, including UOG's current teacher education partnerships, may be viewed as forms of cooperative partnerships in that they subscribe to the characteristics of cooperation as a value. From a global perspective and in light of the earlier discussion on collaboration and collegiality, the principle of cooperation shares similar characteristics to contrived collegiality. As highlighted by Hargreaves (1994) both contrived collegiality and cooperation are constructed on notions of imposed change whereby they are subjected to regulation. In a global sense, both contrived collegiality and cooperation may be used interchangeably. Thus the concept of cooperation may be seen as limiting when it operates within the constraints of dominant discourses or 'power over' in much the same way as contrived collegiality.

In Indigenous PNG contexts, however, cooperation is conceptualised as serving purposes of reciprocal exchanges. Reciprocal exchanges enhance relationships and may therefore be perceived as generating power from within the self in relationship with others and beyond, to include the physical, natural, social, and spiritual environments. This Indigenous conceptualisation of power is situated in Starhawk's (1987) conception of 'power-from-within' highlighted earlier. Cooperation and reciprocity is also viewed in PNG as a sharing of common knowledge and practices because of the reciprocal nature of the relationship in which common values are shared. Kreisberg (1992) refers to shared practices as horizontal relationships in which the dynamics of reciprocity and mutually are experienced in working with each other. Fukuyama (1999) describes instances in which cooperation is promoted between individuals and groups as social capital. Social capital can be perceived as embedded in notions of cooperation and reciprocity. Thus, in modern contexts of PNG where diversity and pluralism coexist cooperation and reciprocity

reaffirm the values of the four pillars of learning, participation and interaction, collaboration and collegiality, and democracy and empowerment. In a reciprocal relationship the obligation to participate is based more on strengthening social relationships as opposed to focusing on a concept that constitutes a workable partnership towards teacher development and the profession of teaching.

Now that I have established the four pillars of learning, participation and interaction, collaboration and collegiality, democracy and empowerment, and cooperation and reciprocity as core values that can be significant in transforming teacher education partnerships, I examine the various types of partnerships that aspire to some of the above values, beginning with the global perspective.

## **2.5 Teacher education practicum partnerships: global perspectives**

Darling-Hammond (1994) argues that it is imperative to establish collaborative partnerships aimed at improving both preservice teacher education programs as well in providing professional education for schoolteachers. However, as extensively demonstrated earlier in the chapter, the concept of teacher education partnerships is contentious. As Bainer (1997) contends, partnerships are highly situational in nature, and therefore conceived differently by various institutions and organizations. For teacher education partnerships combining institutions that have diverse organisational structures, varied missions and visions, and cultures of their own, poses challenges to achieving common goals. For instance, established teacher education partnerships have identified the most obvious constraints to be time, rewards, and funding (Sandholtz, 1995), mostly logistical issues. The less obvious obstacles include: universities being tradition-bound and the refusal to take risks, the gap between schoolteachers and university staff views on issues, and the lack of critical perspectives in conflict resolution situations (Sandholtz, 1995). These less obvious obstacles, although unexplored in detail in much of the literature on teacher education partnerships, may be some underlying reasons for limited achievement of partnership goals. In spite of the constraints, the general assumption is that partnerships between schools and universities provide opportunities to address tensions between theory and practice (Russell & Chapman, 2001).

Partnership issues in Great Britain, for example emerged through government action by way of mandates. Most teacher education courses in Britain have now become school-based, enabling schoolteachers and tertiary teacher educators to share in the responsibility of course designing and the delivery of these. The shift from university teacher education to school-based teacher education has meant a redefinition of initial teacher preparation (Furlong et al., 1996). Unlike Great Britain, in North America the movement towards partnerships was led by a consortium of

universities, which gave rise to the establishment of Professional Development Schools (PDSs) throughout Northern America, including Canada (Fullan & Hargreaves, 1992). PDSs focus on improving learning for preservice teachers and to enhance the professional development of schoolteachers and tertiary teacher educators. In Australia, the Australian Commonwealth Department of Employment, Education, and Training initiated the notion of partnerships. The 1993 *Agreement Providing for an Accord with the Teaching Profession to Advance the Quality of Teaching and Learning* (cited in National teaching and Learning Consortium, 1994) helped promote the concept by providing the financial support, consequently leading to the emergence of schools/university partnerships throughout Australia. For instance, universities in Australia are required by industrial law to pay teachers for services rendered (Industrial Registrar, 1992). More specifically in Queensland, the *Teacher Education Board* was established to suggest ways of improving professional experience and to set standards for teacher registration in the state (Queensland Board of Teacher Registration, 1994). In view of the differing circumstances under which teacher education partnerships were initially conceived, the subsequent discussions begin with a critique of the traditional clinical model prior to exploring the various conceptualisations of teacher education partnerships.

### **2.5.1 Clinical model of the practicum partnership: an apprenticeship-training approach**

Dewey (1904) referred to teacher education as comprising a theoretical and a practical component. Teacher education therefore involved the laboratory and the apprenticeship approaches to learning to teach. Thus the apprenticeship approach of learning to teach is now widely known as the clinical model in teacher education programs. However, models for clinical supervision of practicum since established have been criticised for the influence of an apprenticeship model which focuses on acquisition of techniques by imitation (Schon, 1983; Turney, 1982; Zeichner, 1983, 1987). Consequently challenges to teacher education partnerships based on the apprenticeship model focused critically on the limitations of a purely 'training' based approach. Clinical models, in contrast, may be viewed as cooperative partnerships in a global sense, since they aspire to traditional models of supervision in which role relationships are clearly defined in a tripartite relationship between the cooperating schoolteacher, the student teacher (preservice teacher), and the university supervisor (Turney, 1982). Thus Cochran-Smith and Zeichner (2005) refer to the problems of the clinical model as embedded in the larger problems of conceptualising teacher education as a training problem.

Furthermore, in reviewing the supervision aspect of the clinical model, Smyth (1991) asserts that unless and until the apprenticeship approach takes on a 'critical' perspective which problematises

teaching and confronts the social, historical and political agenda expressed therein, collaborative efforts that partnerships seek to promote, will not be realised. The views of Smith (1991) expanded by Grimmett and Crehan (1992) raise important concerns, as these scholars discuss the 'critical' perspective in the context of what is commonly understood as reflective teaching. Traditional approaches of reflective teaching within the clinical model do not extend beyond the classroom environment of teaching and learning. In current times reflective teaching also requires that the teachers be self-conscious regarding their role within the wider society, in addition to reviewing what goes on in the classroom environment. The absence of the 'critical' perspective within the clinical model is viewed as a problematic aspect as teacher education theories and practices continue to draw from modernist schools of thought. Within this context, Hargreaves (1994) argues, "teachers cling to crumbling edifices of bureaucracy and modernity; to rigid hierarchies, isolated classrooms, segregated departments and outdated career structures" (p.x). Issues of this nature require foregrounding to enable schoolteachers to develop awareness of their constructed roles, responsibilities and expectations in teacher preparation prior to establishing any form of genuine partnership. However, the discourses of the clinical model of teacher training also shape school/university practicum partnerships that promote cooperative learning.

### **2.5.2 School/university practicum partnerships: a cooperative learning approach**

The importance of strong partnerships between schools and universities to effectively address preservice teachers' experiences, with focus on teacher learning, is well documented (Darling-Hammond, 1994; Martinez, 1996; Mayer, 1999; Queensland Board of Teacher Registration, 1994b, 1997; Zeichner & Miller, 1997). Many writers have noted the tensions between schools and universities associated with the lack of acknowledgement of schoolteachers' practical knowledge (Board of Teacher Registration, 1997; Zeichner & Miller, 1997; Darling-Hammond, 1998; Mayer, 1999; Board of Teacher Registration, 2004). Goodlad (1994), Smith and Zeegers (2002), and Tripp (1994) maintain that schools and universities differ structurally each perceiving the world of thought and practice differently. The practical craft knowledge of teachers and the academic disciplinary knowledge of academics have largely remained separate generating tensions between theories and practice (Clandinin, 1995; Korthagen, 2001; Tripp, 1994; Zeichner & Gore, 1990). Goodlad (1988) adds that apart from both being structurally different, schools and universities served different purposes and functions, differed in their rules and regulations, and in their ethos. In light of the differing contexts under which teacher education partnerships operate, reformed or restructured practicum partnerships may be perceived to help break down isolation and to improve upon working relationships.

Along these lines, recent conceptualisations of teacher education partnerships draw from a

Deweyan notion of democracy. In Dewey's words, "Democracy is in itself an educational principle, an educational measure and policy. ... asking other people what they would like, what they need, what their ideas are, is an essential part of the democratic idea" (Dewey, 1946, p.34). In the context of teacher education practicum partnerships the principle of democracy is envisaged in the equal participation of schoolteachers and university teacher educators in the supervision and assessment of preservice teachers. This view is illustrated by Dobbins (1993) where she specifically describes the practicum partnership as an acknowledgment that school and university staff both are involved in the education of prospective teachers and that each recognises they have a contribution to make that will be valued. Such a conceptualization of school/university partnerships focus more on restructuring the roles and responsibilities of school and university staff, so that both are seen to be equally responsible for educating prospective teachers. A common approach to employing notions of equality within a democratic framework is to establish normative discourses that establish the parameters of the supervision relationship. However, as demonstrated earlier in the discussion of cooperation, establishing normative discourses may reinforce dominant power relations or 'power over' in the guise of equal participation by both schoolteachers and university teacher educators. Along these lines the practicum partnership may be viewed as largely shaped by notions of cooperative learning, which is fixed in time and space and highly regulated as asserted by Hargreaves (1994).

In the same democracy vein, the North American context of partnership, nationally driven by The Carnegie Task Force (1986) and The Holmes Group (1990) developed Professional Development Schools (PDS) as practicum sites. Zeichner (1992) explains that American and Canadian teacher education partnership programs are referred to as clinical schools, professional practice schools, partnerships schools, and teaching academies. The main focus of PDSs is on pupil learning, supported through teacher development, both preservice and inservice, school restructuring, and reform. However, as Zeichner (1992) further highlights, individual PDSs prioritise their missions in different ways that some do not give attention to the practicum. Furthermore, Bullough and Kauchak (1997) did a case study on three PDS partnerships between higher education and secondary schools and reported a number of obstacles. They include: "large school size, departmentalization, administrator turnover, and the apprenticeship view held by teachers" (p.215). The study did not view partnerships as collaborative, as school factors had a negative effect on partnership goals. Bullough and Kauchak therefore suggested that there was a need for further efforts into developing "productive teacher education partnerships" (1997, p.215) with focus on the nature of school sites. Whilst acknowledging the need to focus on school sites, at the same time Zeichner (1992) cautions that unless power relationships between schools and universities are addressed, the role of tertiary institutions could be marginalised, much as they

have been in the United Kingdom, where teacher education preparation is mostly school-based. The shifting of tertiary teacher education programs to school-based teacher education negates notions of power relations. This may be likened to shifting of goal posts on a sporting field to suit the playing style of the visiting team without thorough examination of the conditions of the existing playing field. Thus a review of the various conceptualizations of collaborative teacher education partnerships in the context of teacher learning through mandated policy reform discourses follow.

### **2.5.3 Collaborative teacher education partnerships: a policy reform approach**

Advocates for reform such as Bullough and Gitlin (1991) propose that teacher education programs need to critically reflect on the way the participants are positioned through a range of normative discourses. They cite for example, the need for a reframing of the role of the preservice teacher, to include content and emphasise processes that meet the following standards. Firstly, the experience of the preservice teacher should be honoured and serve as central focus of teacher education study. Secondly, attempts should be made to examine the meaning of experience by seeing its relation to material conditions, issues of power and cultural traditions and norms. Thirdly, the content and processes used should encourage the view that novice teachers are creators, not merely consumers, of legitimate knowledge, and finally, the content and processes used should encourage the development of collegial and communal links amongst participants (Bullough & Gitlin, 1991 cited in Tabachnick & Zeichner, 1991). Within this democratic understanding of the nature of the partnership between schools/universities and schoolteachers/university teacher educators recognising prior knowledge and experiences of both preservice and schoolteachers is central. The partnership as conceptualised here requires transformation of policy reform discourses to accommodate wider issues that hinge on the triadic relationship of preservice teacher, schoolteacher, and university teacher educator, especially in addressing notions of power.

In conceptualising teacher education partnerships as sites of learning, more recent literatures document the need for contextual and conceptual shifts beginning with teacher education institutions. Advocating for innovative approaches through relationships with partners or all stakeholders, Arnold (2005) claims that, the profession of teaching may need to be more responsive to the diverse backgrounds of potential candidates seeking to enter the profession through a reconceptualised teacher education curriculum. Earlier suggestions by Turney, Eltis, Towler and Wright (1985) also maintained the need for a practicum curriculum in teacher education. Whereas Turney, Eltis, et al. (1985) are concerned with reconceptualising the concept of preservice teacher education within existing institutional structures, Arnold (2005) extends beyond existing institutional structures to include the wider context through “increasing flexibility

in the timing, content and nature of course delivery, offering the possibility of fast-tracking for those able to demonstrate proficiency, and readiness, and placing pre-service students, into schools as early as possible after they commit to a teaching degree or qualification” (p.8).

In the context of partnerships, role relationships and responsibilities of teacher educators, especially schoolteachers may be more diverse requiring incentives and reward systems to compensate teachers for taking on added responsibilities of teacher education. For this reason Arnold (2005) proposes that genuine policy mechanisms be designed and implemented to accommodate conceptual and contextual shifts in teacher education programs. However as highlighted earlier, besides time and rewards, finance is an obvious constraint to successful implementation of teacher education partnerships (Sandholtz, 1995). Hence the correlation between collaborative teacher education partnerships shaped by policy discourses of regulation and business partnerships. To further illustrate the notion of collaborative teacher education partnerships constructed on mandated agreements between universities and schools, two widespread concepts of teacher learning are explored. Both *mentoring* and *action research*, reviewed below, are constructed on notions of repositioning teacher education from the perspective of teacher learning to enhance professional development in teaching.

#### **2.5.4 Mentoring and teacher professional development**

Mentoring by schoolteachers, as opposed to supervision, is widely adopted in many teacher education reforms in western countries because of the facilitating role attached to the concept. In mentoring, partners take on new roles, responsibilities, and expectations as they learn and participate collaboratively. Along these lines mentoring may be envisaged as a shift away from dominant discourses of supervision to sharing of power or ‘power with’ in mentoring. Schoolteachers are assumed to experience change through the reorganisation of roles, responsibilities, and expectations in the partnership hence they develop in their professional roles as teachers and teacher educators. Kiggins (2001) and Walkington (2003) note that in programs they examined preservice teachers and schoolteachers equally benefited from mentoring as both groups reported on their successful experiences. Specifically, a research finding confirms that schoolteachers were able to reflect on their own teaching as they encouraged the preservice teacher to reflect (Walkington, 2003). Given the positive benefits of mentoring, and that schoolteachers engaged are seen to be performing above their normal teaching responsibilities, arguments have been made for mentoring teachers to be rewarded (Arnold, 2005).

However taking on the role of effective mentoring requires retraining and deskilling of teachers and so formalised partnerships that clearly spell out roles, responsibilities, and expectations may

be seen as strategies to address training and related needs. While all participants (schoolteacher mentors, preservice teachers, and the tertiary teacher educator facilitators) agree that the concept of mentoring is a valuable one, there are barriers to applying it in practice that need further examination. Workload on the part of schoolteachers is an important issue to address. Arnold (2005), Kiggins (2001) and Walkington (2003) report that in mentoring programmes schoolteachers found that the energy and time required of them to participate actively in the partnership was a constraint given this added responsibility to their regular professional and teaching duties. The other major issue that impedes mentoring is the lack of reward and incentives for mentors, either in the form of monetary acknowledgement or accreditation towards upgrading teachers' qualifications and professional development (Arnold, 2005; Walkington, 2003). Although some attempts have been made to address these key issues, there is still much to be done. Moreover, budgetary cuts to universities have hampered the ability and capacity of universities to fully meet financial commitments. Apart from mentoring *Action Research* is popularly adopted in western countries with a focus on improving teacher learning through collaborative research.

### **2.5.5 Action research and teacher professional development**

*Action Research* has also dominated much literature on partnerships in Australia, America, and Britain. Action research as originally conceptualised is defined as “a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out” (Carr & Kemmis, 1983, p.162). In the context of teacher education, action research is employed as a process of developing teacher professionalism. Thus the process of action research involves schoolteachers, tertiary teacher educators and preservice teachers collaboratively engaging in joint research in efforts to shift pedagogical boundaries. The justification for engaging schoolteachers in action research is that it enables them to share in the creation of knowledge and furthermore, to share in the application of that knowledge in facilitating democratically generated change. Thus teachers as researchers provide an insider's perspective to the ways that students and teachers construct knowledge and curriculum collectively and collaboratively (Cochran-Smith & Lytle, 1993). In the view of Cochran-Smith and Lytle (1993), teachers have their own histories and cultures that they operate out of and so their experiences and insider knowledge need to be recognised. In doing so, schoolteachers' practical experiences may be theorised to enhance teaching and learning in teacher education partnerships.

To illustrate the role of action research, the University of Ballarat in Australia embarked on an action-research based project to consider the roles of schoolteachers, preservice teachers, and

tertiary teacher educators in efforts to transform practicum supervision and requirements for graduation. The project titled *Building Partnerships* was designed to scaffold the experiences of pre-service teachers as they developed and grew professionally. The successful Ballarat project also emphasized mentoring and reflective practice, reported ongoing action research with preservice teachers, schoolteacher mentors, a community coordinator - person with interest in education but not a member of school or university, and the university coordinator (Walkington, 2003). In support of action research as a significant collaborative learning partnership, Carr and Kemmis (1992) assert that action research has improved practices of teachers, their understanding of the practices, and the situations in which they work. However, like the mentoring experiences, workload on the part of teachers is a constraining factor to finding quality time and energy to engage in collaboration with colleagues. Furthermore, securing funding for publication purposes is also a constraint to promoting notions of research within the partnership.

In light of all the above issues, collaborative partnerships forged through formalised institutional agreements are faced with constraints of time, resources, finance, lack of support from external stakeholders, and the lack of critical perspective by teacher practitioners (Bullough & Kauchak, 1997; Fullan & Hargreaves, 1992). Thus, formally instituted partnerships may be viewed as co-opted and imposed forms of change that demonstrate characteristics of contrived collegiality amongst partners in efforts to cooperate towards common goals. As such, formally instituted partnerships may not be viewed as democratic types of collaborative teacher education partnerships.

Teacher education programs that embrace *mentoring* and *action research* within the dimensions of collaborative partnerships are largely shaped by notions of contrived collegiality and constricted cooperation. Partnerships of this nature may be seen to focus largely on enhancing teacher pedagogy within school sites in the absence of teacher education curriculum transformation. In such contexts notions of power may remain unexplored. Since the survival of policy engineered collaborative teacher education partnerships is highly dependent on external logistic support such as finance and reward incentives, both *mentoring* and *action research* may be viewed as restructured models that emulate notions of 'power over'. Thus an examination of the notion of communities of practice with focus on the *Knowledge Building Communities* as a benchmark partnership model is examined within the contexts of learning as social practice.

### **2.5.6 Communities of practice teacher education partnerships**

The notion of *Communities of Practice* (Lave & Wenger, 1991; Wenger, 1998) is embedded in learning as social practice. As a conceptual framework of social theory of learning, communities

of practice was originally associated with informal social learning (Stehlik & Carden, 2005). For this reason the concept may be perceived as an appropriate framework for exploring notions of learning and in shaping relationships in teacher education partnerships. According to Wenger (1998), a community of practice defines itself along three dimensions: “What it is about – its *joint enterprise* as understood and continually negotiated by its members. How it functions – *mutual engagement* that binds members together into a social entity. What capability it has produced – the *shared repertoire* of communal resources (routines, sensibilities, artefacts, vocabulary, styles, etc) that members have developed over time” (pp.72-85).

Given that the phrase ‘communities of practice’ suits social institutions like education and teacher education, the concept has been adopted to reconceptualise teacher education partnerships from development partnerships (Day, 1999a) to social partnerships (Seddon, Clemans, & Billett, 2005). The University of Wollongong “Knowledge Building Communities” is one such model framed on the notion of communities of practice. This notion of partnerships is endorsed by the Queensland Board of Teacher Registration (2004), who, for example, encourage teacher education institutions “to engage in communities of practice which include those working in schools, those elsewhere within systems and those who support the professional growth of teachers” (p.10). In the formal contexts of teacher education partnerships communities of practice, as conceived by QBTR, may be seen to focus on developing teacher professionalism. However, developing teacher professionalism in the absence of developing the personal dimensions of a teacher, can be limiting especially if adopting the concept of communities of practice, framed on learning as social practice.

Furthermore, Wenger contends the key issues in communities of practice are *commitment* by all members, that these members are interdependent, and that they are bound together by shared idea structures (Wenger, 1998). In adapting the concept to education, Smith and Zeegers (2002) define communities of practice as “a group of people who share an interest in a domain of human endeavour and engage in a process of collective learning that creates bonds between them” (p.2). Hayes and Reynolds (1996) add

communities of practice is where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together. (p.3)

The above definitions support notions of transformative learning as social practice highlighted in the previous chapter. Along those lines, the concept of *Communities of Practice* entails a combination of “power-from-within’ and ‘power with’ to generate transformation learning and transformative practices. Thus social practice necessitates simultaneous development of

teacher personal and professional attributes to generate learning how to live together as conceptualised by Hayes and Reynolds (1996) and Delors (1996, 2002). Learning may therefore be seen as a significant value in transforming teacher education partnerships as asserted in the earlier discussion on *Learning to Know, Learning to Do, Learning to Be, and Learning to Live Together* (Delors, 1996, 2002). In the subsequent review I explore the *Knowledge Building Communities* as a benchmark teacher education partnership modelled on the concept of *Communities of Practice*.

### **2.5.7 Knowledge building communities**

Unlike most formalised institutional collaborative partnerships that focus mainly on reconceptualising teacher pedagogy, the *Knowledge Building Communities* (KBC) partnership model in Wollongong, Australia, attempted to transform both the curriculum and pedagogy initially at tertiary institutional level. The KBC partnership transformation in a way emulates the educational transformative framework proposed by Teasdale (2004). Earlier, where I explored values as rationale for change in teacher education I outlined Teasdale's five principles proposed for transformation at the level of the learner. In the fifth principle Teasdale argues for "teacher training institutions to rethink their curricula, pedagogies, structures, and organisational culture to bring about the expected transformation" (2004, p.5). In a similar vein the Ramsay Report (Ramsay, 2000) urged teacher education programs to "reorganise the knowledge bases of undergraduate teacher subjects so that they are more integrated with school and classroom culture ... therefore (making them) more relevant, more meaningful, (and) better appreciated by student teachers" (cited in Kiggins, Cambourne & Ferry, 2005, p.75). The Ramsey Report provides the context that University of Wollongong (UOW) advanced upon to transform its teacher education program. Kiggins (2001) reports that the transformation to a new degree structure involved UOW and four local schools trialled as pilot study and supported by schoolteachers as professional mentors and educational informants, the New South Wales Department of Education and Training, the UOW Dean of Education, and the New South Wales Teachers Federation. The KBC partnership model may therefore be perceived as significant and critical given that it developed initially as a project then transformed into an alternative model to delivering teacher education programs. For this reason KBC is explored as a benchmark collaborative teacher education partnership shaped by the frames of *Communities of Practice*.

In contrast to the traditional behaviourist discipline-based approach that dominates teacher education curriculum and pedagogy, KBC adopted the constructivist problem-based approach within a school site that emphasized teaching as life-long learning. Cochran-Smith (2004) contends teaching as lifelong learning is associated with teacher learning as an ongoing activity to

enhance professional development, a view largely promoted as *Education for Lifelong Learning* by the United Nations' arm of UNESCO. In the KBC model the transformation of teacher education programs had to begin with preservice teacher education subjects and the structures out of which they operated. Thus the major transformation was in the delivery of teacher education instruction, from a "campus-based-lecture-tutorial" mode to a "problem-based-learning-site-within-a-school-site" mode (Kiggins, 2001, p.3).

According to UOW's KBC coordinators, the program's success was obvious in promotion of social interaction between the key stakeholders and preservice teachers' developing a sense of ownership and responsibility for own learning, the ability to link theory to practice, and an increased understanding about the culture of the school and the way they operate (Kiggins, 2001). The KBC's success story is supported by an external review that identifies the achievements of the program as stated, "there is a rising tide of awareness amongst the teachers, of the wider picture of education benefits for the future via teacher training, for the children through the exploration of new ideas for KBC Associate Teachers, and for themselves through a process of reflection and the real pride and satisfaction of being a valuable and valued member of the team which is the KBC community of learners" (Rappell & Barnett, 2002, p.6). The Report concluded that the KBC provided an alternative approach to preservice teacher training through an integration of the personal and professional growth of teachers and new levels of collaborative awareness within schools (Rappell & Barnett, 2002).

However like most other teacher education partnerships, financial constraint has been the major barrier to sustaining and maintaining the KBC partnership. The 'Evaluation Report' in its recommendations highlighted the need for the KBC to be sufficiently funded for its ongoing development. In addition, the report indicated that future expansion should be carefully planned, utilizing policies of the initial implementation group. The report further pointed out prior to implementation, schools be prepared based upon the recommendations of initial cluster of schools and involve mentor, associate preparation and extensive discussion (Rappell & Barnett, 2002). In many ways the recommendations highlight the importance of establishing trust and mutual respect early in the planning stages of partnerships. Thus the challenges of the KBC partnership highlighted in the recommendations of the evaluation report confirm the view that partnerships are relational constructs and hence notions of power relations inherent to partnership discourses need to be addressed prior to establishing teacher education partnerships such as the KBC. Despite the good intentions of the KBC to revolutionise the delivery of teacher education programs, the partnership may be viewed as operating within the constraints of dominant 'power over' discourses. As such KBC may have applied the concept of *Communities of Practice* within the

constraints of a collaborative development partnership (Day, 1999b) in which organisational structures and bureaucratic systems largely shape the dynamics of the partnership.

Furthermore, although the KBC was initially motivated by principles of learning, participation, and collaboration, these values were engaged within regulated structures based on organisational power as postulated by Hargreaves (1994). Collaborative teacher education partnerships that exist within organisational power structures are shaped by discourses of contrived collegiality and constricted cooperation. Within this context role relationships are clearly defined reflecting practices of joint ventures much like the conduct of business ventures. In the KBC, the involvement of various stakeholders as listed in the project (Kiggins, Cambourne, & Ferry, 2005) affirms the view that the partnership was largely structured as a joint venture. Various stakeholders as noted in the report did not participate directly in the teacher education program but made policy and financial decisions that affected the nature of the partnership. For this reason university teacher educators and schoolteachers who participated directly in the KBC partnership were positioned as silent participants who had little control over the nature of the partnership. Thus in the absence of active participation and interaction, core values that shape the nature of communities of practice, the KBC as a collaborative teacher education partnership did not promote learning as social practice.

Along with teacher education partnerships of mentoring and action research the KBC partnership also focused on improving school culture and school sites through an enhancement of teacher professional development to advance the profession of teaching. Consequently schoolteachers' participation may be viewed as constricted in the partnership relationship, as teachers are provided with the knowledge and skills to advance their teacher professional identity whilst the more personal, interactive human attributes remain unexplored. Hence, collaborative teacher education partnerships may be perceived as restructured ventures that advance notions of power relations in favour of the dominant 'power over' discourses. To that end I now turn my attention to the nature of teacher education partnerships in PNG beginning with a foregrounding of the context for social relationships inherent to the barter trade system.

## **2.6 Barter Trade System and reciprocal relationships**

The language of 'partnerships' in PNG is alien, originating from western culture and English language, as well as having its historical roots in the capitalist world of business and industry. Consequently, as borrowed terminology 'partnerships' is not culturally rooted in Papua New Guinean cultures. Notions of partnerships as conceived in the west have always been conceptualised as relationships in a PNG context. Relationships are rooted in traditional practices

that are legitimated by the community through relations of participation, respect, relevance, reciprocity, responsibility, reflexivity and reflection (Thaman, 2003), all interrelated values that are viewed to constitute a holistic knowledge base. As such the notion of social relationships is investigated in the context of the barter trade system in PNG as an Indigenous or local framework of social reciprocity founded on Melanesian social values of trust, respect, peace and harmony, key cornerstones of friendship.

Lacey (1982) contends that trade, like production, is an essential part of economic activities and therefore cannot be separated from economic, religious or political life. In PNG, successful reciprocal 'partnerships' based on social relationships and shared understandings, can be traced to the *Barter Trade* system that existed in traditional PNG. Although a traditional practice barter exchange is retained in the market system in some parts of rural PNG and town markets. The barter trade literally involved exchange of goods however the symbolic relationships it fostered is what makes it an exemplary 'partnership' model. Waiko (1993) describes how physical isolation, the diversity of languages, and the many small-scaled societies posed communication barriers for the people. However, the people managed to establish substantial trade links amongst a great number of groups and over considerable distances. The trade links forged friendships and relationships with neighbouring tribes, some of them traditional feuding tribes. In line with Kreisberg's (1992) analysis of power, the barter trade demonstrates relationships shaped by notions of 'power with' (Kreisberg, 1992), whereby all participants engage in exchange of knowledge to transform their practices.

Within the barter trade relationship there was not much in common between trading partners, who were culturally and spiritually different. Their social and economic wellbeing was organized according to their immediate physical, natural, and spiritual environments. The social and the spiritual environments also influenced their political worldviews and the decisions they undertook. The partners spoke different languages and had different belief systems hence their worldview and knowledge creation was located within their own space and time. Semali (1999) speaks of how his knowledge as a Chigga was generated from within Kichagga, his vernacular that shaped his worldview. By and large, each of the trade partners carried their knowledge or worldview in their mind, heart, and soul. Sefa-Dei (2002) also refers to knowledge of the mind, heart, and soul, which he conceptualises as Indigenous knowledge whilst Naboro-Baba (2006) adds that knowledge is "seeing with the eyes, heart, soul, and stomach" (p.37). In an Indigenous Melanesian context the barter trade was not just a social, political, economic, and spiritual sharing of goods, values, and friendship, in particular it was an educational learning experience in which new ways of *knowing, seeing, and doing* emerged through the relational connectedness. In most Indigenous

cultures in particular Melanesian cultures, *knowing, seeing, and doing* are traditionally conceived as experiences of *Being* in the world.

In the barter trade the common and binding element in the relationship was the reciprocal exchange of goods. A number of exchange relationships existed like the *Kula* trade amongst the Kiriwina and Trobriand south east islanders, the *moka-making* in the PNG highlands, and the famous *Hiri* trade between the Kerema people of the Gulf Province and the Motu–Koitabu people of Central Province (King & Ranck, 1982; Lacey, 1982; Waiko, 1993). In the *Hiri* trade the Gulf people traded their sago and betel-nuts for clay pots of the Motu. Through the reciprocal relationship, a new language *Hiri Motu* was created to enhance communication and to develop new ways of *learning to be* and *learning to live together* (Delors, 1996, 2002; Ma Rhea & Teasdale, 2000). In the *Hiri* trade the Headman of each village played the facilitating role in assigning individuals or groups to exchange with their trade partners so that all benefited in the exchange of goods. The Headman also ensured all participants were warmly received and mutually shared in the social practice of the barter.

Mutual benefit can also be understood as reciprocal exchange through established social relationships. In the course of socially interacting or actively participating in the trade relations, partners learnt and exchanged new and different skills amongst each other. Cultural boundaries shifted as survival skills like building houses, food preparation, and arts and craft were shared. When trade partners returned to their familiar environments, they brought with them new-found knowledge, skills, and attitudes. Kreisberg (1992) describes working with others and creating new forms of learning as sharing of power, ‘power with’, which he also conceptualises as a process that generates empowerment. Empowerment as described under values and teacher education partnerships, is situated in democratic change (Kreisberg, 1992) thus, in the context of the barter trade relationship empowerment is generated within the relational space of social reciprocity. In many ways the barter trade system shares similar characteristics to the concept of *Communities of Practice* embedded in the *Four Pillars of Learning*.

In both the *Barter Trade* and *Communities of Practice* learning is conceptualised as social practice whereby the four pillars of, *Learning to Know, Learning to Do, Learning to Be, and Learning to Live Together* (Delors, 2002) are experienced interdependently through the connectedness of practice as doing, meaning as experience, identity as becoming, and community as sense of belonging (Wenger, 1998). In the barter trade the lived social experience of the reciprocal relationship determined the sustainability of the trade relationship. The stronger the bonds established between participants, the higher the level of commitment to reciprocate at a later time.

However, notions of social reciprocity may be perceived to be at odds with the notion of partnership when applied in a modern university teacher education context such as the one at UOG. Huxham (1996) asserts that “collaboration is taken to imply a very positive form of working in association with others for some form of mutual benefit” (p.7). In a modern teacher education context in PNG ‘mutual benefit’ may mean social reciprocity as in Indigenous contexts, or it may mean material and monetary gains as in western contexts. Given these challenges the subsequent discussion initially explores the functionalist approach that guided early teacher training in PNG then reviews UOG’s teacher education partnership under the three different periods to demonstrate how the partnership has evolved.

### **2.6.1 Functionalist approach and teacher training partnerships in Papua New Guinea**

The functionalist approach in education focuses on the needs of the social system from the point of view of ‘society as a whole’, and hence on the importance of maintaining the relationship between education and other elements of the social system. The major function of education is to transmit society’s norms and values through the individual student who must learn to accept and comply with such norms and values. Haralambos, Holbourn and Held (2000) describe the functionalist curriculum as one that instills shared norms and values, including a shared language, for people of diverse cultural backgrounds. Thus students are taught the history and values of a particular society constructed through mandated and standardised texts. However, as Apple (1989 in Dale, 1989) points out, the question of who benefits may be a critical one in view of state control of the curriculum and teaching, the goals and policies of education, and the cultural policy and economic outcomes of the school.

In the case of PNG, the functionalist approach shaped educational practices throughout the colonial period and the post-colonial era whereby English as a ‘unifying’ language was adopted as the medium of instruction (PNG National Department of Education, 1985; P. Smith, 1987). Alongside adopting English as the language of education, English was also taught as a subject, hence English textbooks portraying English culture were transported directly from England through Australia to PNG for purposes of schooling. This was despite criticisms of educational policy in former colonial territories that irrelevant materials were being taught in schools (Smith, 1975). It can be argued that the inherent norms and values transported in the standardised universal curriculum reflected European cultures and societies rather than social systems of PNG. As personally recounted by Giraure (1974 cited in Barrington, 1976),

Social Studies became not the study of our village community but the study of communities in other countries. We learnt of the Red Indians,

how they hunted, how their houses were built, their legends and songs. ... We learnt of great powers like Russia and America and the way in which their people lived. At no time were we taught about our own people. The way we lived was considered as unimportant. Our legends and myths were never told to us. (p.63)

Giraure further recalls as an adult how his teacher training experiences were no different from his schooling experiences, “At teachers college, I was given programme after programme of European-inspired content matter. I was considered unable to produce material suitable for teaching” (1974 cited in Barrington, 1976, p.65). Likewise, Trevaskis (1967 cited in Barrington, 1976) contends, “The Papua New Guinean influence at a teachers’ college comes mainly from demonstration schools attached to or affiliated with the college” (p.152). Thus educational policy and practices shaped by functionalist notions of teaching and learning may also be seen to serve colonial educational goals and purposes of teacher education. Viewed this way, the emphasis was on teacher education as a technical activity and practicum goals served by the apprenticeship model. Turner (1994) in his report entitled *First Report on Teacher Education in Papua New Guinea*, confirms that that apprenticeship model largely shaped early teacher training practicum programs and continues to do so in contemporary teacher education in PNG (Turner, 1994).

Coupled with the introduction of a technical system, the PNG context of educational partnerships continue to operate on unwritten shared understandings, rather than being mandated through formal written agreements. As illustrated in my discussion of the *Barter Trade* traditionally, education has always been viewed as a shared activity and it is this cultural construct that has maintained the shaping of relationships, including teacher education ‘partnerships’ at UOG. Within an Indigenous context all members of a community are equally responsible for the education of a child because knowledge is a shared value, belonging to, within, for, and by the community (Kemelfield, 1972; Narokobi, 1980; Whiteman, 1984). In traditional informal contexts it is in *knowing*, *seeing*, and *doing* that knowledge and skills are handed down. Furthermore, given that gender is determined by the roles people play, members of society are socialised into their roles and responsibilities without the need to establish these formally. This cultural interpretation of education conflicts with the modern interpretation of education and the perceived conceptualization of teacher education partnerships. Thus an exploration of UOG’s partnership largely shaped by notions of social relationships follows.

## **2.6.2 Partnerships as social relationships in PNG**

In PNG the University of Goroka (UOG) is the major secondary teacher education institution fully funded by the government (Guthrie, 2001; The University of Goroka, 2000a). Practicum, or Teaching Practice, as it is known, is conducted without formal or written agreements between

schools and UOG. However, there has been shared understanding between NDOE and the university that UOG provides the theory whilst schools provide sites of practice, based on universal practices of clinical models of supervision (The University of Goroka, 1997, 2001). A clinical model adopted under the Teachers College structure when the focus was on teacher training rather than teacher education has changed little since. As with international practicum relations, the clinical model involves a tripartite relationship between the student teacher, the cooperating classroom teacher, and the university supervisor (Turney, 1982).

Almost all secondary school teachers in PNG are graduates of UOG, and formerly Goroka Teachers College (Turner, 1994). As such, UOG is able to secure annual practicum placements for preservice teachers in secondary schools throughout PNG with relatively little difficulty (UOG School Liaison Report, 2004). Coupled with schoolteachers being graduates of UOG, traditional Melanesian values of respect, reciprocity, responsibility and trust on the part of schoolteachers also plays a part in securing teaching practice posts for preservice teachers. During teaching practice, university and school personnel jointly conduct in-service workshops on teaching skills, methods and techniques. This mutual relationship has largely been shaped by traditional PNG views of education and kinship relations, or affinity. In the Indigenous context relationships are valued and strengthened through identity, a sense of belonging and being a member of the group (Naboro-Baba, 2006; Narokobi, 1980; Thaman, 2003; Whiteman, 1984) similar to the collaborative nature of sharing together or relating through the discourses of 'power with' (Kreisberg, 1992). However combining traditional practices of social reciprocity with western notions of professional development to conceptualise teacher education partnerships has been a journey of struggle and contestations at UOG. For this reason the three different reform eras that shape UOGs teacher education structure explored hereon are deliberately listed as, common knowledge/understandings and relationships, cooperation and discursively constructed relationships, and collaboration and teacher education hybrid relationships. The given headings reflect the ambivalent positioning of UOG's teacher education relationship and/or 'partnership'.

### **2.6.3 Common knowledge / understandings and relationships**

Historically, under colonial rule and the three policies of *Education for National Unity*, *Education for Economic Development*, and *Education for Manpower Development* (PNG National Department of Education, 1985; Roakeina, 1989), secondary teacher training commenced with the need to expand tertiary education (Guthrie, 1983; PNG National Department of Education, 1985). Initially the Education Department (ED) was responsible for secondary teacher training, the responsibility later transferring to the University of Papua New Guinea (UPNG) (PNG National Department of Education, 1985). The Education Department had control over the curriculum,

pedagogy and assessment for both schools and teachers colleges, as well being responsible for salary and conditions of all teachers. Under the Education Department, there was no formal partnership, as understood in the current literature on teacher education partnerships. However there was what was viewed as common knowledge and understanding, shaped by cooperative and reciprocal relationships and practices between high schools and Goroka Teachers College (GTC).

As explained earlier, in the discussion of values and teacher education, in a reciprocal relationship the obligation to participate focuses more on strengthening social relationships than on the concept of what constitutes a workable partnership towards teacher development and the profession of teaching. The common understandings were also based on shared knowledge given that both institutions were governed by the same body. This positioned institutions to relate to each other in mutual ways. Since traditionally education was viewed as a shared responsibility (Mel, 2000; Naboro-Baba, 2006), Indigenous schoolteachers appear to have translated the value of shared responsibility as in 'power with' to enhancing the relationship between schools and UOG. Thus schoolteachers in PNG, mostly of Indigenous PNG origins, were willing to participate in the college's teaching practice and related programs both in appreciation of the training they had received as preservice teachers, and as responsible participating educators in contributing to knowledge generation. Furthermore, it may appear that the teachers' sense of moral obligation was generated from within the self, given their religious and traditional upbringing in which traditional religious beliefs coupled with Christian religious doctrines pacified and instilled in them respect for authority. As highlighted by Smith (1975) respect for authority largely shaped the nature of teaching and learning in early teacher training in PNG. Thus formalities and documentation of any agreement between the Department of Education and teachers colleges may have been perceived as unnecessary. In the absence of any formal documentation, teaching practice relationships were based on common knowledge/understandings, established on principles of cooperation and social reciprocity.

#### **2.6.4 Cooperation and discursively constructed relationships**

The 1975 restructure, in line with political independence and the enforcing of the policy of *Education for Manpower Development* through localization, saw the transfer of GTC to the UPNG. Politicians and educationists during the post colonial era believed that by raising the bar from teacher training in a teachers college to teacher education at a university would lead to an increase in teaching standards, or that it would enrich and enhance the quality of teaching (PNG Minister for Education, 1991; PNG National Department of Education, 1985; Turner, 1994). Ultimately this would attract more candidates to the profession of teaching (PNG National Department of Education, 1985; The University of Papua New Guinea, 1994; Turner, 1994). The

restructure was largely influenced by neoconservative thinking guided by centralised structures and cultures that emphasized discipline-based knowledge. Despite the restructure that saw GTC take on a new identity as UPNG – Goroka Campus, the programs and the nature of the teaching practice relationship remained the same (Guthrie, 1983; Turner, 1994).

In the restructure, the old practices of the common knowledge practicum relationship were expected to function in a climate of diverse institutional missions and goals. These diverse institutional visions and goals, inherent to bureaucratic systems and organisations in post colonial formal contexts, inevitably warranted the need for simultaneous transformation of practices. Unlike previous arrangements, with only one major stakeholder, the partners had multiple major stakeholders to contend with. UPNG was now responsible both for teacher training, in the form of a two year diploma program at the Goroka Campus, and teacher education, a 4 year degree program at Waigani Campus in Port Moresby. Under the *Policy of Decentralisation* the restructured NDOE previously Department of Education, established a National Curriculum Unit (NCU) responsible for curriculum, pedagogy and assessment for schools and teachers colleges. Simultaneously a Teaching Services Commission (TSC) was instituted overseeing the responsibility of teachers' salaries and conditions. Given the multiple stakeholders the secondary teacher education relationship needed to be reviewed.

In many ways however, both NDOE and UPNG – Goroka Campus may have perceived the teaching practice relationship as a 'mutual' one since schools and schoolteachers appeared to be satisfied with arrangements in place, as UPNG - Goroka Campus continued to secure school sites throughout the country for teaching practice purposes. Schools and especially schoolteachers that took on added teacher education responsibilities were not compensated for the extra workload and longer hours they performed, as there were no mechanisms in place for such claims. The lack of establishing mechanisms may be attributed to an earlier claim in an NDOE report that many nationals "lacked the experience and skills to meet the complex demands placed upon them. Most of these officers did not receive enough training for the work they were asked to do [which] led to serious management problems especially in the development and implementation of policies and programs" (PNG National Department of Education, 1985, p.15). Despite a series of workshops and seminars that document the difficulties of coordinating teaching practice arrangements between schools and UPNG – Goroka Campus and especially the need to review 'partnership' arrangements (Guthrie, 1983; Guthrie & Wrightson, 1976; Turner, 1994), the major review to have taken place occurred sixteen years after the restructure.

The establishment of a separate School Liaison Office (SLO) in 1991 and the appointment of a

full time expatriate staff member (The University of Goroka, 2006), played major roles in coordination and liaison of teacher education programs with schools. The restructure was viewed by the institution and NDOE as an improvement to formally establishing and strengthening links between Goroka Campus and provincial high schools. The commonsense understanding and practices of the relationship was eventually transformed in the form of a *Teaching Practice Handbook* in 1995, hence, the shift to language and discourse towards enhancing new working relationships between provincial high schools and Goroka Campus.

*The Teaching Practice Handbook*, reproduced annually consists of minor editorial changes wherein the year of reproduction and the dates of teaching practice are the noted changes. The structure and content have remained the same throughout the years. The handbook clearly outlines roles and responsibilities of all partners, more so it explicitly spells out the university's expectations of schoolteachers (The University of Goroka, 1997). Although the word 'partnership' is absent almost throughout the teaching practice handbook, the discursive constructions therein suggest some form of relationship between schools and the university, and between preservice teachers, schoolteachers, and university teacher educators. However, the *Teaching Practice Handbook* as a form of communication or liaison between schools and UPNG – Goroka Campus was also constructed in the absence of any formal or written agreements between NDOE, schools, and UPNG – Goroka Campus thus the notion of cooperative and reciprocal relationships was maintained.

### **2.6.5 Collaboration and teacher education hybrid relationships**

In 1993 the PNG government's public sector reform also led to the implementation of a new national education reform program, the Outcomes-Based Education Reform (OBE). At the level of higher education, the formation of a Ministry of Higher Education, Research, Science, and Technology in 1994 (PNG Commission for Higher Education, 2000b) provided the impetus for the restructuring of the Commission for Higher Education. The Commission for Higher Education (CHE), responsible for policy and planning in higher education including teacher education was renamed to Commission for Higher Education, Science, Research, and Technology (CHESRT). According to the White Paper reform document, the renaming of the institution of higher education was in line with global movements of the twenty-first century that recognised the important role of higher education in promoting science, research, and technology. The move, in line with globalised neoliberal policies and reform agendas, is expressed in the White Paper "[w]ith the coming of the Twenty-First Century, many nations have considered it important to set new goals and objectives. Others consider that a 'new age' has already commenced – an age of increased global communication and cooperation that promises a great deal of benefit from the

worldwide sharing of human ingenuity” (PNG Commission for Higher Education, 2000b, p.xi).

The higher education reform program primarily focuses on three key areas of productivity, responsiveness and responsibility, and finally, the issue of partnership (PNG Commission for Higher Education, 2000b). Partnership is envisioned as desirable to “increase access to a wide range of products and services by promoting cooperation between institutions in PNG, between institutions and Government at the national and provincial levels, between institutions and commercial and community-based organizations, and between PNG and overseas institutions” (PNG Commission of Higher Education, 2000b, p.xi). At the institutional level, both the *White Paper on Higher Education* and the subsequent *Higher Education Plan II* (NHEP II) propose “partnership and social inclusion find expression in the vertical integration of academic programs, approaches to distance and flexible learning, research, and technology applications and the greater utilisation of publicly-funded resources” (PNG Commission for Higher Education, 2000a, 2000b). Given these policy directives, universities including UOG, may perceive engaging in partnerships with interested and connected stakeholders to be a responsibility they need to undertake for purposes of productivity and accountability. In addition, political pressure from the government ministers also known as Melanesian ‘big men’ who now view themselves as major stakeholders on behalf of the state is a more influential driving force behind educational reform. Apart from Melanesian ‘big men’, social groups like educated elites, religious fundamentalists, Christian missionaries, business entrepreneurs, and foreign donors add to the challenges of forging partnerships within a global/local reform context.

The notion of global/local context can be interpreted in various ways hence here whilst global context is in reference to neoliberal and neoconservative policies as conceived in the western world the local context refers to PNG and the Pacific Island Nations (PIN). However in exploring the enactment of policies as practice I refer to practices outside of PNG and South Pacific Island Nations (SPIN) as international practices, and those within as local practices. In most post-colonial PIN including PNG, formal education embedded in western culture is perceived by many Pacific Islanders to constitute superior forms of knowledge and power (Nekitel, 2000; Thaman, 2003, 2004b). For this reason, universities are also viewed as superior institutions of higher learning and teaching. By the same token, in a modern context, Pacific Island universities are also expected to promote capacity building, towards meeting national goals in all aspects of development. This is the case in PNG whereby the ‘Eight Point Plan’ in the preamble of the Constitution of PNG advocates for the advancement of PNG forms of social, political, cultural and economic organizations (PNG Constitution Review Committee, 1975a). The framework establishes the policy context for institutions of higher learning, including teacher education to deliver formal knowledge through

formal, informal and non formal contexts of learning.

For post-colonial PNG, the space in-between where global thinking and local practices intersect may be perceived as a hybrid space hence, the hybrid space is a contested site. The notion of hybridity as postulated in post colonial theory is explicated by Ashcroft, Griffiths and Tiffin (1989): “hybridity in the present is constantly struggling to free itself from a past ancestry, and which valued the ‘pure’ over its threatening opposite, the ‘composite’” (pp.35-36). In the case of UOG, the past is largely shaped by social relationships enacted through social reciprocity whilst the present reform advocates for partnerships as conceived globally and discursively constructed in the White Paper document. Within current reform contexts UOG’s teacher education partnership positioned to think globally but act locally, may be seen as a hybrid composite space. Current practices within the ‘partnership’ site at UOG are perceived to promote neoliberal and neoconservative notions of collaborative teacher education partnerships along the lines of international practices. Within this context and in consideration of the agendas of OBE the roles and responsibilities of schoolteachers have diversified placing demands on schoolteachers to perform above and beyond their required classroom duties. On a global scale, Darling-Hammond (2000, 2006), Darling-Hammond and Bransford (2005), Fullan (2001a, 2001b) and Hargreaves (2004, 2005) have extensively explored issues of diversity and the changing nature of teaching in a complex world of communication and technological change. Darling-Hammond (2000, 2006) in particular has consistently argued for mandated policies to equate teacher professional development with desirable outcomes enabling teachers the freedom of choice in determining their level of participation in teacher education programs.

In the case of UOG, in 2003 and 2004 most practicum meetings between schools and the university addressed issues of rewards and incentives for schoolteachers as more and more teachers were being pressured by their employer and the university to participate in teacher education programs (UOG School Liaison Report, 2003a, 2003b, 2004). In the absence of formal agreements between UOG, NDOE and schools that may support schoolteachers in their claims, issues of teacher rewards and incentives for participating in the university’s practicum and related teacher education programs remain unaddressed. Furthermore, the Teaching Services Act (1996, 2000) stipulates that schoolteachers as public servants are obligated to participate in all teacher education programs including teaching practice thereby reaffirming the obligatory nature of teacher involvement in teacher education programs. Consequently, secondary and high school teachers throughout PNG are quite reluctant in participating in the practicum program (The University of Goroka, 2005; UOG School Liaison Report, 2004). Teacher education partnerships as hybrid spaces may therefore add to the challenges of conceptualising teacher education partnerships both internationally and locally, as

will be explored in detail in this thesis.

## **2.7 A summary of the problems of teacher education: global and local contexts**

The literature review thus far has explored the nature of teacher education partnerships globally and locally in the case of PNG. Given the complexity of the issues that surround teacher education reform and the implications for partnerships, a summary of the problems of teacher education that have influenced policies in shaping educational reform is presented. Cochran-Smith and Zeichner (2005) document that most research studies in teacher education highlight the ‘problems’ of teacher education as “ ‘the training problem’, ‘the learning problem’, and ‘the policy problem’ but collectively as a ‘political problem’ ” (Cochran-Smith, 2004b). These research studies are largely influenced by three historical contexts, the political, professional, and policy that have been influential in determining the nature of teacher education reform (Cochran-Smith & Fries, 2001; Cochran-Smith & Zeichner, 2005).

The table below summarises the developments of the nature of teacher education reforms and the place of University of Goroka. There are two main reasons for presenting the summary in this table form incorporating UOG within the global context: first, to demonstrate the commonalities and second, to highlight how teacher education practices in PNG try to play ‘catch-up’, by western standards, consequently adding to existing tensions in its teacher education programs. Thus, tracing the problems of teacher education as evolving from training to learning and more recently as one of policy illustrates globally the problematic nature of teacher education and the shaping of partnerships. Although reforms informed by research attempt to address the shortfalls, at the same time the policies each demonstrate limitations. Hence PNG’s teacher education partnership exists within the constraints of historical contexts largely influenced by past and present political, social, economic and cultural constructs of PNG society.

**Table 2.2 A summary of teacher education reforms and the University of Goroka**

<b>Reforms in teacher education</b>	<b>Features of the model and limitations</b>	<b>Positioning of schoolteachers</b>	<b>The case of University of Goroka, PNG</b>
<p><b>Colonial period (1960s-1970s)</b></p> <p><b>Emphasis on training</b></p>	<p>The apprenticeship model                      process-product approach                      focus on pedagogy                      focus on teacher behaviour                      teaching and learning linear relationship                      microteaching, teaching practice,                      demonstrations, video teaching,                      schools sites of practice to improve on teaching techniques</p> <p>Limitations                      technical aspects of teaching did not:</p> <ol style="list-style-type: none"> <li>1. connect with many intellectual and decision making aspects,</li> <li>2. account for how teachers' knowledge and beliefs mediated their behaviour in the classroom, and</li> <li>3. address the many variations in policy and accountability contexts in which teachers' work is embedded</li> </ol>	<p>Dispenser / transmitter of knowledge                      teacher training emphasized                      teacher effectiveness measured in                      pupil outcomes/achievements</p>	<p><b>Structural reform</b>                      primary teachers college to secondary teachers college                      schools &amp; GTC under Dept. of education                      schools sites of practice using apprenticeship model                      teacher training emphasis on pedagogy                      centralized curriculum for colleges                      centralized syllabus for teachers</p> <p><b>Partnership</b>                      college role – to train teachers                      schools' role – to provide sites for practice                      shared understanding about teacher training based on                      technical views about teaching</p> <p><b>Relationship</b>                      college lecturers dominant role 'power over' schoolteachers                      supervision done by college lecturers, 'experts' in teacher training.                      knowledge about teaching generated and packaged by                      college lecturers at the college</p> <p>No formal policy on partnership                      No research relationship</p>

Table 2.2 (continued)

Reforms in teacher education	Features of the model and limitations	Positioning of schoolteachers	The case of University of Goroka, PNG
<p><b>Post-colonial period (early 1980s-early 2000s)</b></p> <p><b>Emphasis on learning</b></p>	<p>Emphasis on body of knowledge and teaching skills for teaching as a profession (professional knowledge base)</p> <p>teaching and learning viewed to interact dynamically with the social and cultural contexts of schools and classroom</p> <p>teacher preparation, teacher performance, and educational outcomes interdependent</p> <p>shift in process-product approach to viewing pedagogy as a social exchange amongst all participants</p> <p>collaborative partnerships (action research, school/university partnerships, PDS, communities of learners, mentoring, internship programs)</p> <p>Limitations</p> <p>constructing teacher education with focus on understanding of teachers' knowledge and beliefs did not:</p> <ol style="list-style-type: none"> <li>take into consideration consequences for students,</li> <li>link with pupils' learning and achievement,</li> <li>connect with other desirable educational outcomes, and</li> <li>take into consideration policy issues</li> </ol>	<p>Facilitator of knowledge</p> <p>mentor, school-based teacher educator</p> <p>teacher collegiality emphasized</p> <p>teacher education emphasized knowledgeable professional learner, leader, and school reformer</p> <p>teacher effectiveness measured on subject matter expertise, pedagogical content knowledge, and ways in which teacher transforms subject matter knowledge into effective classroom practice</p>	<p><b>Structural reform</b></p> <p>UPNG Goroka campus schools under NDOE</p> <p>GTC university college schools sites of practice still using the apprenticeship model</p> <p>teachers still focused on training and viewed as transmitters of knowledge</p> <p>inservice and workshops conducted in schools by GTC to train teachers on expected roles and responsibilities in supervision of teaching practice</p> <p><b>Partnership</b></p> <p>university – educated teachers</p> <p>schools – sites of practice, clinical sites</p> <p>teaching practice handbook - medium of communication with focus on role</p> <p>relationships between GTC supervisors, schoolteachers, and preservice teachers</p> <p><b>Relationship</b></p> <p>University teacher educators remained 'experts' and determined nature of the relationship although schoolteachers were now involved in the supervision of the practicum.</p> <p>Supervision – tripartite relationship</p> <p>Although schoolteachers were engaged in supervision, GTC reports carried more weight.</p> <p>'power over' in knowledge construction</p> <p>No formal policy on partnership</p> <p>No research relationship</p>

<p><b><u>Neocolonial period</u></b> <b>(mid 1990s-2000s)</b></p> <p><b>Emphasis on policy</b></p>	<p>Emphasis on policy considered alongside teacher education as both training and as learning profession</p> <p>particular ways of framing teacher education dependent on political, social, and professional context at a given time</p> <p>large-scale focus on institutional and programmatic policies and practices that determine outcomes.</p> <p>manipulation of teacher preparation through raising of entry requirements, tests, subject matter requirements)</p> <p>focus on teacher quality to maintain high standards and accountability</p> <p>cost-effective measures and professionalisation of teaching</p> <p>focus on teacher salaries and working conditions</p> <p>Collaborative partnerships: school/university, school/parents, school/community, communities of practice, public and private sector</p> <p>business-like in sharing and pooling of resources, shifting boundaries between state institutions, business &amp; enterprise, and non government organizations (institutions - all policy implementation sites)</p> <p>Limitations</p> <p>studying teacher education as a policy problem does not account for:</p> <ol style="list-style-type: none"> <li>the contexts and cultures of K-12 schools that vary widely,</li> <li>how school variations support or constrain teachers' abilities to apply their knowledge and skills,</li> <li>pupils' social and emotional growth,</li> <li>pupils' preparedness to live and work in a democratic society, and to engage in civic discourse,</li> <li>teacher placement and retention in hard-to-staff schools, and</li> <li>teachers' work as advocates for educational equity</li> </ol>	<p>Well-prepared teachers equipped with the knowledge, skills, attitudes, and sense of moral obligation to the profession of teaching</p> <p>quality teaching linked to quality teacher education programs and certification of these</p> <p>teacher development important</p> <p>teaching diverse students and being aware of the socioeconomic contexts of schools and students</p> <p>student achievements reflect teacher quality</p> <p>teacher performance and productivity linked to raised working conditions of teachers</p>	<p><b>Structural reform</b></p> <p>UOG autonomous university status specializing in the following programs</p> <ul style="list-style-type: none"> <li>• B.Ed preservice (secondary)</li> <li>• B.Ed inservice (secondary)</li> <li>• B.Ed inservice (primary)</li> <li>• B.Ed inservice (TVET)</li> </ul> <p>subject disciplines in the humanities and science faculties play major roles in teacher education</p> <p>education faculty plays service role to the other two faculties whilst it focuses on inservice and graduate programs especially for principals and senior administrators</p> <p>schoolteachers still viewed as transmitters of knowledge</p> <p><b>Partnership</b></p> <p>UOG – teacher education provider</p> <p>Schools – clinical sites of practice</p> <p>Teaching practice handbook - medium of communication on subject matter expertise, pedagogical content knowledge, and ways to transform subject matter knowledge into effective classroom practice</p> <p><b>Relationship</b></p> <p>Schoolteachers now viewed as equal partners in the supervision of practicum as 50% of practicum assessment comes from schools and 50% from UOG.</p> <p>Inservice degree program in subject disciplines designed to cater for schoolteachers to upgrade their qualifications, knowledge base in content matter, and also on pedagogical skills in subject content.</p> <p>Regular visits by UOG to school sites prior to the full school term practicum to conduct workshops on curriculum matters</p> <p>No formal policy on partnership</p> <p>No research relationship</p>
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## **2.8 Conclusion**

The literature review highlights the notion of partnership as a borrowed terminology from the world of business and industry in efforts to improve teacher education programs and the quality of teacher graduates. In addition given that partnerships are socially constructed and highly situational, they may be viewed as problematic. Cases presented from a global perspective highlight the problematic nature of collaborative partnerships that are highly formalised and structured. Partnerships of this nature are contrived and are seen to maintain their existence through maximum outputs and productivity as viewed in the business world. Partnerships forged through formalised institutionalised agreements further emphasise technical knowledge and problem solving techniques. They are embedded with notions of 'power over' and hierarchical structures through which the ideologies of those who hold the balance of power dominate and exert their authority. Such partnerships may not improve upon teaching and learning, essential elements that constitute teacher education partnerships. Although collaborative partnerships may be viewed as relational partnerships, the operational and functional nature surrounding the partnerships do not subscribe to focusing upon and enhancing human and cultural, social, political, and economic aspects of the relationship.

In the case of PNG, the transition from traditional knowledge forms that shaped past relational practices are now being challenged. Current global trends and marketisation of knowledge promoted through neoliberal and neoconservative policies and the inherent implications for teacher education partnerships internationally, also apply to practices of teacher education in PNG. Whereas existing teacher education relationships in PNG are shaped by notions of 'power-from-within' and 'power with' through informal shared understandings or common knowledge, these practices are now under pressure to survive in a highly competitive market economy. Partnerships shaped by notions of social reciprocity and social relationships can be seen as flexible and collaborative through reciprocal exchanges however in light of current socioeconomic contexts of contemporary PNG society these practices may need to shift to embrace wider teacher education purposes in modern PNG .

## Chapter 3

### Critical theory within a postcolonial context

#### 3.1 Introduction

The previous chapter presented a review of the relevant literature on teacher education partnerships globally and in the context of PNG. The chapter highlighted that globally the concept of partnerships is a borrowed terminology from the business sector of modern society. Thus, when adopted into post-colonial contexts the concept of partnerships may be seen as problematic especially in PNG where the modern and traditional, and more recently, Indigenous knowledges coexist. Earlier, in Chapter 1, I also pointed out that that teaching practice models are imported from other contexts, including more recent notions of teacher education partnerships that are drawn from globalised policy discourses that shape teaching practice programs at the University of Goroka (UOG), the case study site in this research.

As the study is interested in examining power relations in existing teacher education partnerships, the study engages critical theory as the overarching framework. Critical theory attempts to explain the origins of everyday practices and problems and beyond to explore what should be done (Gibson, 1986). As Gibson points out, critical theory involves a commitment to enabling change towards better relationships, towards a more just and rational society” (Ibid, p.2). Championing critical theory Habermas (1974, 1984) highlights how state control and capitalist practices promote three types of crises: a *legitimation crisis* – the challenging of authority that does not address the struggles and serve the interests of all, a *motivation crisis* – the refusal to participate in work or education that does not provide opportunities for a better future, and an *identity crisis* – the loss of a sense of collective identity and indifference arising from a sense of powerlessness and detachment (Gibson, 1986). Consequently, Habermas developed a theory of society to promote freedom from domination. Critical theory generates knowledge about society which draws together theory with practice, means with ends, thoughts with action, fact with value, and reason with emotion (Gibson, 1986). The adoption of a critical lens is highly important to this research study in which all three crises highlighted above shape the practices of education including teacher education partnerships in PNG.

The overall purpose of this chapter is to describe the research approach, the adoption of the critical postcolonial lens. As the choice of methodology and method for investigating a problem is largely influenced by the research problem (Alvesson & Skoldberg, 2000; Denzin & Lincoln,

1994, 2000, 2005; LeCompte, Millroy, & Preissle, 1992; Sprague, 2005), I begin the chapter by again foregrounding the research questions prior to expounding on the methodology. The chapter is structured under five main sections. In section one I explain the significance of qualitative research and my choice for adopting a critical postcolonial lens. Thus, I discuss my reading of postcolonial theory and explain how I integrate both critical theory and postcolonial theory in this study. In section two, I explore the reflexive qualitative researcher perspective and clarify especially my “insider” and “outsider” researcher positioning in this teacher education partnership study. Then in section three, I present an interpretation of research methodology and method followed by a definition of the case study, which is the University of Goroka. In section four, I explain the process of document selection and organisation, and provide a summary of how I have categorised the documents in a table. Finally in section five, I give an explanation of the significance of critical discourse analysis and an interpretation of the three-dimensional framework of CDA. I then offer a summary of the adapted three dimensional framework of CDA and the guiding questions for analysis, that follow in Chapter 4.

### **3.2 Research questions**

This study is concerned with teacher education partnerships, which it investigates using a qualitative research approach. I begin by presenting the overall research question followed by four questions implicit within and arising from the overarching question. The questions are formulated with a view to demonstrating how partnerships discursively constructed in a selection of teacher education documents themselves constitute power relations. The overarching question to the thesis is:

How can teacher education institutions engage schoolteachers in practicum that reshapes partnerships and has the potential to be socially transformative?

Enabling research questions include:

1. How do university teacher education programs position schoolteachers in teacher education?
2. How do university teacher education programs conceptualise partnerships?
3. How are the conceptualisations of partnerships constituted by and constitutive of power?
4. What characteristics within partnerships require transformation in the context of Papua New Guinea?

### **3.3 Significance of qualitative research**

In addressing these questions this study adopts a qualitative research approach. The research questions are open-ended, perspective-oriented, historically, socially and culturally-bound, and concentrate on human relationships. Presented this way, the problem of investigation extends

beyond the tools and methods of positivism and empirical research to answer the questions, as a study of this nature cannot be quantified.

Qualitative research traces its origins in the disciplines of humanity and the social sciences evolving over the last two centuries (Denzin & Lincoln, 1994). Viewed this way, qualitative research concerns itself with issues of social phenomena and human relations, an outlook that this study aligns itself with. In addition qualitative research is interpretive in nature and incorporates an understanding of the epistemologies of the 'subjects' of any educational research into the actual research design (Zajda, 2005). The view that qualitative methods begin from the perspective and actions of the subjects of study (Alvesson & Skoldberg, 2000; Sprague, 2005) is demonstrated in some of the approaches, methods and techniques that qualitative research draws from. Examples of qualitative approaches can be located in the fields of phenomenology, hermeneutics, ethnography, feminism, cultural studies, postcolonialism, and more recently, studies in Indigenous knowledge. Moreover, qualitative research is open-ended, multifaceted and multidisciplinary in nature.

In this study a demonstration of the power relations inherent in policy and reform documents in PNG's teacher education institutions is highly significant given the political, social, economic and cultural contexts of PNG society. In addressing the research questions a qualitative perspective allows for the application and engagement of critical discourse analysis, a sociocultural approach to analysing language and power. Critical discourse analysis is utilised at three levels of textual, discourse practice, and social practice (Fairclough, 1992b, 1995a) to answer the research questions.

### **3.4 Qualitative research and adoption of a critical lens**

A qualitative perspective in general can use a range of lenses such as in the interpretive, critical, post-structuralism, feminism and others. The application of these diversified lenses can be found in research and studies within feminism (Lather, 1991; Weiler, 1988), postmodernism (Aronowitz & Giroux, 1991; Kincheloe & McLaren, 1994; Giroux, 1999), poststructuralism (Bernstein, 1976; Cherryholmes, 1988), postcolonialism (Ashcroft, 2001; Tiffin, 2004; Singh, 2004), and research on Indigenous knowledge systems (Kincheloe & Semali, 1999; McConaghy, 2000; Nakata, 2004, 2007; Semali, 2004; Tuhiwai-Smith, 1999). The variety of lenses within the qualitative perspective reflects the diverse and flexible nature of qualitative research and further allowing for the choice of a lens that suits the nature of the research. Anderson (1989), Lather (1991), Carspecken and Apple (1992), Quantz (1992), Kincheloe and McLaren (1994) demonstrate the engagement of a critical lens despite each subscribing to different research designs.

A critical lens is adopted for this study because teacher education in PNG is shaped by a range of competing structural and ideological discourses as outlined in Chapters 1 and 2. Within this context, a range of issues such as inequity, inequality, the role of relationship in human activities, the influence of culture, institutionalizing of social and political structures and wider economic shifts are issues that need consideration. The complexity in the historical, social, economic, cultural and political contexts of PNG society, coupled with introduced forms of western knowledge systems that govern teacher education partnerships and practices draws attention to the need for a critical examination of the frameworks that shape partnerships. These frameworks appear in the form of policy and reform discourse embedded in UOG's teacher education documents. The study assumes that issues of power relations shape policy and reform discourses. For these reasons, critical theory as a main lens is adopted for this study.

Since critical studies locate meaning in historical, social and cultural contexts, thus, meaning is interpreted as a contested social construct rather than as a given inherent in situations themselves. Meaning as socially constructed is temporal, especially in exploring Indigenous forms of knowledge generation wherein the spiritual context plays a significant role in shaping meaning. The spiritual dimension, which draws from the interaction between humans and the natural world in the case of PNG, is viewed as relationship-driven. Carspecken and Apple (1992) contend that the emphasis should not be on the social constructions but on "the relationship between the social constructions and the ability of some groups to enhance their own authority, to regulate others, and to control the social space for their own benefit" (p. 508). In other words, the issue is one of 'power relations', the subjugation of voice, space, time, and persona. This study subscribes to the understanding of power relations as highlighted here, and explores them through discursive and social practices as they are constituted and constituting in written texts.

Specifically, I explore the relationships between schoolteachers and university academics within the dynamics of the perceived partnership as these are constructed. The different positioning of teachers and academics in such discourses involve issues of power relations, seen as a form of ideological construction. Hall (1985) cautions, "there is no social practice outside of ideology" (p.103), a notion extended by feminist, postcolonial, and Indigenous critical theorists. For instance, studies in feminist criticism demonstrate how ideological power relations operate whereby the dominant male patriarchal discourse is viewed as responsible for shaping and positioning social practices to the extent that women's voices are silenced. Postcolonial studies demonstrate how former colonies have adopted entrenched bureaucratic systems and structures

transplanted by the colonizing power to the extent that these systems have marginalised local forms of knowledge.

I draw from Carspecken and Apple (1992) who claim that education does not operate outside of ideological conflicts of the society and that it is “deeply implicated in the formation of the unequal cultural, economic, and political relations that dominate society” (p.109). In the context of PNG, education as an agent of social change operates within unequal sociopolitical, socioeconomic, and cultural contexts, necessitating a critical and postcolonial analytical framework. A critical postcolonial framework is significant to adopting the critical perspective from the standpoint of the problem of investigation, the research process itself, and the standpoint of the researcher in this study (Alvesson & Skoldberg, 2000; Carspecken & Apple, 1992). All three components are considered significant in presenting a holistic research study of this nature.

### **3.4.1 A reading of postcolonial theory**

Postcolonial theory as a critical model emerged out of post colonial studies or postcolonialism, a methodology that sought to address cultural production of societies affected by the process of colonization (Ashcroft, Griffiths, & Tiffin, 1989, 2001). The concerns of postcolonial studies are twofold. First, it is concerned with analysing the various strategies employed by colonised societies in their engagement of imperial discourse and second, it is concerned with studying ways in which many of those strategies are shared by the colonised societies, re-emerging in very different political and social circumstances (Ashcroft et al., 2001). Since entering mainstream research, postcolonialism has been theorised by various scholars and writers, most of whom have focused their work on ‘colonial discourse’ promoted mainly through the works of Bhabha (1994), Said (1978) and Spivak, (1985, 1988). Slemon (1994) refers to postcolonialism as a subset of both postmodernism and poststructuralism, both pertaining to the tradition of critical theory.

For the purposes of this teacher education partnership study, postcolonial theory is applied in two ways. First, as a subset of critical theory postcolonial theory is useful in its treatment of language as ideology. According to postcolonial theory, language “is a form of ideological control” (Ashcroft, Griffiths, & Tiffin, 1989, p.7), thus language and ideology inherent in discursive constructions that shape teacher education partnerships in PNG, are interrogated. Second, postcolonial theory is adopted to supplement critical theory in its critique of wider societal influences more so in explaining Indigenous knowledge and wisdom taking into account PNG’s pre-colonial, colonial, postcolonial, and more recent neo-colonial contexts.

Specifically applied to education, postcolonial theory, it has been asserted “seeks to explain issues of opposition, privilege, domination, struggle, resistance, and subversion as well as contradiction and ambiguity” (Hickling-Hudson, Mathews, & Woods, 2004, p.2). Issues of domination, subversion, resistance, privilege, and silence embedded in discourse and institutional structures (Luke, 1995) are fundamental when examining the relationship between knowledge and power (Foucault, 1980; Gitlin, 1994; Hickling-Hudson, Mathews, & Woods, 2004). Knowledge and power within an Indigenous Melanesian context is affinity-oriented or kinship-driven founded on norms of communal interaction. Inherent within the spirit of community are values of respect, responsibility, cooperation, and reciprocity. Indigenous Melanesian interpretations of knowledge and power cannot be separated, a perspective that may be likened to Foucault’s (1980) line of thinking that knowledge and power cannot be separated.

In Foucault’s view, knowledge/power is innately discourse, therefore discourse is both repressive and productive (Foucault, 1979, 1980). In this sense, Foucault’s conceptualization of knowledge/power may be explored alongside Freire’s (1972) pedagogy of learning through the concept of dialogue. Accordingly, in dialogue, a process that involves problematising knowledge in engagement with others, critical reflection leads to social transformation hence, knowledge/power. Likewise Gramsci’s (1971) notion of social hegemony requires a problematising of people’s existing thoughts of common sense through critically examining the origins of ideas, ideology, so that they become philosophers of knowledge, hence power. Thus postcolonial theory provides a useful reading of the shaping of knowledge/power from the perspective of a post-colonial setting in which PNG’s secondary teacher education partnership exists.

Similarly, in ‘Orientalism’ (Said, 1978) postcolonial theory was applied to differentiate between the west and the east wherein Said established that the knowledge, discourse, and ideologies of colonialism are as powerful as the material effects of subjugation (Hickling-Hudson et al., 2004; Quayson, 2000). In postcolonial theory, notions of hegemony are associated with cultural transplantation wherein language is the medium through which cultural artefacts are imported. Ideology is therefore a form of leadership that can be both negative and positive (Allman, 1999). In this sense, the transplantation of a western education system through the process of colonisation largely shapes ambivalent Indigenous identities in contemporary PNG society. As Bhabha (1996) asserts “to understand the productivity of colonial power, it is crucial to construct its regime of ‘truth’ ... to understand the productive ambivalence of the object of colonial discourse – the ‘otherness’ ... an articulation of difference” (p.38). Given these complexities of identity formation and the implications for these on teacher education

partnerships, uncovering of power relations in the discourses is important and worthy of examination especially within a postcolonial and Indigenous context.

### **3.4.2 Integration of critical theory and postcolonial theory**

A critical postcolonial lens adopted for this study provides the context for discussion of Indigenous knowledge systems and other ways of *knowing*, *seeing*, and *doing* that shape teacher education partnerships in PNG. Notable Indigenous authors (McConaghy, 2000; Naboro-Baba, 2006; Nakata, 2000, 2007; Thaman, 2000, 2001; Tuhiwai Smith, 1999) have demonstrated the engaging of Indigenous perspectives in qualitative research studies. These scholars present ‘other’ worldviews using research methodologies and methods deemed appropriate to suit the political, economic, social and cultural contexts in which their works are sited. Likewise, this study links postcolonial theory with critical theory on the premise that whereas critical theory provides the framework for uncovering power relations within discursive constructions, postcolonial theory provides the context for an analysis of knowledge and power from an Indigenous perspective. This flexibility in electing to integrate both the critical and the postcolonial is supported by Denzin & Lincoln (1994) who assert that:

Qualitative research, as a set of interpretive activities, privileges no single methodological practice over another. As a site of discussions, or discourse, qualitative research is difficult to define clearly. It has no theory or paradigm that is distinctly its own. (p. 6)

In some respects this study differs from previous research such as those outlined in Chapter 1, for example, Singapore (Deng & Gopinathan, 2003; Gopinathan, 2006), Hong Kong (Lee & Gopinathan, 2005), South Africa (Pretorius, 1998; Van Wyk & Lemmer, 2002), in Latin America (Avalos, 1993, 2000), and Fiji (Puamau, 2006; Thaman, 2001; Tunamuana, 2007) in that, it seeks to document and incorporate a Melanesian perspective and Indigenous knowledge system, which are relatively absent in existing teacher education partnership studies. Generally speaking, the Melanesian perspective within Indigenous knowledge systems is relatively new and limited in documented research (Mel, 2000; Naboro-Baba, 2006; Nagai, 2000).

As a methodology, critical theory is useful in identifying and analysing the oppressive aspects of human society (Kincheloe & McLaren, 1994). Thus, the critical lens engaged in this study can be useful for investigating oppressive dimensions of borrowed policy frameworks that have shaped notions of teaching and learning in teacher education partnerships in PNG. Correspondingly, postcolonial theory serves to illustrate the experiences and complexities associated with the process of colonisation and how these have had an impact on teacher education practices in PNG.

Moreover postcolonial theory seeks to address issues of inequity, inequality and subjugation from the perspective of the Indigenous PNG schoolteacher. Treated this way postcolonial theory as a subset of poststructuralism is adopted to highlight issues of marginalisation from an Indigenous perspective that critical theory as a western framework may not address.

The critical postcolonial lens is specifically engaged to uncover power relations and to explore the diversity and the complexities of knowledge in PNG society including the understanding of partnerships. The critical postcolonial lens seeks to uncover how discourse constitutes and is constituted by the texts of this study. The examination is done through a critical discourse analysis, synthesis and evaluation of how policy and reform documents in postmodern PNG silence and marginalise teacher educators and schoolteachers to fully engage in dialogue as partners. Furthermore the post-colonial critical lens is used to facilitate an examination of colonial discourse employed in the different historical reform eras of teacher education in PNG. These forms of colonial discourse are presumed to continue to exert their authority and control within the arena of education, and in teacher education in particular.

In sum, this ‘Kincheloe McLaren’ definition of critical theory blended with postcolonial theory serves as a useful methodological guide for this study:

that all thought is fundamentally mediated by power relations that are social and historically constituted; that facts can never be isolated from the domain of values or removed from some form of ideological inscription; that the relationship between concept and object and between signifier and signified is never stable or fixed and is often mediated by the social relations of capitalist production and consumption; that language is central to the formation of subjectivity (conscious and unconscious awareness); that certain groups in any society are privileged over others and, although the reasons for this privileging may vary widely, the oppression that characterizes contemporary societies is most forcefully reproduced when subordinates accept their social status as natural, necessary, or inevitable; that oppression has many faces and that focusing on only one at the expense of others (e.g. class oppression versus racism) often elides the interconnections among them. (Kincheloe & McLaren, 1994, p.139)

Accordingly, the engagement of a critical postcolonial lens addresses an “issue-centred, people-centred” problem. The postcolonial critical lens does a number of things; it is proposed in opposition to empiricist / positivist and interpretive sciences, it rejects the view that theory and practice are separate elements and that the latter is dependent on the former, and it rejects the view also that fact and value are separate entities in their manner of operation. Instead it seeks an

alternative approach in the dialogic form of reasoning that uses a dialectical approach to self-critical reflection and transformative action (Carr & Kemmis, 1986). Additionally the critical postcolonial lens focuses us to recognise that our perceptions and practices are socially constructed and ideologically distorted. The postcolonial critical lens is useful in recognising the impact of cultural hegemony where social structures / relationships / practices of the dominant culture and the state do not serve the best interests of all groups in society. Furthermore, the engagement of a postcolonial critical lens helps us to understand the impact of political power, where decision-making requires organised, collaborative, and prudent action to make a better world (Carr & Kemmis, 1986). Given my positioning as a reflexive researcher within a critical postcolonial framework, the subsequent discussion clarifies my various stances.

### **3.5 Reflexive qualitative researcher stances**

Guba and Lincoln (1981) refer to the researcher as a human instrument whereby the researcher gains valuable insight to knowing the multiple identities of the self through the research process. Reinharz (1977, cited in Lincoln & Guba, 2003) identifies three types of our 'selves', the research-based selves, the brought-selves, and the situationally-created selves (Lincoln & Guba, 2003). All three stances are relevant in this research influenced largely by the research problem – the problematic nature of teacher education partnerships in PNG, the methodology chosen – critical postcolonial framework, and the research process itself – document analysis engaging critical discourse analysis. Given that this teacher education partnership study is sited in a post-colonial setting, colonial discourses are viewed to largely shape subjectivities hence, identities of teacher educators.

#### **3.5.1 Critical qualitative researcher standpoint**

In adopting the critical qualitative researcher standpoint, my “research-based self”, I concur with the views of educational critical theorists who postulate that educational practices including teacher education practices are ideologically constructed by the dominant forces of society (Apple, 1995, 2001b; Freire, 1972, 1996a; Gitlin, 1994). This ideological positioning can also be constructed through the subtle forms of policy discourse and inherent structures (Apple et al., 2005; Ball, 1998; Dale, 1989) that ultimately become apparent through educational reform practices (Cochran-Smith, 2004a, 2004b; Cochran-Smith & Zeichner, 2005; Dale, 1989; Dale, Esland, Fergusson, & MacDonald, 1981; Darling-Hammond, 1998; Darling-Hammond & Sykes, 1999). Coupled with this I take heed of the views of critical postmodernists such as Hargreaves (1997, 2005), Kincheloe (2003, 2005), and Kincheloe and McLaren (1994), who contend that critical theory is useful in identifying and analysing the oppressive nature of human society. Thus to explore power relations in the context of PNG society I draw insights from postcolonial critics

in the likes of Ashcroft (2001), Ashcroft, Griffiths and Tiffin (1989), Hickling-Hudson, Mathews and Woods (2004), and Slemon (1996) who focus their works on notions of culture and language as ideological forms of control. Finally to demonstrate the marginalisation of Indigenous knowledges within the complexities of contemporary PNG society I draw upon the works of Battiste (2000, 2002), Ma Rhea and Teasdale (2000), Mel (2000), Naboro-Baba (2006), Narokobi (1980), Thaman (2000, 2001, 2003, 2005), Sefa-Dei (2002), Semali and Kincheloe(1999), and Tuhiwai Smith (1999), advocates of Indigenous knowledge systems. It is my view that whilst this research is situated within western orientations of educational research through the engagement of critical theory, Indigenous worldviews through a postcolonial perspective may also provide an added dimension to the study on teacher education partnerships.

Within the context of PNG's colonial, post-colonial and neocolonial policy discourses, a number of issues that surround UOGs teacher education partnership prompted an investigation of the case. These include UOGs historical background as a teacher education institution, UOGs physical/geographical location, UOGs identity within higher education in PNG and UOGs relationship with schools throughout PNG. Given that the study is undertaken to fulfil postgraduate research requirements, I am positioned as a researcher per se. However, as the principal analyst, my 'research-based self' is also influenced by my (ambiguous) other "selves" that position me as both "insider" and "outsider" in this study. These are explicated in the subsequent sections.

### **3.5.2 "Insider" researcher standpoint**

As "insider" or 'brought-self', as referred to by Reinharz (1977, cited in Lincoln & Guba, 2003), I write first, as a teacher educator drawing from my personal and professional experiences within the boundaries of the case under investigation. I write as an involved participant or part of the subject of study. This is largely owing to both my direct and indirect involvement in the construction of some of UOG's reform documents prior to taking up this research study. Second, I write as an Indigenous Papua New Guinean using my cultural and historical experiences and locating myself within the context of the study. The "insider" perspective reflects my personal journey in which I have observed and held concerns about issues surrounding preservice teacher education in PNG. Over the years I have pondered why schools and the university could not operate on equal footing as partners to enhance teacher education programs. My concerns stem from the experiences of growing up in a society that embraces kinship and communal interaction with the spirit and principles of community reciprocity being central.

### **3.5.3 “Outsider” researcher standpoint**

The quality of preparation of preservice teachers for secondary schools throughout PNG has been declining as evidently demonstrated in the concerns raised by secondary school inspectors, the National Department of Education, and UOG Council (The University of Goroka, 2005). Thus it is timely that the PhD journey undertaken in this study places me as an “outsider” or ‘situational-self’ (Reinhartz, 1977 cited in Lincoln & Guba, 2003) in my researcher role. The “outsider” role enables me to step back from the study and to take on the objective observer role, looking in from the outside. To fulfil the requirements of a PhD, I am required to conceptualise the notion of teacher education partnerships within a globalised context and to engage the worldview to interpreting my Indigenous ways of knowing and doing. As difficult as it may seem, this positioning disciplines me to critically apply the lens that shapes this study. The “outsider” role also enables a carefully balanced examination of the nature of teacher education partnerships with focus on secondary teacher education partnerships in PNG. In particular, the “outsider” positioning enables a critical examination using western frames of construction to “write back” about the problematic nature of the teacher education partnership at UOG.

### **3.6 Interpretation of research methodology and method**

Whereas a critical postcolonial framework serves as the methodology, the method through which the lens will be engaged is distinctly separate yet interdependent hence, it is necessary to provide an interpretation of research methodology and method as used in this study. Lincoln and Guba (1985) differentiate between methodology and method by focusing on the qualitative aspect of meaning and practice of evaluation. They argue that the use of qualitative (naturalistic) methods within a positivist framework is very different from ‘thinking naturalistically’ (Pittman & Maxwell, 1992).

A shift from the positivistic is viewed to change both the meaning and practice of evaluation thus in qualitative evaluation, both the paradigm (methodology) and the evaluation model (method) are directly related or interdependent. In the context of this study paradigm is used interchangeably with framework or theory to mean methodology. The application of methodology and method in this study can be sited within more recent paradigmatic debates whereby methodology is argued to be inevitably interwoven with various disciplines and perspectives (Lincoln & Guba, 2000) thus adding new dimensions to what constitutes method. Whereas the critical postcolonial lens serves as the methodological framework for this study, a method on the other hand refers to the type of research technique, approach, or procedure used to present the outcome. In this research a case study serves as the evaluative strategy or method. As a research method the focus is on the case

study as a research strategy or research design to report an outcome within the case (Wolcott, 1992). In sum the methodology, a critical postcolonial lens is abstract in nature, which reflects the qualitative disposition of the research, whereas the method, a case study of University of Goroka teacher education partnership site, establishes the context in which data can be sought as an evaluative strategy.

### **3.6.1 Research design: case study**

Case study has been used in research to learn something from a specific phenomenon. In qualitative research the focus is on understanding the uniqueness and complexity of the interrelationships among all that exists within a case (Stake, 1995) that is, what happens within the boundaries is considered important insight to justify the engagement of case study inquiry. Although a preferred method of inquiry in the social sciences and humanities to add to the knowledge of experiences and human understandings, the case study strategy also has its critics. On a conceptual level, the terms *case* and *study* have been challenged as being ambiguous in their use and application. Contextually, the qualitative case study method is perceived to be subjective if presented from an insider standpoint. It is therefore necessary to establish an understanding of what a case is and how it is used in the context of this study.

Stake (1994, 1995) identifies the case as a specific functioning object, a bonded system that can be simple or complex, with a boundary and working parts that operate as an integrated system. Presented this way, the case study approach is considered a research design or strategy rather than a methodology. The case can be an institution, a program, a group of people, an organisation, or even a person so long as it is an integrated bounded system that operates with an identity. Depending on the purpose a researcher can engage any one of three types of case studies: intrinsic, instrumental, and collective (Stake, 1994, 1995; Yin, 2003b). An intrinsic case study focuses on the case itself because of its uniqueness and interest. The outcome of the intrinsic case study is the story that the case reveals about itself. The instrumental case study focuses on an issue or theory that needs to be understood in the context of the case study. The outcome in this case is illustrated in what story the case reveals about something else through the supportive role it plays. The collective case study serves the same purposes as the instrumental case study except that it uses more than one case as the object of study.

The case study in this research focuses on a specific contested teacher education partnership site: the University of Goroka, a site described in the subsequent discussion as exemplifying how teacher education partnerships are discursively constructed. The application of case study as a research method within the critical qualitative research perspective is largely determined by the

nature of the case itself and issues of concerns in exploring, describing and explaining a phenomenon (Yin, 2003a, 2003b). Thus the interest in UOG as a contested site for teacher education partnerships is an example of an intrinsic case study. The researcher is intrinsically motivated by the case as elaborated above in my researcher stances. A brief overview of UOG's teacher education partnership and the practicum site is presented below.

### **3.7 University of Goroka teacher education partnership and the practicum**

The University of Goroka specialises in secondary teacher education pre-service programs and is geographically located in the highlands of PNG, a one hour flight from Port Moresby, the capital city of the nation. It has an average annual enrolment of 600 students (The University of Goroka, 2000a) on site and is fully funded by the government. Ninety five percent of the pre-service students in teacher education are direct entries, year 12 graduates from secondary schools (The University of Goroka, 2000a). Most of these students are on government scholarship administered through the Office of Higher Education in Port Moresby. The students come from all over PNG and given PNG's diversified languages and cultures, UOG presents itself both as a teacher education institution, and as a "melting-pot" of ethnic and regional tensions amongst students. More than half the students originate from village/rural communities that depend on subsistence farming, which is the socioeconomic base of PNG society. These students depend on government subsidies to further their education. Issues of ethnicity, gender, and culture exist alongside goals of personal, academic and professional achievements in education. At the outset, students are required to learn how to teach in a formal setting, how to teach in two subject disciplines, and how to teach children.

The Bachelor of Education (Secondary) degree, as revised in 2000, is a four-year teacher education program, preparing students for a broad range of curriculum areas. The degree consists of 32 courses totalling 108 credit points, with the practicum and educational studies worth 6 and 15 credit points, respectively. Content area courses comprise 66 credit points (The University of Goroka, 2000a). The students complete six weeks teaching practice in the final year of their studies (The University of Goroka, 2000a). The practicum program consists of microteaching in Semester 1 and a block of unspecified duration in Semester 2. Prior to the fourth year school experience, students are not offered any sustained work within a school context.

Current partnerships between schools and the university are established on presumed shared understandings or common knowledge and are in operation for purposes of teaching practice or the practicum. The arrangement has existed since the institution was established as a teacher training college in 1965 (PNG National Department of Education, 1985; The University of

Goroka, 2000a). Schools are presumed to fulfil their obligated duties to the university by accepting pre-service teachers when and where required. Despite policy and structural changes within and between partner institutions, the nature of the teaching practice partnership between the schools and UOG has remained the same in form and content since 1991 (The University of Goroka, 2000b, 2005). The content and form is discursively embedded in policy and enactment documents that shape teacher education programs including the practicum partnership. Essentially these policy discourses constitute the data for this study analysis which is predominantly a document study.

### **3.8 Research data: document study**

Case study research may utilize documents in various ways depending on the choice of methodology. In this study the selected written documents form the data for analysis. This is because of the nature of this study that concerns itself with policy direction and how it translates to practice.

‘Document research’ is not well recognised as a research design like surveys, questionnaires, and observation that are also popularly used in the case study method. A search of literature points us to few reviews in relation to documentary research as a separate category, although Platt (1981) and Scott (2006) are rare and important exceptions. Much of the literature treats documentary evidence as support material in reviewing literature. Used this way, documents have been classified under primary and secondary sources. However past studies show document research as a standard method in history as demonstrated in Karl Marx’s work *Capital*, based on official publications or documents, and *The Protestant Ethic and the Spirit of Capitalism* by Max Weber (Scott, 2006).

Documents have been described as “inscribed texts” (Scott, 2006, p.xx) in written, oral or visual presentations, and may be categorised into closed personal documents and closed official documents (Scott, 2006). Many government records including some policy documents are classified as closed official documents that have been sworn to secrecy and would require permission to access. There are others that can be easily accessible through archives, libraries and respective government departments. The policy documents for this study are accessible through the latter means. To access those documents that are not accessible to the public, written permission had to be sought from the various institutions and the responsible Heads to access these. The institutions that were written to included University of Goroka, University of Papua New Guinea, Papua New Guinea National Department of Education, Office of Higher Education, Research, Science, and Technology, Papua New Guinea National Library, Papua New Guinea

National Archives, The National Research Institution of Papua New Guinea, and The Melanesian Institute.

### **3.8.1 Document selection and organisation**

In the analysis of the selected key policy and reform documents the study used the interpretive or semiotic approach, also known as discourse analysis. The document study focuses on formalised policy and reform documents as regards to the secondary teacher education sector in PNG. In accordance with the interest of this study in catering for secondary teacher education partnerships, the selected formalised documents are therefore limited to the context of UOG as a teacher education institution within the higher education sector from 1997 to 2005. The major explanation for the selection of documents within the given timeframe is that UOG attained university status in 1996 and became the third state-owned university in 1997 (The University of Goroka, 1997, 2000a). Prior to that, although the institution was a university college, its major role was that of training high school teachers, whilst UPNG retained the role of educating teachers. Since becoming the sole secondary teacher education institution within the higher education sector in 1997, formalised policy and enactment documents were then initiated and are continually being updated.

Seven key documents have been selected for examination on the basis of their significance in shaping UOG's teacher education partnership. The documents are all formal policy and enactment texts having passed through the processes of meeting university regulations to the implementation stage. However for each document, only extracted texts specifically relating to the nature of UOG's teacher education partnership and the practicum are analysed. For purposes of clarity and consistency in the analysis, the texts have been categorised into three genres as listed below:

1. policy statements, which comprise mission and vision statements;
2. curriculum and syllabus documents, which includes undergraduate course handbooks, and teaching practice handbooks; and
3. curriculum review documents, which includes curriculum and structural review reports.

The following summary table outlines the genre, year of publication, document name, text for analysis, author of the document (A), the participants involved in the construction of the document (P), and the target audience (TA).

**Table 3.1 Selection and categorisation of documents for analysis**

Genre	Year	Document Name	Text for Analysis	Author (A) Participants (P) Target Audience (TA)
Policy and Mission Statements	2000  2005	<i>The University of Goroka 2000 Handbook Undergraduate Studies.</i>  <i>The University of Goroka 2005 Handbook Undergraduate Studies in Education.</i>	Mission Statement - p, 4 Vision - pp, 4-5.  Mission Statement - pp, 14-15 Vision - p, 15.	(A): UOG Pro Vice Chancellor's Office (Academic & Development)  (P): Members of Academic Staff on Curriculum Review Committee (Deans, HODs & Senior Academic Staff)  (TA): All UOG staff, all enrolled UOG students, School-leavers, Secondary schools and teachers, Other : 1. Institutions of Higher Education., 2. Teacher Education Divisions, 3. NDOE, 4. TSC and 5. the PNG public generally.
Course Programs Curriculum and pedagogy	2000  2005	<i>The University of Goroka 2000 Handbook: Undergraduate Studies</i>  <i>The University of Goroka 2005 Handbook Undergraduate Studies in Education</i>	Rationale, purpose, aims and objectives of undergraduate education courses - pp, 6-11. Education Studies course descriptions - pp, 24-57.  Rationale, purpose, aims and objectives TE programs and Teaching Practice pp, 23-33.  Course descriptions – pp, 34-65	(A): UOG Pro Vice Chancellor's Office (Academic & Development)  (P): Members of Academic Staff on Curriculum Review Committee (Deans, HODs & Senior Academic Staff) with input from all academic staff.  (TA): All UOG academic staff, all enrolled UOG students, school leavers, secondary schools and teachers, other institutions of higher education,
	1997	<i>The University of Goroka Teaching Practice Handbook 1997</i>	Context for TE and Teaching Practice, rationale, aims and objectives - pp, 23-25	Office of Higher education, National Dept of Education, Teaching Services Commission.

**Table 3.1 Selection and categorisation of documents for analysis (continued)**

Genre	Year	Document Name	Text for Analysis	Author (A) Participants (P) Target Audience (TA)
	2001  2005	<i>The University of Goroka Teaching Practice Handbook 2001</i>  <i>The University of Goroka Teaching Practice Handbook 2005</i>	Course descriptions: Practicum subjects - pp, 64-65.  UOG subject discipline requirements, roles and responsibilities for all participants, role relationships between all partners, supervision requirements for schools and university, rules and regulations, supervision forms and explanations, code of ethics, resource implications, logistics and contact details	(A): UOG Office of School Liaison – TP Coordinator/Curriculum & Teaching Department (P): Members of academic staff on the Teaching Practice Committee (Three Faculty Reps – Education, science, and the humanities). (TA): All UOG academic staff, all enrolled UOG students, secondary schools and schoolteachers, secondary school inspectors, provincial education authorities.
Review and Evaluation Reports	2000  2005	<i>The University of Goroka Curriculum Review Sub-Committee Report</i>  <i>Academic Review of the University of Goroka Teacher Education Program</i>	Rationale for change, Purpose of teacher education, Reviewing of teaching practice - pp, 1-33  Rationale for change, Role of teacher education, Repositioning teaching practice, Institutional partnerships - pp, 1-24	(A): UOG Pro Vice Chancellor’s Office (Academic & Development) – for both review documents (P): Members of Academic Staff on Curriculum Review Committee (Deans, HODs & Senior Academic Staff) – review 2000 (P): Deans, HODs, Academic staff, final year students, School inspectors, school principals, NDOE, overseas sister universities – review 2005 (TA): All UOG academic staff, Office of Higher Education, Ministry of Higher Education, Research, Science, & Technology – for both review documents

### **3.9 Research tools: documents and discourse analysis**

Qualitative documentary research utilizes narrative, archival, content, semiotics and discourse analysis (Denzin & Lincoln, 1994) as some of its main tools. This study engages in a site of discussion and discourse (Denzin & Lincoln, 1994) thus requiring discourse analysis to answer the questions posed, and to uncover power relations in policy documents. To begin with it is necessary to distinguish between ‘discourse’, ‘text’ and ‘genre’. Wodak (2001) makes the distinction, “that ‘discourse’ can be understood as a complex bundle of simultaneous and sequential interrelated linguistic acts... (whilst) ‘texts’ can be conceived as materially durable products of linguistic actions” (p.66). A genre, according to Fairclough (1995), may be characterised as “a socially ratified way of using language in connection with a type of particular language” (p.14). Fundamental to understanding discourse analysis are six features that constitute texts, discourse is shaped by the world, and discourse shapes the world, discourse is shaped by language, and discourse shapes language, discourse is shaped by participants, and discourse shapes participants, discourse is shaped by prior discourse, and discourse shapes the possibilities for future discourse, discourse is shaped by its medium, and discourse shapes the possibilities of its medium, and discourse is shaped by purpose, and discourse shapes possible purposes (Phillips & Jorgensen, 2002).

Furthermore, discourse may refer to a variety of different approaches to the study of texts, which developed from different theoretical traditions and diverse disciplinary locations (Gill, 2006). According to McGregor (2003):

Discourses can be used for an assertion of power and knowledge, and they can be used for resistance and critique. Discourses are used in everyday contexts for building power and knowledge, for regulation and normalization, for the development of new knowledge and power relations, and for hegemony. (p.2)

The above definition of discourse may be relevant to the analysis of policy discourses that shape the teacher education partnership study at UOG. Since discourse always involves power and ideologies and is connected to history, it is a highly contentious concept that involves taking up a position. Taking up a position therefore needs a critical examination of texts to reveal power relations and dominance (Fairclough, 2002). Furthermore, discourses shape our everyday life events, situations, and in our relations with others (Fairclough, 1992a). Discourse can appear as written texts, spoken texts, and visual images such as artefacts. In light of this, Fairclough’s 1992 work, advanced in 1995, is a landmark critical discourse analysis framework.

### **3.10 Significance of Critical Discourse Analysis**

For this study Critical Discourse Analysis (CDA) as conceptualised by Fairclough (1992, 1995) is engaged in order to explore the power relations inherent in the selected documents. In application,

discourse is perceived as text (micro level), as discursive practice (macro level), and as social practice (meso level) (Fairclough, 1995a). CDA provides the tools of analysis in this study wherein the relations between discourse and the social, cultural, political and economic developments of post-colonial PNG society are explored. Phillips and Jorgensen (2002) point out two different ways in which CDA is used, both to describe the approach developed by Fairclough (1992, 1995) and as a label for the broader movement within discourse analysis, including the works of Chouliaraki and Fairclough (1999), van Dijk (1993, 2001), and Wodak and Myers (2001). In adopting CDA van Dijk (2001) maintains that a combination with any approach and discipline in the humanities and the social sciences can facilitate the application of CDA for it is neither a method nor a theory. van Dijk (2001) reiterates that:

CDA is a – critical – perspective on doing scholarship; it is ... discourse ‘with an attitude’. It focuses on social problems, and especially on the role of discourse in the production and reproduction of power abuse or domination. ... it does so from a perspective that is consistent with the best interests of the dominated groups. It takes the opinions and experiences of members of such groups seriously, and supports their struggle against inequality. (p.249)

This constructs discourse as an ideological positioning that Gramsci (1971) conceives as political hegemony through the imposition of dominant ideologies (Allman, 1999) hence, the repressive nature of discourse. In the context of this study, the repressive nature of discourse relates to the notion of dominant power relations, or “power over” (Kreisberg, 1992). Along these lines of thinking about discourse as repressive Fairclough (1992;1995), since conceptualizing the three dimensional framework, presents the most comprehensive approach to CDA, a view that is backed by other linguistic scholars (Pennycook, 2001; Phillips & Jorgensen, 2002; Wodak & Meyer, 2001). In particular, Phillips and Jorgensen (2001) summarize Fairclough’s approach as comprising “a set of philosophical premises, theoretical methods, methodological guidelines and specific techniques for linguistic analysis” (p.60).

The broader critical discourse approaches each vary in the degree of analysis they offer however, there are some common elements that bind them to CDA, including those found in some of the later works of Fairclough. Wodak (1996) identifies these elements under eight principles as summarized below:

- CDA addresses social problems;
- power relations are discursive;
- discourse constitutes society and culture;
- discourse does ideological work;
- discourse is historical;

- a socio-cognitive approach is needed to explain how relations between texts and society are mediated;
- discourse analysis is interpretive and explanatory and uses a “systematic methodology” to relate texts to their contexts; and
- CDA is a socially committed scientific paradigm. (pp.17-20)

More recently, and appropriately so, in identifying the commonalities between the various CDA approaches, Phillips and Jorgensen (2002) contend “social and cultural processes and structures are partly linguistic, discourse is both constitutive and constituted, language use should be empirically analysed within its social context, discourse functions ideologically, and CDA is a critical research” (pp.61-65). Thus drawing together the commonalities, the overall aim of CDA is to critically investigate social inequality in language or discourse in consideration of the view that power is central to social life (Fairclough, 2001; van Dijk, 2001; Wodak, 2001) and power “is about relations of difference” (Wodak, 2001, p.11). Having established the relevance of CDA to this study, an interpretation of the three dimensional framework presented below, establishes the scope of the engagement of CDA as a research tool within a postcolonial Indigenous sociopolitical and sociocultural context.

### **3.10.1 Interpretation of the three-dimensional framework of CDA**

This study recognises the three-dimensional framework by Fairclough to be highly appropriate for its purposes as there is merit in drawing from the detailed linguistic analyses that Fairclough provides. However, in consideration of social changes, that culture and language are not static but dynamic and transform over time, especially in contemporary contexts, to accept the framework as given would be misleading. In light of this, theoretical approaches would have to shift to align themselves with wider societal changes and further, to provide a critical interpretation of these changes. According to Phillips and Jorgensen (2002) CDA as critical research locates the analysis of language and linguistic constructions as embedded in sociopolitical and sociocultural contexts. Elsewhere critical qualitative researchers (Alvesson & Skoldberg, 2000; Carspecken & Apple, 1992; Denzin & Lincoln, 2003), educationists (Hargreaves & Fullan, 1992; Kincheloe & McLaren, 2003), sociolinguists (Blommaert, 2005; Kress, 1991), and discourse analysts (Pennycook, 2001; Phillips & Hardy, 2002), caution researchers who locate their work in sociocultural and sociopolitical settings to be self-reflexive both in their field of study and in the approaches they engage. Given the ambiguous positions I occupy as the researcher in this study, establishing the parameters of the research tools in critical discourse analysis is necessary. Hence in the context of this study the three-dimensional framework of CDA is used to analyse postcolonial discourse, which is further elaborated in the subsequent section.

### **3.11 Critical discourse analysis and post-colonial discourse**

CDA as a framework maintains a Eurocentric scientific view of analysing language and discourse. CDA is linked to Europe hence its roots entrenched in modernist thinking (Lankshear, Gee, Knobel, & Searle, 1997), and notions of universality (Blommaert, 2005; Pennycook, 2001). This may be viewed as problematic in that, it is restrictive in its application to be used outside of Europe and the West. However, colonial discourses that largely shape post-colonial texts are themselves western constructs and therefore may require the ‘services’ of CDA. Transported in English, the language of the colonisers, and transplanted through the process of colonisation, the inherent issues of power relationships, notions of truth, order and reality mediated through language (Ashcroft et al., 1989) link power to western knowledge and that cannot go unchallenged. Given this historical connection, and the view that power and knowledge are connected in discourse (Foucault, 1980), CDA can offer insights to analysing postcolonial discourse in English and to further explain resistance discourses in the varieties of English. CDA is also an appropriate framework for exploring the relationship between power and knowledge in which discourse can also take on a productive role.

Furthermore, as CDA is specifically situated within the scientific paradigm, analysis of discourse within this school of thought reduces all social practices by subjecting them to a scientific linguistic analysis. This is quite contrary to the view that “discourse is a mode of political and ideological practice” (Fairclough, 1992, p.67) and must be analysed within the social context in which it is constructed. In reviewing this aspect of CDA, to strike a balance between the interpretive and structural approaches, Fairclough and Chouliaraki (1999) conceive a dialectical view of discourse. They draw on Bourdieu’s theory of constructivist structuralism as a social theory, to demonstrate the mutual relations between linguistic analysis and social practices. However, as Phillips and Jorgensen (2002) contend, the theoretical distinction between the discursive and the non discursive remains unclear. This distinction between the discursive and the non discursive may be explained in the notion of context.

In the context of PNG, a dialectical view of discourse may be explored in a critical reflection of knowledge that shapes learning. Within this sociopolitical and sociocultural context broader ethnographic concerns, such as the exploration and recognition of other forms of knowledge creation, also inherent in non-discursive constructions, are essential to analysing discourse as social practice. For this reason the three dimensional framework of CDA is used to address both discursive and non discursive notions of power within a post-colonial context. In the subsequent discussions, brief explanations are given for the engagement of discourse as text, as discursive practices, and as social practices.

### **3.11.1 Discourse as text**

Textual analysis of discourse largely engages linguistic techniques in examining the discursive constructions in the text. At this micro level of analysis in which discourse is perceived as text, Fairclough draws mainly from functional grammar (Halliday, 1985) and the social interpretation of language and meaning (Halliday, 1978) to explain the relationship between form and function in construction of meaning. In each of the document analyses, I examine the interactional control, that is the relationship between the actors, including the question of who sets the agenda; the ethos, how identities are constructed through language, themes, metaphors, wording, and grammar. Grammatical analysis is central to analysing discourse as text through the exploration of *transitivity* and *modality*. The purpose of analysing transitivity is to illustrate how events and processes are connected or even unconnected, with subjects and objects. Here the interest is on investigating the ideological consequences that different forms can have (Fairclough, 1995a; Phillips & Jorgensen, 2002). With modality, the focus of analysis is on the speaker's degree of affinity with statements she/he makes given that the choice of modality determines the discursive constructions (Phillips & Jorgensen, 2002) of both social relations and knowledge and meaning systems.

### **3.11.2 Discourse as discursive practices**

In analysing discursive practice in the documents the focus is on how the text is produced and how it is consumed. The kinds of processes the text goes through before it emerges in print, the changes it undergoes during the processes, and its relationship to other texts is also investigated. Phillips and Jorgensen (2002) refer to the process of tracing the relationship of the text under examination with other texts as analysing an intertextual chain of texts. In such instances, the analysis focuses on two key elements: *interdiscursivity*, what discourses the text draws on; and *intertextuality*, drawing on other texts (Fairclough, 1995a; Phillips & Jorgensen, 2002). According to Fairclough's theory, a high level of interdiscursivity is associated with change whereas a low level of interdiscursivity signals the reproduction of the established order (Fairclough, 1995a; Phillips & Jorgensen, 2002). Where the interest is to highlight how the mechanisms and the subject matter of the text construct Indigenous subjectivity, in discursive practice the researcher seeks to illustrate more the operative purposes of discourse and the relationships. Exploration of the structural and functional constructions reveals how discourses position active subjects as passive objects.

### **3.11.3 Discourse as social practices**

Critical discourse and social analysis as referred to in this study, involves an analysis of the text's sociocultural practice at different levels. It may involve its immediate situational context, the wider context of institutional practices that the event is embedded within, and the wider frame of

society and the culture. According to Fairclough (1992b), there are two aspects to this contextualization: the relationship between the discursive practice and its order of discourse; and the aim to map the partly non-discursive, social and cultural relations and structures that constitute the wider context of the discursive practice. As regards the second aspect, drawing on other theories, social or cultural, can shed light upon the social practice being examined. Thus employing CDA always involves the integration of different theories drawn from various disciplines to create a multi-perspective framework. In this study, the integration of linguistics theory with postcolonialism in CDA adds another perspective to viewing discourse and the role it plays in shaping power relations.

Critical discourse and social analyses seek to establish political, economical, social, cultural, spiritual, and ethical constructions through discursive and non-discursive constructions. In PNG where the traditional and modern intersect to create a third space (Ashcroft et al., 1989), as is the case with this investigative site of UOG’s teacher education partnership, these wider societal influences are bound to create hybrid discourses. On the one hand, hybrid discourses may be viewed as positive symbols of change, on the other, they may also serve as sites of contestations, especially when viewed as representations of the new order. In analyzing social practice, I also take into consideration how the discourses relate to change and ideological consequences.

### 3.13.4 An adapted three-dimensional framework

Whereas the three-dimensional framework of CDA was originally conceptualised by Fairclough (1992, 1995), for my purposes, as indicated in the table below, the framework is adapted as a three dimension framework for the analysis of UOG’s policy and enactment texts.

**Table 3.2 A Summary of the three-dimension framework of CDA**

Level	Description	Purpose of application
Textual (micro)	The analysis focuses on the linguistic and content features of the text.	To establish the discursive constructions that make up the document and how these conceive power relations
Discourse Practice (macro)	The analysis focuses on the structural and functional features of the text.	To establish the processes of production, circulation, distribution, and consumption as these illustrate the dialectical nature of discourse and the inherent power relations. To explore sociolinguistics issues such as language varieties and critical literacy in consideration of the functional nature of language.
Social Practice (meso)	The analysis focuses on the contextual features of	To critically establish the social constructions of discourse and the inherent ideological

the text.	constraints. It is here that notions of power and knowledge are also explored through discursive and non-discursive constructions.
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### 3.12 Guiding questions for analysis

In the analysis, textual analysis at the micro level involves asking linguistic and content questions. At the macro level the guiding questions are more structural and functional in nature as they are applied to examine discourse practices. Finally, at a meso level which involves social analysis the guiding questions require a more critical analysis. For purposes of clarity and guidance the questions are separated here into the various functions they serve however in the actual analysis the three levels are intertwined throughout. This is because in engaging the three dimensional framework of CDA the micro, macro, and the meso are interdependent and cannot be explored in isolation as demonstrated by Janks (2002) and Rogers (2005).

**Table 3.3 A Summary of the guiding questions used in the three-dimension framework of critical discourse analysis**

Level of analysis	Guiding questions
Micro level (textual analysis)	1 Linguistic type: What language is the text written in? What style of language is used? Formal? Informal? Standard? How is the text structured? Who wrote it?  2. Content type: What is the text about? What purpose does it intend to serve? What is being said? How is it being said? What is present in the text? What is not present or is absent in the text? What sort of audience is targeted? How is the text consumed? How is the text resisted?
Macro level (discursive analysis)	3. Structural and functional analysis: What motivated the production of the text? What does the language use encourage writers to do? What is relatively difficult to do in that language? How does it fit into larger structures of sets of texts and sets of interactions? How does the text position its readers? How does the text position its perceived implementers? Are there silences? What is left out? What does the text emphasize? What outcomes is the text likely to produce?
Meso level (sociopolitical and sociocultural)	4. Critical and social analysis: What does the text say about the society in which it was produced? What does it not say about the society in which it was produced? What society was it produced for?

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analysis)	What influence or impact might the text have on social relations? How does the discursive practice reinforce power relations in society? How does the discursive practice conceal unequal power relations in society? What are the ideological, political, and social consequences of the discursive practice? Will the discursive practices continue to promote inequalities and other undesirable social practices? Will the discursive practices break down inequalities and other undesirable social practices?
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### 3.13 Conclusion

This chapter has outlined and established the rationale for the choice of methodology and method that shapes this qualitative research study on teacher education partnerships and the practicum in PNG. As qualitative research perspective utilizes multiple methodologies and research practices (Denzin & Lincoln, 1994) this study presents an Indigenous perspective on teacher education partnerships. In light of PNG's pre-colonial, colonial, and post-colonial histories coupled with the introduction of western knowledge and its system, the study engages a critical postcolonial lens as the theoretical framework. The discussions of the integration of critical theory and postcolonial theory demonstrate the complementary role each occupies in this study. Whereas critical theory provides the framework for uncovering power relations within discursive constructions, postcolonial theory provides the context for an analysis of knowledge and power from an Indigenous perspective.

Power relations are viewed as embedded in language as ideology, and the linguistic and social functions language plays in shaping identities. In this study power relations are explored within discourses and textual constructions embedded in the written documents that comprise the data for analysis. Specifically, this study uses the case study method through a selection and categorisation of key policy and enactment documents in a teacher education partnership site. The University of Goroka, the major secondary teacher education institution in PNG is presented as a contested teacher education partnership site warranting an examination of the documents that shape its practices.

To conduct the analysis, the study engages Fairclough's (1992, 1995) three-dimensional framework of critical discourse analysis as the tools to investigate the discourses. The chapter explains why and how the three-dimensional framework of critical discourse analysis is engaged to investigate specific texts within the selected key documents. The three dimensional framework of CDA involves analysis on three levels of discourse as text, discourse as discursive practices, and discourse as social practices. On a textual level, also the micro analysis, the linguistic frames

of construction are deciphered with particular attention to notions of transitivity and modality that position the discourses in particular ways. Attention is also given to the content of the texts in the micro analysis. On a discursive level, also the macro analysis, the structural and the functional features of the text are significant through which discourse practices shape relationships between texts. The shaping of identities and the positioning of power relations is explored through relationships of intertextual and interdiscursive links with other texts. The choice and frequency in drawing discursively and intertextually from other texts not only exerts a position but reinforces notions of power relations. Finally, on a social level, also the meso analysis, the larger sociopolitical, sociocultural, and socioeconomic contexts that shape discourses are explored in their shaping of social relations hence notions of power relations embedded in the discourses. In the next chapter the framework of critical discourse analysis is used to analyse the documents.

## Chapter 4

### UOG – the discursive positioning of teachers

#### 4.1 Introduction

The preceding chapter described a critical postcolonial lens as the overarching framework that shapes this study. An overview of critical discourse analysis as a tool adopted for this study, and a summary and categorization of the key documents that constitute the data for analysis were also explicated. In this chapter the data for analysis is drawn from the key documents as outlined in Chapter 3, Table 3.1. They are, *The University of Goroka 2000 Handbook Undergraduate Studies* and *The University of Goroka 2005 Handbook Undergraduate Studies in Education*, that include vision and mission statements and curriculum and course programs, *The University of Goroka Teaching Practice Handbook 1997*, *The University of Goroka Teaching Practice Handbook 2001*, *The University of Goroka Teaching Practice Handbook 2005*, and *The University of Goroka Curriculum Review Sub-Committee Report and Academic Review of the University of Goroka Teacher Education Program*.

The purpose for examining these selected key documents is two-fold: firstly, to demonstrate how discursive constructions embedded in the texts position secondary schoolteachers in PNG, and secondly, to illustrate how UOG as a teacher education institution conceptualises partnerships.

The analysis focuses on the positioning of both western knowledge and the knowledge system it helps form within a postcolonial Indigenous Melanesian system. In particular, the analysis highlights how discourses of power relations embedded in western knowledge shape Indigenous Melanesian knowledge and wisdom. Power may be constructed as dominant, as in ‘power over’, shared, as in ‘power with’, or self-engendered, as in ‘power-from-within’. As highlighted in Chapters 1 and 3, the analysis adapts Fairclough’s (1992, 1995) three dimensional framework of CDA in which discourse is perceived as text (the micro level), as discourse practice (the macro level), and as social practice (the meso level).

The chapter is structured under the three major historical contexts that shape teacher education reform in PNG: colonial constructions, post-colonial constructions, and neocolonial constructions. Firstly, in examining the colonial constructions of teacher education in PNG, the analysis engages

a postcolonial framework that focuses on history and culture. In this first section, the meso and macro level of CDA feature largely, whereby historical and cultural influences are explored through missionary paternalistic and pacification discourses, colonial administrative and patriarchal discourses, Melanesian 'big men' patriarchal discourses, and the positioning of female schoolteachers.

Secondly, in exploring the post-colonial era, the analysis utilizes the framework of critical theory and focuses on policy borrowing through international teacher education policies and practices. The influence of western knowledge is examined in relation to curriculum /course content, pedagogy, and the assessment of learning outcomes. These key components of teacher education are explored through the discourses of scientific and technical knowledge, discourses of teacher training, and the discourses of standardised measurement and evaluation. The analysis also investigates the construction of schoolteachers as teacher trainers, cooperative partners and passive partakers mainly through macro and micro analyses of the *Teaching Practice Handbooks* and *Undergraduate Course Handbooks*.

Thirdly, in investigating the neocolonial context, the analysis engages the critical postcolonial lens that focuses on globalization and neoliberal policies and how these have shaped teacher education policies and practices. Here, new market discourses, knowledge economy discourses, and networking discourses are examined. The scene for these meso, macro and micro analyses is set by a brief account of the establishment of The University of Goroka [UOG] and the development and content of two key policy texts: UOG's mission and vision statements.

Finally, a summary of the analyses for each of the above sections is presented in Tables 4.3, 4.4 and 4.5.

#### **4.1.1 Reform context at UOG**

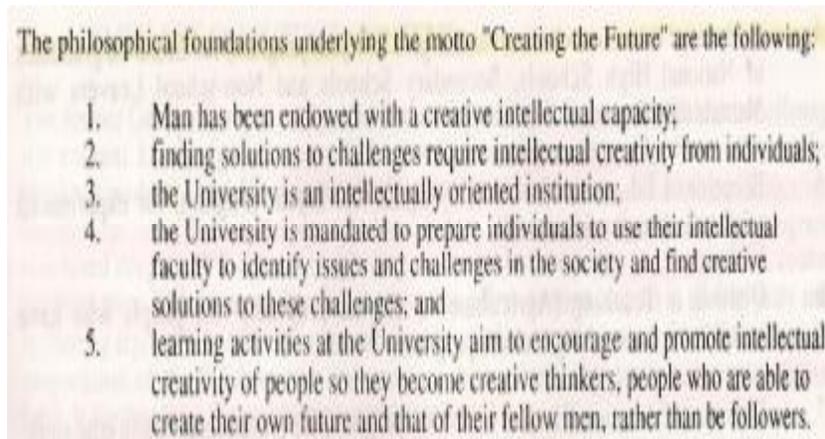
In 1992, in compliance with government public sector reforms and in aligning with the national education reform, UPNG Council approved a unified teacher education program at Goroka Teachers College (The University of Papua New Guinea, 1994; Turner, 1994). Subsequently, a 1994 *Council Report on Unification of Teacher Education at the Goroka Campus* recommended full transfer of the education faculty from UPNG to Goroka Campus and for the institution to be the major PNG secondary teacher education institution specializing in both preservice and inservice teacher education (The University of Papua New Guinea, 1994). The name change to the University of Goroka (UOG) was to create a new

institutional identity outside of UPNG. However, for a national secondary teacher education institution, the name change may seem inappropriate given the focus on ‘Goroka’ and not on the purpose of the institution. Goroka is the name of the town and the capital of Eastern Highlands Province and thus positions the institution as a regional university.

In this context, the institution needed to establish its identity as more than regional. To do this, it constructed mission and vision statements. These, along with course programs were initiated in 1994 and approved under the University of Goroka Act of Parliament for implementation in 1997 (The University of Goroka, 2000a). These mission and vision statements served as key policy texts. However, unlike the Act, these statements of policy direction circulated for public consumption in the introductory section of the course handbook (The University of Goroka, 2000a). The mission and vision texts chosen for analysis are drawn from the first undergraduate course handbook, from 2000, and the 2005 version of the handbook.

#### 4.2 Colonial patriarchal discourses setting a history

UOG’s *Vision 2000* entitled “Creating the Future”, reads:



(The University of Goroka, 2000b, p. 5)

This vision statement constructs the institution as one that is exclusively academic-oriented through the promotion of theoretical knowledge. Academic and theoretical knowledge are associated with the concept of intelligence, as embedded in all five parts of the vision. ‘Creating the future’ as a vision may be accomplished through “intellectual capacity”, “intellectual creativity”, “intellectually oriented institution”, “intellectual faculty”, and again “intellectual creativity”, all connected to the mental capacity of humans, with particular emphasis on ‘men’ or the male gender (Flaherty, 1998b; Lather, 1991).

In the context of PNG, the discourses that shape the vision may be explicated at three levels: the influence of paternalistic missionary discourse that promotes notions of pacification; the influence of colonial patriarchal discourse shaped by European ideologies and the dominant masculine discourse; and the influence of Melanesian patriarchal discourses that echo cultural practices of most PNG societies where decision making and leadership roles are dominantly shaped by the male voice as in notions of the Melanesian 'big men'. These complex yet complementary discourses 'imparted upon' the writers of the text, construct knowledge as scientific, rationale, objective, and finite, whilst at the same time they position readers and implementers of the vision as passive actors. Readers and implementers include university teacher educators, preservice teachers and secondary schoolteachers. These key people may be seen to be largely influenced by colonial discourses in a modern PNG context.

#### **4.2.1 Colonial constructions of teacher education in PNG**

As detailed in the methodology chapter, the study engages a postcolonial framework to analyse PNG's colonial history and traditional culture and how these have shaped teacher education partnerships. Ashcroft, Griffiths and Tiffin (1989) assert that despite achieving political independence, for most postcolonial nations, their colonial heritage continues to shape their present. Here I use Slemon's (1987) definition of colonial discourse as "[a] system of signifying practices whose work it is to produce and naturalize the hierarchical power structures of the imperial enterprise, and to mobilize those power structures in the management of both colonial and neo-colonial cross-cultural relationships" (p.6). As will be demonstrated in the following analysis, colonial discourses construct notions of dominant 'power over' through hierarchical organizational structures, patriarchal 'voice' and 'vision', and the positioning of knowledge as objective and rational. Waiko (1993) points out both the early European administrative officers who met with Indigenous Melanesians to establish political relations were all men.

The *Mission Statement* and *Vision 2000* were initiated and processed through the office of the Pro Vice Chancellor - Academic and Development (PVC – A & D) as policy directions from the 'top'. The process of constructing both the mission statements and vision involved establishing a committee and its terms of reference. The office of the PVC – A & D set up the Task Force by allocating various sections of the document to identified senior and key personnel of the university, all comprising Indigenous academic staff, also male managers who constituted the membership. Chaired by the PVC – A & D, the task force designed, drafted, and circulated the texts prior to finalizing the document for consideration and endorsement by the university governing council.

Both texts were to serve as guiding principles for secondary teacher education, to comply with PNG government public sector reform agendas and to consider the demands of national education reform on outcomes-based education (Turner, 1994). Each text focused on the production of quality teacher graduates for PNG society as well as for neighbouring South Pacific Island nations (The University of Papua New Guinea, 1994). The analysis now focuses on missionary paternalistic and pacification discourses, colonial administrative and patriarchal discourses, and Melanesian patriarchal discourses

#### **4.2.2 Missionary paternalistic and pacification discourses**

One influence can be seen to largely shape the vision and the philosophy of education in PNG is that of the early missionaries. As reviewed in Chapter 2, conservative evangelists who arrived relatively early prior to the colonial administration are known as ‘missionaries’ in PNG. These Christian missionaries were responsible for schooling and teacher training in PNG, expanded later as formal education by the colonial administration (Smith, 1987). According to Waiko (1993) during the period of colonization as colonial administrators sought to establish political relations with the villagers, they faced opposing views about the introduced law and order. Villagers preferred to go with customary practices which prompted the administration to enter into a joint agreement with the missionaries to promote peaceful behaviour (Waiko, 1993). Although the partnership between churches and the State has been maintained especially in the provision and management of education and health in PNG (Hauck, Mandie-Filer, & Bolger, 2005), the underlying reason for the formal partnership between the colonial administration and the missions was to pacify the ‘natives’ (Smith, 1975; Smith, 1987). The notion of pacification was promoted largely through the educational partnership between missions and the administration. Thus the literature on ‘pacification’ in PNG is associated with missionary discourses that instil ‘peaceful’ means of resolving conflicts through formal structures, ideologies, and discursive positioning of education and the institutionalization of western law and order. Coupled with traditional Melanesian notions of kinship relations, the notion of pacification may be seen to largely shape relationships in formal contexts, in this case, ‘partnerships’, given that Christianity as a religion has been adopted as a guiding principle in shaping moral values, principles and codes.

In light of the understanding of partnership as explicated above, missionary discourses of pacification may be seen in the *Vision* statement. Here, teachers and teacher educators may be seen to accept paternalistic missionary discourses as normal. For instance, in sentence 1, “[m]an has been endowed with a creative intellectual capacity”, the use of the present

perfective tense, “has been” signals predetermined authoritative power. Here ‘man’, as universally applied, but with specific reference to the male gender, is seen to be possessing of ‘creative intellectual capacity’ and was meant to impart male thinking upon his female subjects. The discourses therefore operate ideologically (Fairclough, 1995b), that relations of domination in society are based on social structures such as gender. In the quoted text, the influence of predominantly male missionaries and colonial administrators, positions the male gender as authoritative. For instance, where it reads “people who are able to create their own future and that of their fellowmen rather than be followers” notions of leadership, which may be strongly linked to intellectual and rational thinking, are implied. Partnership between missionaries and administration may therefore be seen as a means through which the taken-for-granted positioning of males as dominant is affirmed.

The influences of colonial missionary discourses predominantly shaped by patriarchal thinking positions the male gender as the ‘Head’, which has discursive links with notions of intelligence as constructed in the vision text. The privileging of the male gender is implied through discourses that establish a particular truth, hence power. For instance, the *Teaching Practice Handbook* (1997) reproduced, unchanged, in subsequent *Teaching Practice Handbooks*, states:

*This publication is meant to serve as a guide for all participants in the teaching practice program including Student Teachers, Headmasters/mistresses, Principals, cooperating Teachers, Liaison Officers, and the University of Goroka (UOG) supervisors. Student teachers are particularly advised to be fully aware of the general requirements of practice and the requirements relevant to the particular practice they are undertaking.*

(University of Goroka, 1977, p. 1)

In the above text, the verb phrase “is meant to serve” implies that the author intentionally wrote the text for the particular audience it then lists. For this reason also, the text demands a definite undertaking that positions the reader and implementer as the subject of action. Furthermore, in current global contexts in which inclusive neutral terms are preferred, the choice to engage binary opposites as in “Headmasters/mistresses” especially in the *Teaching Practice Handbook* links the discourses to traditional dominant patriarchal discourses.

The discourses of partnership bring with them the historical construction of partnership as a means of pacifying that is, dominating the colonised. In the context of postcoloniality, the notion of pacifying is associated with domination of Indigenous peoples by dominant societies or cultures. ‘Pacification’ discourse establishes a certain ‘truth’ and ‘power’ through language and structures in operation hence it involves an ideological positioning of subjects. Foucault (1977) contends that “we cannot exercise power except through the production of truth” (p. 12). Notions of ‘truth’ hence ‘power’ from the perspective of missionaries, in particular male European missionaries, may be seen to shape the vision of secondary teacher education in PNG. Missionary paternalistic discourses promote notions of pacification through Christian principles of ‘truth’, ‘order’ and ‘reality’ hence power in this case may be seen as dominantly ideological. Along these lines, those who enter the modern sector of society and economy, such as teachers and teacher educators, can be seen to be ‘tamed’ by the processes of disciplining them as contemporary subjects of pacification.

In postcolonial theory, difference is expressed through a positioning of opposing binaries whereby the emphasis on one may be read as a negation of the ‘Other’, as demonstrated by Said (1978, 2003) in his work *Orientalism*. In *Orientalism*, the West constructs the East as the “Other” based on the absence of western culture and western knowledge system that the East is perceived to lack. The East can never become the West unless it relinquishes its Eastern cultural heritage and assimilates into the West. Likewise, in the context of the influence of colonial discourses in PNG, Indigenous knowledge and wisdom is the “Other” to western knowledge system.

Furthermore, the *Teaching Practice Handbook* was conceived and designed as a manual of instruction for preservice teachers, schoolteachers, and university teacher educators as alluded to in the opening remarks quoted above. The text communicates with schools, schoolteachers, and all other partners, through a monologue of discourses to establish the university’s dominant ‘power over’ other partners. Cooperating teachers are positioned as supportive cooperative partners. As cooperating teachers, they are coerced into participating through the discourses of cooperation as explored in Chapter 2. Whereas missionary paternalistic and pacification discourses operate ideologically through coercing colonial subjects into accepting cooperative positions, colonial administrative discourses may be seen to extend their influence beyond ideological positioning of power to include structural and systemic constructions of power as explored next.

### **4.2.3 Colonial administration and patriarchal discourses**

Generally colonial discourses suggest that intelligence is inherently masculine and intellectually-oriented, given the historical European contexts from which they were drawn. Ashcroft, Griffiths and Tiffin (1989) contend that “[t]he political and cultural monocentrism of the colonial enterprise was a natural result of the philosophical traditions of the European world and the systems of representation which this privileged” (pp.11-12). In the case of PNG’s colonial history, early colonial male administrators in PNG were responsible for introducing systemic and systematic structures of governance, as widely documented in PNG’s historical accounts (see Barrington, 1976; Currie, Gunther, & Spate, 1964; Foot, 1962; Maori-Kiki, 1968; Smith, 1987; Waiko, 1993; Weeden, 1969). The introduced structures may be seen to establish the context for policy direction and influence in modern educational institutions such as UOG.

An example of colonial administrative and patriarchal discourse that is inherently masculine can be found in the texts “[T]he university is an intellectually oriented institution” (The University of Goroka, 2000, p.5), and “the university is mandated to prepare individuals to use their intellectual faculty to identify issues and challenges in the society” (Ibid). In both these examples, nominal discourses construct the identity of the institution as one of authority and domination through the notion of intelligence. Whilst it may be argued that universities are mandated to promote and enhance academic and intellectual capacity through course programs and educated personnel, in the context of PNG, this would effectively apply to the small minority of the population who live in urbanised PNG (Rannells & Matatier, 2005), and therefore may be better placed to access tertiary education. Thus the influence of colonial discourses in shaping the identity of UOG does not take into consideration the socioeconomic and sociocultural dimensions of PNG society. Further, the vision excludes the social, spiritual, and ethical dimensions of teaching that may be equally important in framing teacher education as a social practice of learning. Hence in projecting a totally rationalistic outlook to viewing teacher education, the vision potentially silences the human act that is central to teaching as a profession and teacher educators, inclusive of schoolteachers, as insignificant.

Furthermore, administrative discourses can be perceived as largely shaped by patriarchal voice and vision. Patriarchal discourses are found in the following texts, “[m]an has been endowed with a creative capacity” (clause 1) and “able to create their own future and that of their fellow men rather than be followers” (clause 5). Both examples emphasize gender bias exclusively in favour of the male gender through a promotion of rationalistic thinking that is

linked to masculinity. In the context of educational change, Fullan (1992) contends that 'voice' and 'vision' are interdependent hence, in this instance, UOG's Vision text is shaped by both the 'voice' and 'vision' of the male gender. In the above vision text, colonial administrative discourses interact with missionary paternalistic discourses, highlighted earlier, to shape the vision of UOG's teacher education programs. Such a positioning of preservice teachers and especially schoolteachers may be seen as one of regulation and exclusion.

The discourses become regulative as they combine the vision with the affirmative voice through engaging the verb 'is': "the university is an intellectually oriented institution" (sentence 3), "the university is mandated to prepare individuals" (clause 1, sentence 4). Thus the texts position subjects, preservice teachers and schoolteachers, to be observant and compliant. In addition, the discourses are exclusive on two counts. First, there is an absence of the female gender, unrepresented in the textual construction, and second, knowledge is constructed as rational, scientific and academic. In both instances, there is absence of other ways of knowing as in Indigenous knowledges. In relation to both absences, notions of 'intelligence' are repeated in all sentences, cited five times in the vision. 'Intelligence' as portrayed is associated with European notions of knowledge and the power structures that shape its existence and dissemination. As with missionary paternalistic and pacification discourses, colonial administration discourses construct notions of 'truth' and 'reality' through the systemic and systematic structures introduced. Thus Melanesian frames of development as asserted in the five national goals and directive principles are seen to be unaccounted for as colonial administration discourses legitimate notions of 'truth', 'order', and 'reality' through systemic structures of power over.

UOG's teacher education vision may therefore be seen to contradict the visions of the five national goals and directive principles and especially, the education philosophy of integral human development, policy directions that the PNG government adopted during the post colonial period, as highlighted earlier. The spiritual, social, physical, economic, and political needs of the learner within their immediate and surrounding environments enhanced through the form of education they receive is not accounted for in the discourses of the vision of UOG. As such, secondary preservice teachers and schoolteachers are positioned as silent 'learners' demonstrated in the absence of their pre-existing knowledge fundamentally drawn from their Indigenous ways of knowing, seeing, and doing (Naboro-Baba, 2006; Narokobi, 1980).

Other ways of knowing, when translated into policy discourses outside of their historical frames of constructions may also be seen as problematic, especially if dominant ideological and structural power relations are not addressed. PNG's cultural concept of the Melanesian 'big men' is an example of a cultural practice that is translated to the modern context but does not generate the outcomes desired from a Melanesian perspective. Given the systemic and systematic contexts that shape formal education including teacher education, the discourses that shape the nature of the Melanesian 'big men' may be seen to enhance the positioning of the male gender as superior and dominant. The subsequent analysis highlights how the influence of the Melanesian 'big men' adds to the complexities of shaping partnerships and positioning of schoolteachers, especially Indigenous female teachers.

#### **4.2.4 Melanesian 'big men' patriarchal discourses**

Coupled with colonial administrative discourses and paternalistic missionary discourses, the dominant male voice in constructing the vision of UOG is also supported by PNG's traditional leadership practice that is entrenched in male patriarchal norms passed down throughout generations. In most parts of PNG, decision-making and leadership roles were, and in most cases continue to be, dominated by the male gender (Flaherty, 1998a; Narokobi, 1983). More specific to the highlands of PNG, the physical/geographical location of UOG, the Melanesian 'big men' leadership system, highlighted in Chapter 2, is determined by the status and wealth a man accumulates in contrast to the Chieftain system in coastal regions, in which leadership is hereditary (Narokobi, 1983; Waiko, 1993). In both instances, the 'big men' and the chief are male figures who by custom or tradition are accorded leadership roles as Melanesian cultures equate respect for authority with elders and leaders.

Whilst this normalized and accepted practice may be seen as beneficial in traditional contexts of PNG, that may not be the case in a modern context in which respect for authority may be interpreted as a dominant/subordinate positioning. In traditional contexts, which largely apply in contemporary PNG, respect for authority is seen to stabilize social relationships hence the shaping of societal norms. However, the adoption of English and the backing of written literacy creates a 'cross-cultural gap' (Ashcroft et al., 1989) in which meanings may be explored in various ways. This difference in cultural interpretations, which Ashcroft, Griffiths and Tiffin (1989) refer to as "an absence which lies at a point of interface between the two cultures" (p.58) refers to creating 'truth' and 'reality' of the 'Other' by describing it through familiar cultural frames. For this reason also, leadership in PNG has been a highly contested concept, including in the shaping of teacher education policy and implementation.

Most, if not all, of the authors who constructed the vision and the mission statements of UOG, acquired their undergraduate qualifications in-country during the colonial period (University of Goroka, 2000a).. These authors can also be seen as beneficiaries of the *Localisation Policy* described in Chapter 2, hence their positioning as post-colonial educated elites. The *Localisation Policy* that focused more on producing a sufficient workforce of citizens was also in line with two policies, *Policy of Manpower Development*, and *Education for National Unity* as documented in the National Department of Education Report (PNG National Department of Education, 1985). In preparation for political decolonization nationals were identified to occupy leadership positions; hence, the emphasis was on training and staff development, more than learning. As reviewed in Chapter 2 also, the post-colonial educated elite was responsible for influencing policies that promoted nation building, which may be seen as ideologically constructed through colonial structures and discourses (Faraclas, 1997). Thus, besides being constituted by their Indigenous Melanesian identities, it can be argued, the authors' perceptions of formal education and the inherent discourses were largely shaped by colonial ideologies and power structures.

*Vision 2000* does not adhere to conventions of Standard English. The reader is positioned to read all five parts of the principle, "Creating the Future" as one sentence that makes up a whole or totality. In PNG English is studied as a foreign language and not as a second language (Hopkins et al., 2005). As already highlighted in Chapter 2, the post-colonial educated elite through the *Localisation Policy* was also influential in the adoption of a policy of 'English Only' for education in PNG. For the authors of *Vision 2000* and the key documents under examination, despite excelling with postgraduate qualifications from abroad, the reality is that English was and is a foreign language to them, as it is for most Papua New Guineans.

Ahai and Faraclas (1993) demonstrate how knowledge of English, a language of power, can be both beneficial and detrimental in shaping personal, community and national identities of educated elites in PNG. Bhabha (1994) describes identity as "the problematic process of access to an image of totality ... the image marks the site of ambivalence. Its representation is always spatially split - it makes *present* something that is *absent*" (p.51). In this case the construction of the text in PNG [e]nglish, a postcolonial variant of English, signifies the absence of Indigenous Melanesian ways of knowing. In the process of translating abstract concepts and engaging in discourse shaped by foreign ideologies the authors may have faced challenges as reflected in the sentence structure of the vision that is influenced by local vernaculars. In spite of the language barrier the vision as portrayed is highly patriarchal in its

outlook, as colonial administrative discourses, missionary paternalistic discourses, and Melanesian leadership discourses interact discursively to construct a position of authority and 'power over'.

#### **4.2.5 Positioning of Indigenous female schoolteachers**

As highlighted earlier, in the context of educational change, Fullan (1992) contends that 'voice' and 'vision' are interdependent. In this instance, UOG's vision text is shaped by both the 'voice' and 'vision' of the male gender. Given that both early missionaries and colonial administrators emerged from dominant male patriarchal traditions, colonialist discourses that shaped education in PNG established the tradition of the dominant male voice and vision. Approximately 99 per cent of secondary school teachers in PNG are of Indigenous Melanesia origins (PNG National Department of Education, 2004b). Thus, colonial discourses may be seen as exerting dominant European notions of knowledge over Indigenous local knowledges.

Female schoolteachers are doubly marginalised by colonial patriarchal discourses. In PNG almost half of Indigenous secondary schoolteachers are women (PNG National Department of Education, 2002). In her critique of colonialist discourses, Spivak (1985) highlights how women in postcolonial contexts are doubly marginalised as 'colonised women' and as 'muted native subjects' (cited in Ashcroft, Griffiths, & Tiffin, p.178). The discourses of *Vision 2000* are predominantly shaped by the male voice and vision. There is no reference to the female gender, and thus, the female voice and vision are absent. Except for the course descriptions, two of which are written by female teacher educators, the key documents under investigation - the course programs, the vision, mission statement, teaching practice handbook texts, and curriculum review texts - were all constructed by male teacher educators, who also held middle and top management positions in the early part (1994 to 2004) of the restructure and reforming of secondary teacher education in PNG. The virtual absence of the female vision and voice, in shaping of relationships, 'partnerships', and positioning of schoolteachers, is thus predetermined through the ideologies, structures, and the discourses that shape teacher education policy and reform.

Furthermore, the absence of the female gender as a member of the profession of teaching is reaffirmed by the Teaching Services Commission, the employing body for teachers throughout PNG. The *Teaching Services Regulation* (1994, p.4) clearly positions the profession of teaching as predominantly a male activity as stated.

**11. Conduct on duty.**

- (1) During his hours of duty, a member of the Teaching Service shall—
- (a) devote himself exclusively and zealously to the discharge of his duties; and
  - (b) behave at all times with dignity and courtesy; and
  - (c) obey promptly all lawful instructions given to him by his superiors, or by a Board or a person authorized by a Board; and
  - (d) in due course and at proper times, comply with and give effect to all laws, regulations and instructions applying to or in relation to, or made or issued for his guidance in the performance of, his duties, including any relevant directions under Section 151 of the Act.
- (2) Whether or not he has appealed, or intends to appeal, under Section 13 of the Act or otherwise against an instruction given to him, a member of the Teaching Service shall obey the instruction until it is countermanded by lawful authority.

(Teaching Services Regulation, 1994, p.4)

Consequently, colonial patriarchal discourses extend beyond teacher education to include the profession of teaching whereby masculine discourses also shape the regulation of schoolteachers as demonstrated in the preceding *Teaching Services Regulation* text. The discourses are clearly exclusive in that they sponsor the male gender whilst subjugating the female hence the Teaching Services Act reiterates the dominant patriarchal voice and ideology. As highlighted in Chapter 1, more than half of the secondary school teachers are males. The positioning of males as dominant is imposed both externally through European forms of colonial and administrative discourses as well as from within through Indigenous Melanesian cultural practices that position the male gender as the dominant figure in decision making. In both instances, as asserted by Corson (1992), “to be male is to be in power to be in control” (p.xii). As a cultural practice, the notion of the male as the head of the household, who provides for the family, is protector, guardian or custodian of land, affirms his role and position as leader and the decision maker (Whiteman, 1984). This accepted common practice therefore goes unchallenged.

In response to criticisms as regards to the exclusive nature of the discourses the vision was edited and the revised version adopted in 2005. The revised text demonstrates a more inclusive language and comprises five separate parts:

The philosophical foundations underlying the motto “Creating the Future” chosen for the University are:

- All persons are endowed with a creative intellectual capacity.
- Finding solutions to challenges requires creativity from individuals.
- The University is an intellectually oriented institution.
- Learning activities at the University aim to encourage and promote intellectual and affective creativity.
- The University is mandated to aid individuals to develop their capacities so they can identify issues and challenges in their society, and to find creative solutions to those challenges.

(The University of Goroka, 2005, p.15)

In contrast to the original version, the revised vision is structured as five separate sentences, all carefully adhering to conventions of writing and more precise in conveying the message therein. From the reader position this version is grammatically a better construction in that the message is clearly explained and can easily be deciphered. Here, the exclusive language of the male voice has been substituted by “All persons” (number 1, sentence 1) and “to aid individuals to develop their capacities so that they can identify issues and challenges in their society, and to find creative solutions to these challenges” (number 4, sentence 1). Presented this way the text can be perceived as a more inclusive vision than that of 2000. Discourses that implied notions of administration and leadership have also been removed.

However, in spite of the carefully constructed sentences and the use of inclusive language, the essence of the message has remained unchanged to the original version. The vision clearly demonstrates the influence of PNG’s colonial past through the adoption of colonial discourses in UOG’s vision for secondary teacher education. Colonial discourses can be seen as borrowing from the colonial legacy and especially, as borrowed policies from outside driven by State apparatuses to push their agenda and to maintain control (Dale, 1989; Dale et al., 1981). *Vision 2005* reaffirms UOG’s positioning as “an intellectually oriented institution”. The analysis now explores the post-colonial context and the shaping of teacher education at UOG.

### **4.3 Post-colonial policy borrowing and discursive constructions of teacher education in PNG**

Within the post-colonial context, the analysis utilizes the framework of critical theory to explore notions of policy borrowing through international teacher education policies and practices. As alluded to in the preceding meso and macro analysis of the influence of colonial discourses, the mission statement and the course programs were constructed at the same time

as the vision by the same authors and under the unification reform period. For that reason in this part of the analysis of course programs, including the *Teaching Practice Handbook*, the analysis integrates all three levels of meso, macro, and micro. As explained in Chapter 3, in some parts of the analysis when engaging the three dimensional tools of CDA the micro, macro, and the meso are interdependent and cannot be explored in isolation (Janks, 2002). That is the case in the analysis of post-colonial policy borrowing influences.

UOG's *Mission Statement 2000* and adopted in 2005 unchanged iterates the role of the university as that of knowledge creation as stated in part:

The Mission of the University shall be manifested in the areas of teaching and learning in undergraduate and postgraduate programs, teacher education programs, and in undertaking theoretical and applied research. The University will strive for excellence in innovation in all its teaching programs. (The University of Goroka, 2000a, 2005)

This text establishes the context for teacher education as significant in “undertaking theoretical and applied research” and in striving for “excellence in all its teaching programs”. In this policy borrowing context, the influence of western knowledge system is an ideological, structural, and discursive positioning of knowledge and power. Corson (1992) contends that domination reproduces itself through the mechanisms of “culture, hegemony and ideology” (p.13). McLaren (1988) defines culture as “a set of practices, ideologies, and values from which different groups draw to make sense of the world” (p.171). Gramsci (1972) constructs hegemony as a process through which dominant groups impose their conception of reality on all subordinate groups which McLaren (1988) takes up and describes as “a prison house of language and ideologies” (p.173). However, Kreisberg (1992) encapsulates the essence of hegemony that is fitting in the context of policy borrowing:

Hegemony is a process through which the dominant culture supplies the symbols, representations, morality and customs that frame, form, and constrain what we do and say, the principles that underlie our thoughts and actions and the broader structures that shape our experiences in the various institutions in which we live. (p.15)

Examples of the above can be found in the bureaucratic structures and course designs adopted from western knowledge system to frame the discourses of teacher education. Kreisberg (1992) defines ideology as “a set of representations, beliefs, values, ideas, and assumptions that are conveyed through a culture’s intellectual heritage” (Kreisberg, 1992, p.15). The analysis of the relationship between Indigenous schoolteachers and university

teacher educators in PNG is examined bearing in mind the notions of culture, hegemony and ideology as defined above. In all instances, notions of culture, hegemony and ideology interplay in the discourses that position teaching as a technical activity embedded in the discourses of training, and schoolteachers as transmitters and dispensers of knowledge.

The texts for analysis are drawn from undergraduate course handbooks and the *Teaching Practice Handbook* whereby course programs are explored with focus on curriculum /course content, pedagogy, and the assessment of learning outcomes. These key components of teacher education are explored in relation to the discourses of teacher training, discourses of scientific and technical knowledge, and the discourses of standardised measurement and evaluation. The analyses specifically focus on these teacher constructions, beginning with how the discourses of undergraduate education courses shape notions of teaching and learning, and the positioning of teachers as conceptualised in international practices of teaching.

#### 4.3.1 Teacher education programs and the mission of training

According to *The University of Goroka 2000 Handbook Undergraduate Studies*, a preservice student is required to undertake eight compulsory courses in education studies. Although in the summary of the Bachelor of Education preservice program it is stated that courses in educational studies comprise a total of 14 credit points throughout the four years of study (The University of Goroka, 2000b, p.9), in the actual breakdown of the Faculty of Education course programs, compulsory courses total 16 credit points (The University of Goroka, 2000b, p.24). These are summarized in the following table:

**Table 4.1 Required education courses for the Bachelor of Education preservice program**

	Year 1	Year 2	Year 3	Year 4
<b>Semester 1</b>	GED 111 Basic Teaching Skills and Methods (2.5 credit points)	NO education courses	GED 321 Introduction to Guidance and Counselling (1.5 credit points) GED 331 Philosophy and Curriculum in Education (2 credit points)	GED 421 Measurement and Evaluation (2 credit points)
<b>Semester 2</b>	GED 121 Introduction to	NO education courses	GED 341 Sociology and Current Issues	GED 481 Seminar in

	Educational Psychology (2.5 credit points)		in PNG Education (2 credit points) GED 351 School Organization (1.5 credit points)	Education (2 credit points)
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Level 1 (first year) courses “GED 111 Basic Teaching Skills and Methods” and “GED 121 Introduction to Educational Psychology”, introduce pre-service students to notions of teaching and learning inherent to the profession of teaching. The course description for GED 111 reads:

This course has two major components. The first part of the course introduces the prospective teacher to the basic factors important in effective teaching and learning. It seeks to foster in students an informed approach to decision making related to instructional activities and to develop some of the concepts, principles and skills needed for the organization of learning, classroom communication and classroom management.

Concepts, principles, and skills included relate to use of chalkboard, planning a lesson, stating aims and objectives, lesson introduction and conclusion, basic questioning, reinforcement, variability, classroom management and group dynamics. Guided practice in the use of these skills and concepts will be provided in peer group teaching and micro teaching in community schools (now primary schools).

The second component of the course provides guidance to integrate the above teaching concepts, principles, rationale, and skills studied into more advanced skills in the methods of drill play, role play, demonstration... (University of Goroka, 2000, p.28)

In line with restructure of 2005, GED 111 course now appears in the 2005 *Handbook of Courses* as a level 2 course (year 2) of the pre-service program as no education courses are offered in year 1. It is now ETE 220 Basic Teaching Skills & Methods. The course description is exactly the same and has not changed in its linguistic and content constructions. The noted changes are in the course number and the year. The subsequent analysis is therefore inclusive of ETE 220 as the course description for “Basic Teaching Skills & Methods” is exactly the same for 2000 and 2005.

In the course description of ‘Basic Teaching Skills and Methods’, discourses of scientific and technical knowledge interrelate with the discourses of teacher training to shape the foundations of teaching skills and methods, which mirrors global notions of teaching and learning. What is obvious in the course description is the focus on teaching as a skill involving techniques, and

enhanced through apprenticeship-like practical work in school settings. Constructions of what students need, such as “concepts, principles and skills needed for the organization of learning, classroom communication and classroom management” (sentence 3) also position teaching as exclusively a classroom activity. The text affirms the view that teaching and learning entail knowledge about teaching, mastery of skills and techniques, and management of the teaching environment. Turney, Eltis, Towler and Wright (1986) argue that teacher education programs that largely focus on the role of the teacher in the classroom neglect the important roles and responsibilities teachers perform outside the classroom in school settings and the larger community.

Clearly these discourses position teaching and learning predominantly as technical and instructional with the teacher playing the role of a transmitter of knowledge. As demonstrated, in much of the developed world literature on the problems of teacher education highlighted by Cochran-Smith and Zeichner (2005), notions of teaching and learning that support technical approaches are “transmission-oriented” (Cochran-Smith, 2004, p.11). Hence the basic teaching skills and methods course in UOG’s teacher education program supports the view that teacher education is concerned with training. Presented this way, teaching is a technical activity, university teacher educators as the coaches, and schoolteachers as the on-field trainers. In the context of PNG, most secondary schools are located in communities in which the notions of teaching and learning projected in GED 111 and more recently in ETE 220 appear unrelated to the cultural contexts that shape learning in school students. Equally important is that PNG schoolteachers also work in diverse socioeconomic contexts, hence what is taught in GED 111 may not be relevant or appropriate in the school setting. Liston and Zeichner (1991) argue that teaching needs to take into consideration the social conditions of schooling, which Korthagen (2001) refers to as “realistic teacher education” (p.1). Thus, the course content and the positioning of knowledge are investigated to determine how realistic these are in reflecting the social conditions of schooling and society at large.

#### **4.3.2 Teacher education programs of scientific and technical knowledge**

In the first year of studies, preservice students are also required to study psychology given the nature of teaching, as conceived internationally, that entails understanding of growth and development of children. The course description for “GED 121 Introduction to Educational Psychology” states:

[t]his course comprises two major aims. The first aim is to assist students to understand the process and milestones of human development from conception to adolescence. The course further

helps students to understand the stages involved in the life span, and development and learning ... in the context of existing educational psychology and human development theories. The second major aim ... is for students to acquire an understanding of the way humans learn: identify, analyse, and synthesize the contemporary learning theories... [t]he topics to be covered include the theories of learning, the process of learning, Piaget's stages of cognitive development, heredity and environment, motivation, personality, perception, memory, concept learning... (pp.28-29)

The discourses explicitly affirm allegiance to western notions of psychology as demonstrated in these texts, "in the context of existing educational psychology and human development theories" and further, the direct reference to "Piaget's stages of cognitive development". Implicitly, the general vision and voice in the discourses of the Psychology course can be seen as constructed totally on western science and notions of learning, thus confirming the dominant 'power over' discourses that shape education of teachers.

In light of the above positioning of teacher learning, educational psychology in the context of PNG's secondary teacher education program fits the description by Puamau (2006) that "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" (p.3). The presence of western theories that shape learning in teacher education programs, as discursively constructed in GED 121, highlights the absence of a critical perspective on the relevance and appropriateness of introduced theories and practices, as asserted earlier, in Chapter 1. Education psychology, as constructed in the set discourses, supports the view that the mission of teacher education is to train, hence the absence of all social practice of learning as conceived in Wenger's (1998) concept of 'Communities of Practice'. Furthermore, the presence of scientific and technical knowledge makes absent Indigenous ways of knowing that preservice and schoolteachers have been socialised into as their existing knowledge, prior to engaging in the discourses of formal teacher education.

As a restructured program, the GED 121 course now appears in the 2005 Handbook of Courses as a level 2 Course (year 2) of the preservice program. "EPG 220 Introduction to Educational Psychology" reads:

This course considers the process and milestones of human development from conception to adolescence, the stages involved in the lifespan, and development and learning occurring in the different stages. This is examined in the context of existing

educational psychology and human development theories. The course also develops understanding in the ways humans learn by identifying, analyzing, and synthesizing contemporary learning theories, identifying the implications of the learning theories and principles for the teacher in the teacher-learning process, and considering the implementation of these theories and principles in real life teaching and learning situations in Melanesian schools (University of Goroka, 2005, p.51)

In contrast to the 2000 course description in GED121, the 2005 version EPG 220 has been edited, and hence the revised version economizes on syntax. The content, however, remains the same except for the last sentence in the course description of EPG 220. Here, the discourses engage in notions of practical application of theory challenging preservice students to “consider[ing] the implementation of these theories and principles in real life teaching and learning situations in Melanesian schools” (clause 3, sentence 3). The reference to context, in particular Melanesian schools, confirms that there is some awareness that secondary schools in PNG are in fact, Melanesian schools given their cultural heritage and the socioeconomic, sociopolitical, and sociocultural contexts that shape them and the communities in which they are located.

However, signaling the Melanesian context in the curriculum discourses of EPG 220 may also be interpreted as ironic given that the discourses that precede the Melanesian context largely promote western notions of learning and support dominant university teacher education theories and practices. Although the discourses suggest the implementation of the theories in real life Melanesian contexts, the theories do not depict Melanesian notions of teaching and learning, presenting a mismatch in the ideological, structural, and discursive positioning of teacher learning. It appears, then, that educational psychology in teacher education in Melanesia supports dominant ‘power over’ through borrowed theories and practices. The analysis now explores the next key component of course programs’: the mechanisms for assessing teaching and learning outcomes.

### **4.3.3 Teacher education programs and standardised assessment**

Besides projecting western notions of teaching and learning through the curriculum and pedagogy embedded in teacher education programs, the discourses of learning outcomes also promote western notions of measurement and evaluation as demonstrated in the table below. The assessment components of the courses listed in Table 4.1 above are presented including the assessment components for the 2005 versions of “Basic Teaching Skills & Methods”, and “Introduction to Education Psychology”, education courses in teacher education.

**Table 4.2 Assessment components of Basic Teaching Skills & Methods and Education Psychology**

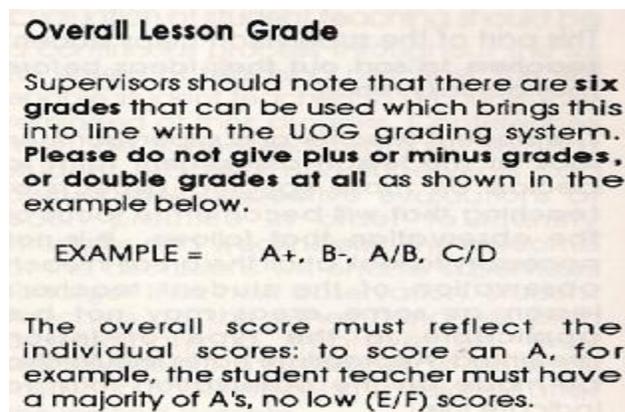
Course code	Assessment components
GED 111	examinations, performance in practical sessions, professional behaviour, attendance, participation, and attitudes
ETE 220	project/practicum 1, project/practicum 2, examinations/tests.
GED 121	examinations, assignments, professional behaviour, attendance, participation, and attitude
EPG 220	major assignment 1, major assignment 2, examinations/tests
GED 321	assignment(s), practical counseling in educational settings and professional behaviour - attendance, participation, and attitudes
GED 331	examination(s), assignment(s) and professional behaviour – attendance, participation, and attitudes.
GED 341	examination(s), assignment(s) and professional behaviour – attendance, participation, and attitudes.
GED 351	examination(s), assignment(s) and professional behaviour – attendance, participation, and attitudes.
GED 421	examination(s), assignment(s) and professional behaviour – attendance, participation, and attitudes.
GED 481	a major written assignment, oral/seminar presentations in tutorial groups and consultations.

As demonstrated above, learning outcomes are measured largely using formal assessment hence the hierarchical organisation of knowledge. The assessment components largely feature examinations, tests, and assignments, considered as valid and reliable means of measuring outcomes. The assessment is weighted heavily to measuring teaching and learning in a formal lecture/tutorial context, privileging academic knowledge and notions of educational theory. Hargreaves (2004) refers to these forms of assessment as based on standardised norms established to measure end-results of teaching; examinations and tests are constricted in that they do not measure actual student learning. Darling-Hammond (2005) is also critical of standardised mechanisms used to measure learning outcomes. Standardised practices are entrenched in dominant traditions of teacher education. Within this context the technical aspect of teaching is emphasised whilst notions of student learning and especially teacher learning, are subverted. Teaching can thus become a routine exercise lacking creativity and critical engagement.

The emphasis on assessment of “professional behaviour and attitudes” (University of Goroka, 2000; 2005) affirms that the training aspect of the profession of teaching features significantly. Assessing professional behaviour or attitudes is a discipline-based approach to monitoring performance. The discourses as presented appear to normalise standardised measures positioning preservice teachers to comply. Later as teacher graduates, they may

mirror these standards in their workplace, which is highly likely given that in the school system in PNG, curriculum, pedagogy, and the assessment of learning outcomes are also standardised and centralised. Apple (2001) links the practice of standardised and centralised curriculum to neoconservative thinking wherein the emphasis is on discipline-based curriculum that normalises the delivery of education.

The assessment of teaching practice is also based on standardised mechanisms that are clearly spelt out. The final outcome of the teaching practice program is measured through a 'Composite Form' that reflects an average of the total grades assigned throughout the 6 weeks of practicum. The exact construction from the *Teaching Practice Handbook* (1997, p.22), under "PROCEDURES FOR ASSESSMENT" states:



(The University of Goroka, 1977, p.22)

The discourses above are directive through the use of modal verbs "should", "must", and "must have" as they exert notions of dominant 'power over' schoolteachers. Schoolteachers are perceived as deficient in their knowledge of supervisory procedures and are positioned to accept their roles as observant and compliant partners. The positioning of word "please" in the bold text "**Please do not give plus or minus grades or double grades at all**" may be seen as a polite form of coercing schoolteachers into accepting their subordinate positioning. Furthermore, the discourses project standardised norms based on scientific and technical notions of teaching and learning.

Given that university teacher education curriculum, pedagogy and the assessment of learning outcomes as demonstrated are constructed on notions of discipline-based and specialized knowledge, Apple (1990, 1995) refers to education as promoting ideologies of the State to benefit the few privileged members of society. Dale (1989) also discusses education provided by the State as engineered to meet the demands of State policies. In the context of teaching and learning, knowledge promoted through centralized systems is largely influenced by

neoconservative thinking as postulated by Apple (2001), and reviewed in Chapter 2. Discipline-based knowledge promoted through centralised systems regulates and positions implementers, in this case, schoolteachers, as passive participants. Hence secondary pre-service teachers and, likewise, Indigenous schoolteachers, have all been socialised into scientific and technical notions of teaching and learning early in their course programs in teacher education which accumulates over seven semesters prior to their teaching practice in the eighth and final semester.

Schoolteachers are positioned by the discourses of university teacher education curriculum, pedagogy, and assessment mechanisms both as ‘experts’ and ‘novices’ in the domain of classroom teaching. As ‘experts’, given the same knowledge base and training received earlier as preservice teachers, schoolteachers may be perceived by the university as implementers of teacher knowledge in classroom contexts. However as demonstrated extensively in international literatures (e.g., Korthagen & Kessels, 1999; Sergiovanni, 1982; Tripp, 1994; Zeichner, 1986, 1987, 1990; Zeichner & Miller, 1985, 1987; Zeichner & Tabachnick, 1981; QBTR, 1991, 1994); and in the context of PNG, as raised by secondary school inspectors (UOG School Liaison Report, 1995, 2004), schoolteachers’ practical experiences contrast sharply with the knowledge they have acquired in teacher education. As ‘novices’, schoolteachers especially in PNG, are constantly reminded through the discourses of teaching practice supervision of their perceived deficiency in scientific and technical knowledge, hence the need for them to be trained to enable their participation in teacher education programs.

The perceived deficiency in scientific notions of teaching and learning may be understood in the context of an absence of research or a culture of communities of inquiry (Cochran-Smith & Lytle, 1993). Course programs in basic research skills and techniques have only been introduced in the reform program approved in 1995. These were implemented in 1997 under the restructured program and formally documented in the *2000 Course Handbook*.

#### **4.3.4 Teacher education programs and scientific inquiries**

As outlined in the structure of compulsory courses under 4.4.1, “GED 481 Seminar in Education” emerged as a new university-wide course within the restructured vision to introduce preservice students to research principles and techniques and the presentation of educational issues in seminars. Exposing preservice students to notions of research and inquiry in this way may be viewed as positive although in the brief course description research is positioned as understood globally, that it is a scientific investigation, “[t]his

seminar provides an opportunity for participants to reflect on various topics and issues related to teaching and education in general ... and to select one for investigation and presentation” (The University of Goroka, 2000, p.57). Scientific inquiries feature largely in the absence of research culture in teacher education as highlighted in the *2005 Academic Review* document “[t]he Review Committee notes that Universities are recognised by their creation and dissemination of new knowledge. The Committee feels that UOG is heavily emphasising the latter and neglecting the former. Strong sentiments have been expressed about the lack of support in research activities at the University” (The University of Goroka, 2005, p.20). The review committee confirms the view that teacher education programs at UOG position teachers as dispensers of knowledge through the course programs that shape knowledge as technical and scientific, and teaching as a technical activity enhanced through training. The view that UOG heavily focuses on training whilst neglecting knowledge creation is inherently an inquiry issue.

Coupled with the absence of a research culture, and in particular any Indigenous Melanesian methodology, the constraints under which more recent schoolteachers were trained needs exploring. In particular, the non-existence of an Indigenous Melanesian methodology whereby ‘other’ ways of knowing in western and scientific knowledge system further affirms the marginalisation of PNG schoolteachers’ notions of teaching and learning. For example, in the course description of GED 481 the discourses project research as an individual undertaking. The focus on the individual researcher is implied in the text, “select one (topic) for investigation and presentation. Topics may include those related to methods of teaching, field experience, curriculum, psychology of learning, educational innovation, school organisation” (p.52), hence the absence of collaborative inquiries throughout this course description, and most other courses in education.

Ironically, PNG is a society in which collaboration and community relationships are signposts for reciprocal partnerships hence, the notion of power sharing. Along these lines, research as constructed in the discourses of GED 481 propel notions of research as a scientific and technical activity sited in formal contexts. The perceived deficiency in deconstructed versions of research, more suited to the local context as other ways of knowing, and within the context of communities, adds to the absence of the Melanesian perspective. Martin (1991) argued for the need to deconstruct notions of research through a repositioning of Melanesian notions of inquiries. Martin asserted that western frames of inquiry can position Indigenous participants to respond quite differently given the oral traditions from which they draw their conceptions of knowledge. McConaghy (2000) also

highlights through her study how she discovered that her engagement in scientific notions of inquiry produced quite the opposite reaction and responses from Indigenous participants. Thus 'research' as terminology and concept adopted from western notions of inquiry needs to be deconstructed to reflect Indigenous notions of inquiry (Tuhiwai Smith, 1999).

Furthermore, given that western research entails reflective and reflexive methodologies (Alvesson & Skoldberg, 2000), an investigation of the *Handbook of Courses* indicate only one compulsory course in education studies that encourages students to reflect critically. In "GED 331 Philosophy and Curriculum in Education", a component of the course description reads "[a] critical study will be made of classical philosophical theories which will be related to Melanesia and PNG ways of thinking, cultural understanding, and valuing. A critical study of PNG educational philosophy and its wider PNG implications will be undertaken with a view to help participants to formulate their own educational philosophy" (The University of Goroka, 2000, p.55). The discourses here appear to promote a critical perspective to adopting personal philosophies and identities as prospective teachers. An investigation of the draft proposals to the curriculum review committee (1999) shows that the course was written by a national academic staff member who at that time had recently returned to UOG after successful completion of a PhD in Education from abroad. The discourses demonstrate a broadening of his educational voice and vision as opposed to borrowing, to influence change. In this case the staff member's contribution may be seen as a robustly hopeful transformation which is positively enhancing for teacher education programs in PNG. Along these thinking, notions of 'power-from-within' combined with notions of 'power with' to reposition teaching and learning in the context of GED 331.

Consequently, almost all secondary Indigenous schoolteachers throughout PNG have been trained and socialised into the discourses of technical notions of teaching and learning. Whereas the *Undergraduate Handbook of Courses* 2000 and 2005 spell out the contents of course programs in teacher education, more specific to the practicum the *Teaching Practice Handbook* serves as a medium of communication between university teacher educators and schoolteachers. Thus the discourses within the *Teaching Practice Handbook* may be viewed to shape notions of partnership hence the subsequent section explores how UOG as a teacher education institution conceptualises partnerships and further, how the schoolteachers are positioned in the supervision relationship.

#### **4.3.5 Teaching Practice Handbook: a macro analysis**

As already highlighted in the literature review chapter, the idea of a *Teaching Practice Handbook* as a guide for all partners in teaching practice (practicum) was conceived in 1991 with the establishment of the School Liaison Office (The University of Goroka, 2005, 2006). There were three reasons for establishing a specific office at Goroka campus. First, 90 per cent of high school teachers were graduates of Goroka (The University of Papua New Guinea, 1994). Second, Goroka campus depended heavily on secondary schools throughout PNG for pre-service teaching practice placements (PNG National Department of Education, 2004a). Third, to improve relationships between secondary schools and the institution through some form of coordination and liaison, hence the name it was accorded, 'School Liaison Office'. Consequently what is currently understood as a teacher education partnership was conceptualised through the establishment of a School Liaison Office at UOG, although the roles and responsibilities extend beyond liaising between schools and the university (The University of Goroka, 2005).

As a written document, widely distributed to all high schools, secondary schools, provincial education authorities, school inspectors, teacher educators at UOG, primary teachers colleges, and NDOE authorities, the *Teaching Practice Handbook* was produced in its current form in 1995 in line with the unification of secondary teacher education in PNG. The School Liaison Office was directly responsible for designing, producing and distributing the document. The period of transfer of the education faculty from UPNG to UOG coincided with the successful completion of a PhD qualification in curriculum and teaching from abroad by a national academic on staff development training under the *Localization Policy*. The staff member, acknowledged as the principal writer of the major sections of the handbook, designed and constructed the *Teaching Practice Handbook* (The University of Goroka, 1997, 2001, 2005b).

Simultaneously, a national academic staff member was appointed to the position of teaching practice coordinator. Under the unification restructure, the Office of School Liaison (originally a separate entity) was incorporated into the Department of Curriculum and Teaching within the Faculty of Education. The *Teaching Practice Handbook* was conceived and designed as a manual of instruction for pre-service teachers, schoolteachers, and university teacher educators as alluded to in the opening remarks of the *Teaching Practice Handbook* which reads, "This publication is meant to serve as a guide for all participants in the teaching practice program including Student Teachers, Headmasters/mistresses, Principals, cooperating teachers, Liaison Officers and UOG supervisors" (p.1). The document

is reproduced annually with updates, especially in the sections concerning subject discipline requirements for lesson planning and supervision. Although entirely produced by UOG's School Liaison Office in close collaboration with the teaching practice committee, each faculty is represented through membership of the Teaching Practice Committee (The University of Goroka, 1997, 2000a, 2005b).

The *Teaching Practice Handbook* texts are in English and can be described as constantly switching between formal and informal styles depending on the subject of discussion and the perceived audience. Formal styles are found in the dominant UOG institutional voice through the author, who provides background information on the overall objectives of teaching practice, the categories of students involved, program requirements, subject discipline requirements, supervisory requirements, and resources implications. As these are all university matters they are constructed to suit the formalities and structures that shape the nature of the organisation and its practices. Informal styles are used when communicating messages of caution to student teachers (preservice teachers) and in highlighting instructions directed at schoolteachers, as in 'talking down' to subordinates.

As a text, the handbook echoes western knowledge constructions of teacher education practices, illustrating the author's influence derived from a highly westernised form of education from abroad. In this case having undertaken doctoral studies in curriculum and teaching with focus on the practicum in PNG, the staff member concerned is viewed as possessing expert knowledge on matters of teacher education and practicum. Given that the PNG government, and in particular the university staff development program, has invested in this person to acquire this specific knowledge, he should demonstrate it. This ideological positioning of the staff member requires that he must be accountable for the financial investment through the conceptualisation and production of the Teaching Practice Handbook. Thus the *Teaching Practice Handbook* is a curriculum document that constructs the nature of the teacher education partnership.

The 1997 *Teaching Practice Handbook* (pp.5-6) constructs the five general aims of teaching practice to achieve the following purposes:

### **General Aims of Teaching Practice**

Teaching practice is organized annually for the following purpose:

- i. to provide opportunities for student teachers in the various programs to get hands-on-experience in the classroom. The training component of the students' field experience through preparation, presentation, conferencing and evaluation is intended to enable the intending teachers to become efficient and effective teachers.
- ii. to enable student teachers to acquire in the process a reasonable mastery of skills involved in the art of teaching.
- iii. to encourage student teachers to acquire a thorough grasp of the principles of teaching methods they will apply to facilitate the pupils' learning process.
- iv. to enable staff to evaluate the student teacher's development as a teacher and to help decide his/her suitability to enter the teaching service.**
- v. to provide opportunities for students to experience realities in different types of schools as well as in different locations.**

(The University of Goroka, 1997, pp.5-6)

A revised version as of 2005, under different circumstances and with different personnel involved in the coordination of practicum, asserts that teaching practice is organised annually with these aims:

## **GENERAL AIMS OF TEACHING PRACTICE**

Teaching Practice is organized annually with the aim of:

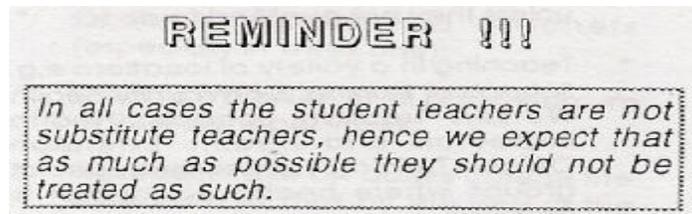
1. providing opportunities for student teachers in the various programs to receive hands-on-experience in the classroom. The training component of the students' field experience through preparation, presentation, conferencing and evaluation is intended to enable the trainee teachers to become efficient and effective teachers later on.
2. enabling student teachers to acquire in the process a reasonable mastery of skills involved in the art of teaching.
3. encouraging student teachers to acquire a thorough grasp of the principles of teaching styles, approaches and methods they will apply to facilitate the pupils' learning process.
4. providing opportunities for students to experience teaching in different types of schools/institutions as well as in different geographical, social and cultural settings.
5. enabling student teachers to critically reflect upon their roles in the schools communities and in PNG as they prepare to take up the profession.
6. enabling staff to evaluate the student teacher's growth and development as a teacher and to help decide his/her suitability to enter the teaching service.

(The University of Goroka, 2005, p.3)

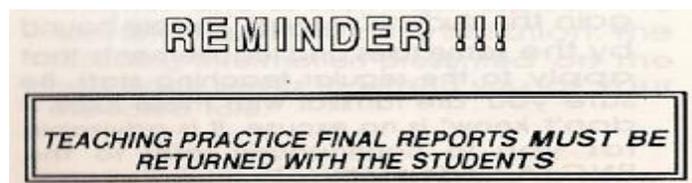
Visually, the 1997 text is legible given the font used to highlight the aims of teaching practice whereas the 2005 fonts are smaller emphasizing the heading and not the aims, which are supposed to be significant. With regards to the aims, the major difference between the discourses of 1997 and 2005 may be found in aims 3, 4 and 5 in the 2005 construction. The 2005 version pays more attention to wider social practices of PNG society and the shifting roles of teachers. As such it may be argued that the discourses in the revised version are more inclined to reflect issues of social justice and the role of the teacher education institution as an agent of social change and schoolteachers as agents of social change. However, schoolteachers in PNG experience challenges as they attempt to reconcile western introduced systems of knowledge, morality and ethics, all conducted in English, with their Indigenous ways of knowing. As alluded to earlier, English adopted as the language of instruction may be perceived as a powerful vehicle through which western culture and its system of education, including the profession of teaching and teacher education, are imposed upon teachers. In the next three sections, the analysis examines the positioning of schoolteachers through a micro analysis of the *Teaching Practice Handbook* beginning with schoolteachers as teacher trainers.

#### 4.3.6 Schoolteachers as teacher trainers

Sachs (2003) notes that other than through practicum programs, schoolteachers do not have contact with universities. In Australia, as documented in the literature (see Arnold, 2005; Cambourne, Ferry, & Kiggins, 2003; QBTE, 2004; Walkington, 2003) traditional constructions of schoolteachers as teacher trainers have been reconceptualised both as a terminology and concept, thus schoolteachers are mostly referred to as ‘school-based teacher educators’ and ‘mentors’. In PNG, however, schoolteachers are still perceived as teacher trainers. To consolidate UOG’s annual practicum the *Teaching Practice Handbook* (1997, 2001, and 2005) establishes the contact between schoolteachers and the university. As discourse, the text may be perceived as a form of control to “train” schoolteachers in their roles as supervisors. Earlier versions of the *Teaching Practice Handbook* (1995 – 1999) consisted of prose, captions, text boxes, and cartoons to highlight key points. Whilst boxed-in texts emphasised UOG’s requirements and/or compliance details, cartoons ridiculed absurd unprofessional behaviours to caution student teachers not to overstep established boundaries. Below are two examples taken from the 1997 *Teaching Practice Handbook*. Both messages are clearly directed at schools and schoolteachers to be wary or cautious when performing the supervisory duties of teaching practice.



(The University of Goroka, 1997, p.11)



(The University of Goroka, 1997, p.17)

Both texts engage modal verbs “should” and “must” to emphasize certainty and affirmative action. The texts are constructed with the authoritative voice projecting high expectations whilst demanding compliance from the reader, in this case, schoolteachers. Constructions of this nature can be seen to position schoolteachers as unequal subordinate partners in the practicum program. Both messages may be read as patronising in the sense that the university

positions preservice and more so, schoolteachers as lacking in ability and the capacity to think for themselves. Darling-Hammond (1994) articulates the same view when she contends, “top-down directives are based on the presumption that teachers cannot be trusted to make sound decisions” (p.6). Apple (1979) refers to the practice as deskilling of teachers through a continuous providence of knowledge. Likewise Connelly and Clandinin (2000) refer to approaches in which teachers are provided with standardised prescriptive curriculum material, as concentrating on possessions of knowledge for teachers. Equipping teachers with information that contribute largely to knowledge for teachers focuses on aspects of teacher training rather than knowledge of practice (Cochran-Smith & Lytle, 1999).

Treated this way, teacher education programs have been described metaphorically as ‘injections’ (Connelly & Clandinin, 2000). Moreover the discourses in the above texts serve as forms of injected discourse or control by the university. For instance, in “REMINDER!!!” the letters, all in upper case is followed by three exclamation marks to draw attention to the message. It is demanding and clearly top-down. Likewise, the second text is also in upper case; hence, the discourses demand schoolteachers as readers and implementers to be focused on the details of practicum. Constructions in the form of graphics and cartoons in instruction manuals like the *Teaching Practice Handbook* further marginalise the reader by undermining not only their mental and literacy abilities, but their perceived social skills as well. In that light, the positioning of schoolteachers is reaffirmed as teacher trainers participating in a training of trainers (TOT) program to master the art of teaching. Training of trainers programs may be likened to neoliberal approaches that seek to internationalise new knowledge economies.

The schoolteacher as teacher trainer is reiterated in the following texts under the heading, “The Role of the School-Based Liaison Officer”:

You should maintain consistent communication links between the school, UOG, student teachers, and other supervisors. ... You should also serve as the person to whom student teachers can feel free to go whenever there is a need for information ... we suggest that you read the objectives for each of the practices. UOG has different expectations... so your help is needed ... You should acquaint yourself with the procedures for filling out the teaching practice report form. (p.11)

The discourses clearly position the School Liaison Officer as a compliant worker in training to serve, “you should maintain”, “you should also serve”, “you should acquaint” all directive statements demanding compliance. Day (1999) contends that over years, schoolteachers’

professional autonomy has been challenged through tighter scrutiny and accountability mechanisms (see also Apple, 1986, 1990; Corson, 1995; Hargreaves, 1994, 1997). Whereas elsewhere, teacher development programs may have been explored simultaneously with a reconsideration of teacher conditions and salaries to reflect the changing nature of the profession, in the case of PNG, there is an absence of reconceptualisation of these. PNG's *Teaching Service Act* (1988), that establishes the professional conduct of teachers, together with the complementary *Teachers Handbook on their Entitlements* (1990), have not been reviewed since their adoption. In spite of this, discourses within policy documents more recently require schoolteachers to perform at higher and uncertain levels without reviewing their work conditions. For example, in the *Teaching Practice Handbook* the classroom teacher is required to observe the following:

There are several requirements expected of you:

- be enthusiastic in your approach as a resource person
- be a role model in all aspects
- be willing to take time and energy to work with student teachers
- be flexible enough to allow for student teachers' creativity in their lessons
- be interested in furthering the teaching profession in your professional interaction
- be willing to treat student teachers as co-workers and not as subordinates through your professional relationship
- be willing to share and learn from the student teachers through your organized conferences and observations. (p.12)

Again the language is directive, which may be likened to the discourses of managerial control wherein workers are equipped with instructional manuals outlining what the organization expects of them. Hargreaves (1994) contends that prescribed programs, mandated curricula and step-by-step instructions not only regulate the work of teachers but more so, they add to the intensity of the work of teachers. Likewise Apple (1986) argues that bureaucratic systems seek to alleviate the intensity of teachers' work in two ways: by providing pre-packaged curricula to manage teachers' time; and by mandating technical criteria and standards to enhance teacher professionalism. Thus role relationship discourses embedded in the teaching practice manual emphasize the university's ownership of the program and position all other partners, preservice and schoolteachers alike, to be subservient and compliant in adhering to UOG's practicum requirements. In this way, the discourses position university teacher educators as the experts in teacher education, hence the given authoritative role they play, whilst at the same time, demanding compliance from their perceived student teachers and teacher trainers. This dominant positioning or 'power over' is authoritarian and domesticating

as it focuses on obedience to maintain the status quo (Kreisberg, 1992). As teacher trainers, schoolteachers are positioned as cooperative partners given the support roles they play. The notion of schoolteachers as cooperative partners is examined next.

#### **4.3.7 Schoolteachers as cooperative partners**

Russell (1938, in Kreisberg 1992) identifies three different ways in which power is exerted over others: coercion -- direct physical power over body; inducement - through rewards and punishment; and propaganda -- influence over opinion. Unlike Russell, Gramsci (1972) in conceptualising 'hegemony' defines coercion as not necessarily involving direct physical power but a more subtle form of co-opting or influencing the nature of practices, as in the value of cooperation. The notion of teachers as 'cooperative partners' may be understood in the context of earlier reviews on *Collaboration and Collegiality*, and *Cooperation and Reciprocity* explored under 'Values and teacher education partnerships: rationale for change' in Chapter 2. Schoolteachers positioned as cooperative partners may be seen as a form of ideological positioning in the guise of discursively influencing school teachers to take on co-opted roles, hence cooperation as used here is both an ideological and discursive positioning. As co-opted partners, schoolteachers take on supportive roles in joint efforts towards fulfilling the mutual goal of successful teaching practice supervision. As highlighted in Chapter 2, Bainer (1997) differentiates between collaboration and cooperation, where the major difference lies in the nature of participation by individual members. Whereas in collaborative efforts, power relations may be viewed as shared amongst members, in cooperative efforts, members may be seen to engage on unequal terms, whereby some take on leadership roles, some take on facilitating roles, and some play supportive roles (Bainer, 1997). The relationship as described for cooperation may be viewed as linear, operating vertically. The vertical relationship, as opposed to the horizontal, positions cooperation, partnerships and relationships as shaped by notions of 'power over' (Kreisberg, 1992).

In constructing the cooperative role of teachers, the discourses of the *Teaching Practice Handbook* refers to schoolteachers as "cooperating teachers", schools as "cooperating partners", and teacher participation as a "cooperative role". The text further defines a cooperating teacher as, "the staff member whose class has been taken over by the student teacher" (p. 12). An examination as regards to the construction "taken over" may be helpful in understanding the positioning of Indigenous teacher educators within the constructs of hybrid partnerships, reviewed in Chapter 2.

On the one hand, given the constraints of writing under the conditions of English as a Foreign Language (EFL) the phrase “taken over” may not function in its literal sense of overriding the classroom teacher as conceived in Standard English. Instead, the phrase “taken over” in PNG [e]nglish is a direct transfer of the equivalent of “cooperative or supportive role” as conceived within the constructs of a first language. In this instance, the discursive construction is mediated by a first language. On the other hand, if the phrase ‘taken over’ were to be interpreted literally in Standard English, then the discourses affirm the dominant position of ‘power over’ that the university teacher education program constructs. This is implied in the figure of the student teacher, who symbolically represents the dominant university position through the discursive construction of “take over”. Viewed this way, “power over” may be sited in the universities’ hegemonic practices, thus reinforcing the status quo. Consistent with this line of thinking, Sachs (2003) cautions that in cooperative relations professional development is constructed from the perspective of the traditional holders of knowledge, hence there is little mutuality in learning. Thus cooperation, as a co-opted value in the context of the relationship between schoolteachers and university teacher educators may be viewed as constructed within unequal power relations. Consequently, Indigenous schoolteachers may be viewed as marginalised partners, as the notion of cooperation is shaped by dominant and constricted discourses as alluded to by Hargreaves (1994) in his notion of contrived collegiality. Contrived collegiality and notions of cooperation as constructed in the discourses of the *Teaching Practice Handbook* contrast with notions of cooperation and reciprocity embedded in Indigenous Melanesian ways of knowing, seeing, and doing.

The Indigenous positioning of cooperation, which the teaching practice discourses attempt to draw from but fall short of achieving, are framed on principles of social reciprocity and experienced through relations of ‘power with’ (Kreisberg, 1992). Unlike the dominant discourses of ‘power over’ that focus on the deficient paradigm, ‘power with’ focuses on building relationships, at the heart of which learning as value is perceived to be highly significant. Thus *Learning to Know, Learning to Do, Learning to Be, and Learning to Live Together* (Delors, 1996, 2002) are holistically explored and mutually shared. The discourses in the *Teaching Practice Handbook* mainly promote two types of learning, *learning to know* and *learning to do*. These are promoted from the perspective of university teacher education expectations of the schoolteacher as supervisor. For instance,

Student teachers should be gradually introduced to other specifics required by the school or by your class. For instance; specific seating plans, roll book entry, use of equipment, professional appearance, disciplinary procedures, etc. You have an obligation to inform student teachers about them. (pp.12-13)

Furthermore,

1. Be willing to allow the student teacher to observe your lesson. Also check that the student teacher learns from this experience.
2. Try to observe a student teacher at least twice a week. Observations should be spread out over the practice, giving a total of at least twelve lessons observed in each of the student teachers teaching subjects.
3. Record each lesson you observe on the *School Record of Lessons Observed Form*, which should be found in the staff-room. If you cannot locate this document check with your liaison officer. (p.13)

The above discourses are directive: “student teachers should”, “you have an obligation to inform”, “[b]e willing to allow”, “[o]bservations should be spread”, “[r]ecord each lesson you observe”, “which should be found”. Such discourses demonstrate intentions to regulate and control the reader and implementer. The reader and implementer in this case is the schoolteacher, who is positioned as a cooperative partner. The schoolteacher as a cooperative partner serves within time constrictions, limited resources, and tightly controlled mechanisms. The discourses clearly disregard the reality that schoolteachers are practically located in schools, wherein the details of what they ‘need to know’ and what they ‘need to do’ as constructed in the above texts are what essentially they already know. Cochran-Smith and Lytle (1999) refer to what teachers already know as “insider knowledge”.

In the context of PNG and UOG, every year senior and experienced schoolteachers participate in the supervision of teaching practice and in almost all cases it is the same teachers that are engaged in the program. In the 8-10 pages of the appendices of the teaching practice handbook, participating coordinators from schools and liaison officers are all listed for purposes of acknowledgment, contact, and also for teacher retention in the practicum. An examination of the appendices in the 2001 and 2005 handbooks show a good majority of school-based liaison officers to be the same personnel as teacher mobility is not necessarily an issue of contention in PNG. In PNG teacher mobility does not pose problems for the following reasons. First, and this point has been raised in Chapter 1, the geographical terrain poses difficulties in teacher movement owing to restricted infrastructure development. For this reason, travel can be difficult and costly. Second, the nature of tenure appointment of teachers is rigid whereby Provincial Education Boards take full responsibility hence it is often difficult for teacher movements. In the latter, a teacher can only move out of their province of practice upon successful release by the Provincial Education Board. In the event that release is not granted, the teacher may be placed on leave without pay (Papua New

Guinea National Department of Education, 2001). For these reasons the repetitive nature of the discourses to remind schoolteachers of their obligations to teacher education and the practicum may be seen to be unnecessary. However, given that the texts consistently reaffirm the cooperative nature of the partnership, the university maintains the status quo of dominant 'power over'. In that light the relationship between schoolteachers and university teacher education relationships may be perceived as one-sided, as the 'partnership' discourses uphold notions of teaching and learning from the perspective of the university.

In light of the above, issues of teacher mobility that leads to disconnection with teacher education programs are rare. For this reason also teacher education practices of organizing teaching practice and soliciting the support of secondary schoolteachers as cooperating partners may be viewed as an accepted common sense practice which positions all partners as supportive in fulfilling the goals of secondary teacher education in PNG. As such, the notion of teachers as passive partakers may be taken for granted.

#### **4.3.8 Schoolteachers as passive partakers**

The *Teaching Practice Handbook* is mostly constructed in the present tense. The use of the present tense throughout the document indicates the action is ongoing and current, it is neither past to be challenged nor is it futuristic to be doubted. The discourses use nominal verbs to naturalize events as shown in this text, "UOG sends student teachers out with the understanding that they are guest student teachers in the schools... During the practice staff of UOG expect the student teachers to demonstrate a high standard of teaching in the classroom" (p.4). The phrase, "with the understanding" is a form of nominalization whereby the emphasis is on the effects rather than on the agency (Phillips & Jorgensen, 2002). The word 'understanding' functions as a noun to stand for the process of sending preservice teachers out to schools. A comparison of the statements helps in interpreting the discursive positioning, so if we were to say, "The University understands that students are guests", the emphasis is on the agent of action, 'the university'. However to state, "[W]ith the understanding that student teachers are guests", shifts the emphasis to the process, that is, 'the sending of student teachers to schools', which becomes the central issue.

Accordingly, when people draw upon institutional practices, either consciously or unconsciously, they are engaging in ideological power which may legitimize existing power relations (Fairclough, 1989, 2001). In the context of the discourse being analysed, the agent of action, UOG, is removed so the process is naturalized, that it was bound to happen and therefore has to happen. By doing this, the university affirms its position as the authority

voice based on assumptions that the practice is unproblematic and so, the university assumes the right to conduct itself as always. Thus the text and the inherent discourses maintain unequal power relations between schoolteachers and university teacher educators. Both preservice and schoolteachers may therefore be perceived as silent and passive partakers in the partnership.

Under the current practices of teacher education partnership at UOG schoolteachers are required to demonstrate high levels of expertise in the craft of teaching and supervision, and to further exemplify characteristics of good role models as highlighted in almost all of the texts cited. This packaged information is prescribed as formulas to guide schoolteachers and then tested or assessed in the final constitution of the teaching practice report. As stated here, “Teaching practice is the end result of a students training in the teacher education program at UOG. Therefore the assessment of teaching practice is given very serious attention. For this reason the assessment by the UOG staff and schools are dealt with very carefully and independent of each other” (p.17). However, immediately on the next page (p.18), the discourses captured in text boxes and in bold clearly contradict the early undertaking of treating the reports as “independent of each other”.

**IMPORTANT NOTE!**

It is of vital importance that relevant sections of the observation and report forms are completed in full. If there seems to be consistent disparity between grades awarded by the school and UOG supervisors then this must be discussed with all parties concerned (student teachers, cooperating teachers, liaison officers, and UOG supervisors) in an effort to bridge the gap of difference as much as possible.

The assertion that efforts must be made to bridge the gap between school reports and university reports clearly demonstrates notions of uniformity and conformity. Hence the discourses portray universal practices founded on notions of technical rationality and position all partners to conduct themselves according to the rules and regulations outlined in the dominant university discourses. Schoolteachers’ knowledge and independent autonomy to make decisions may be viewed to be insignificant as the discourses further silence their voices.

The notion of the teacher as a passive partaker is further exemplified in the following text:

Should the expectations of the university not be realised and/or schools become dissatisfied with a student teacher’s performance,

we request that the school put in writing their dissatisfaction to the UOG supervisor and a copy forwarded to the teaching practice coordinator. (p.5)

In stating that schoolteachers should “put in writing their dissatisfaction to the UOG supervisor”, the university immediately positions schoolteachers as subservient to the UOG supervisor. Hargreaves (1994) links this conformity practice to accountability, in which more paper work is a sign of more work done as part of a managerial paper trail. Thus accountability in this context not only dominates, but further complicates the work of teachers. For PNG especially, to require schoolteachers to express their dissatisfaction in writing may be seen as another barrier to establishing equal relations.

In PNG, the art of writing, or written literacy, is an introduced concept which most Indigenous teachers may find themselves engaging in mostly within the bounds of their classroom activities of teaching. Outside of the classroom environment, the most established mode of communication is verbal. Hence, to require that teachers engage in the language of formal complaints is a mechanism that may be seen in PNG schools as alien and intimidating as Indigenous schoolteachers are most familiar with face-to-face interaction. Furthermore, conflicts in PNG are resolved face-to-face as relationships are the basis of culture (Howley, 2002). It is in face-to-face interaction that personal accounts and experiences can be explored and addressed amicably.

This cultural positioning focuses on dialogue as opposed to writing, as literacy can be seen as a double-edged sword. Whilst literacy may be empowering as conceived by Avalos (1993) and Freire (1972), on the other hand, and this is the case with PNG, literacy removes the human essence of thought and feeling (Stella, 2007). Nekitel (2000) and Stella (2007) have demonstrated that in many oral histories the art of writing can be seen as impersonal and unauthentic (Nekitel, 2000; Stella, 2007). In a nutshell, Mohammed (1983, in Stella, 2007) contends that literacy “also destroys the immediacy of personal experiences and the deeper socialization of the world and consequently the totalizing nature of oral cultures” (p.58).

In that light it may appear that Indigenous schoolteachers in PNG have long been positioned as passive partakers to the extent that their voices may be seen as insignificant. Given that schoolteachers in PNG are accustomed to being represented, as positioned by bureaucratic structures and power relations, to require that they “put in writing their dissatisfaction to UOG” may not be a viable option. A further instance requiring written account of any tensions schoolteachers may have highlights the dominant position of the university teacher educator.

The text states that “the school put in writing their dissatisfaction to the UOG supervisor”. Here the schoolteacher is represented by the school as organization and is positioned as subservient to the university supervisor. Whereas schoolteachers do not have the power to exert their voice and vision, the university supervisor is able to maintain self-autonomy.

Nevertheless, the daily job of teaching can be located in school settings and its connected environment in which teachers construct, facilitate and determine the nature of the curriculum. In spite of this understanding, schoolteachers’ knowledge base is not valued by current scientific research. Borrowed policies and practices that are transferred directly to influence local policy and reform may account for why university teacher education institutions like UOG do not acknowledge schoolteachers contributions in teacher education programs. Instead, teachers are perceived as passive consumers and teaching is positioned to be a labour industry of intensification (Apple, 1986). In particular, bureaucratic systems of governance and management at all levels of the education system of PNG and especially in the domain of teacher education, hamper opportunities for schoolteachers to claim ownership of their practical knowledge, their contribution within the teacher education partnership, and the right to voice their concerns.

The analysis now investigates the neocolonial context in which globalization and neoliberal policies feature in teacher education discourses as they shape the nature of partnerships through networking, marketing, and a new knowledge economy.

#### **4.4 Neocolonial constructions of teacher education in PNG**

In exploring neocolonial constructions of teacher education in PNG the analysis focuses on the influence of globalization and neoliberal policies, and how these have shaped teacher education policies and practices. The analysis engages the critical postcolonial lens whereby networking discourses, new market discourses, and knowledge economy discourses are examined in their accounts of teacher education partnerships and essentially the positioning of secondary schoolteachers in PNG. In examining neocolonial influences, the analysis begins with the meso level in which the reform context is examined prior to engaging in the macro and micro analyses.

##### **4.4.1 Reform context in Papua New Guinea**

In regards to formal education in PNG an extensive body of research has demonstrated that there are substantial constraints; however, suggestions for improvement of these do not materialise (Asian Development Bank, 2006; PNG Commission for Higher Education, 1996).

A major contributing factor is the wide gap between what is stated (policy) and meaningful action (implementation) (Kavanamur & Okole, 2004; Thirlwall & Avalos, 1993; Turner, 1994). According to a *PNG Institute of National Affairs Report* (Manning, 2004) that investigated what made reforms work and not work in recent times, PNG faced three crises within a decade leading to major externally funded reforms. However, once economic conditions improved the reform programs were abandoned (Manning, 2004).

The three crises occurred from 1990 to 2000 and are identified in three phases. Phase 1 (1990-1992) was prompted by the abrupt closure of the Bougainville Copper mine, the largest revenue earner for PNG's economy. Phase 2 (1994 -1997) was the liquidity crisis owing to the massive expenditure under the Wingti government. Phase 3 (1997 -2000) was the crippling of the country's management systems as a consequence of operating outside of the international creditors' terms and conditions. The fall-out with the World Bank and IMF resulted in "adjustment without the loans" under the Skate government (Manning, 2004). On the whole, political mismanagement by successive PNG governments under the influence of the Melanesian 'big men' has largely contributed to the nature of reforms currently experienced.

Nevertheless, in order to understand the context in which reform agendas are proposed, Manning (2004) summaries the nature of PNG society.

PNG is a country which has had to embrace modern principles of government and management without a long tradition of civil service and political evolution. It inherited a Westminster system of government from its colonial master and is still struggling to find how best to adapt that system to the needs of a rapidly growing population of disparate cultures living in one of the most difficult geographic terrains on earth. (p.6)

Within this context, the existing structure of higher education in PNG can be described as the rendering of more than 30 years of decision making and compromise. In 1996 at the first higher education summit that established the conceptual framework for the *White Paper on Higher Education*, the then Minister for Higher Education emphasized that the *White Paper* be generalized to all parts of the public service with focus on service and partnerships. The partnerships were to be forged between the various sectors of society including the public, the private, churches, non-government organizations, and communities. Together, the various sectors could contribute to "a resourceful nation - ... better able to identify, to create and to seize opportunities ... to national advantage" (Avei, 1996a, p.14). Whilst Minister Avei refers to the PNG context, the reform discourse as adopted is consistent with current global

trends that uphold economic development as conceived in the world of business and enterprise, and further promoted through neoliberal policies.

Featuring in the discourses of global economic reforms notions of partnerships between public and private sectors and the various sectors of society are deemed to produce quality outcomes whilst minimising costs. In this case, quality outcomes as conceived within the frameworks of neoliberalism are measured in monetary returns or profits, hence, the demand to educate a highly technical and skilled workforce (Apple, 1997, 2001b). Along these lines, Seddon, Clemans and Billett (2005) postulate that partnerships conceived within the realms of neoliberal governance endorse market economies through institutionalization of their policies and practices. Such partnerships may be viewed as quasi-markets (Marginson, 1997) or free-market economic arrangements (Corson, 1998). As Marginson (1997) asserts, in such arrangements citizens are positioned as “consumer-investors, making private choices within a game structure controlled by government” (p.64). In that light, PNG’s higher education reform policies to which teacher education belongs are perceived to be externally shaped and founded on capitalist and neoliberal frameworks of economic development. Consequently, PNG’s higher education reform discourses may also be seen as contravening mandated policy frameworks in the constitution and education philosophy documents highlighted in Chapters 1 and 2.

Nevertheless the *White Paper* policy text and the subsequent *National Higher Education Plan II* aim to increase and improve the contributions of higher education, research, science and technology in achieving national goals of capacity building. In the context of partnerships, capacity building has been described as positively enhancing where it emphasizes the benefits of cooperation (Seddon, Billett, & Clemans, 2005). However as Sachs (2003) and Yeatman (1996) point out, in an age of insecurity and uncertainty terminologies of cooperation and collaboration have become ‘catchphrases’ in shaping the discourses of partnerships, which may be problematic. Although partnerships may be perceived as cost effective mechanisms given current constraints of time and finance, Furthermore, Bullough and Draper (2004) report that current teacher education partnerships that are constructed on notions of cooperation between university teacher educators, schoolteacher mentors and preservice teachers has been a failed triad.

In the above context ‘collaboration’ and ‘cooperation’ as values may be equated with producing a workforce to generate economic development in line with the goals of the private sector. Thus earlier concerns as regards the nature of partnership relationships between

schoolteachers and university teacher educators (e.g., Bullough & Gitlin, 1994; Bullough & Kauchack, 1997) remain unaddressed as teacher education institutions continue to draw from reform policies that are perceived to have generated successful outcomes in the various other sectors of the community. For this reason also, Thaman (2001) maintains that a major purpose for schooling in most developed countries is to fulfil goals of economic progress. In the context of PNG's teacher education and as highlighted extensively in Chapter 2, economic development policies largely generated by the PNG State continue to shape teacher education policy and reform as demonstrated in the adoption of the discourses of the *White Paper on Higher education, Research, Science, and Technology* entitled: Enterprise and Education.

However, in PNG, and this argument has been asserted in Chapters 1, 2, and 3, reforms that focus on modern economic development serve only the minority of the population as opposed to the vast majority (Rannells & Matatier, 2005) who maintain their economic livelihood through self sufficient means without government regulated social security. In this context, where 97 per cent of the land is customarily owned by clans and kinship groups (Rannells & Matatier, 2005) and the state owns only about 3 per cent, social security in PNG is constituted by social relationships and social reciprocity within the community given that 97 per cent of the land is customary owned by clans and kinship groups (Rannells & Matatier, 2005) with the state owning about 3 per cent. For this reason also, the PNG State has found it difficult pursuing economic development as advocated internationally. Thus educators, researchers and senior public servants who have either served in PNG's higher education sector or have engaged in reviewing reform policies (e.g., Avalos, 1989, 1991; Kavanamur & Okole, 2004; Nekitel, 2000; Solon, 1990, 2000; Turner, 1994; Waiko, 2000) argue that without addressing wider social, economic, political, cultural, and spiritual aspects of PNG society, educational reforms may not be as successful in achieving required outcomes. Avalos (1989), in particular, highlighted earlier in this chapter, demonstrates how education reforms have not met educational requirements of the mass population of PNG. This would include teacher education reforms in which teacher education partnerships and the practicum are situated. To that end the following analysis examines the teacher education reform policy at the University of Goroka with focus on the two key curriculum review documents, *The University of Goroka Curriculum Review Sub-Committee Report 2000* and *2005 Academic Review of the University of Goroka Teacher Education Program* that establish the circumstances for academic restructure.

#### 4.4.2 Teacher education reform at UOG: a macro analysis

In line with the PNG government's *White Paper* and the *National Higher Education Plan II*, UOG has undertaken two curriculum reviews in a short space of time, one in 2000 and a more recent one in 2005. *The University of Goroka Curriculum Review Sub-Committee Report 2000 (Review 2000)* is an evaluation of the course programs from 1995 – 1999 under the new degree structure whilst *2005 Academic Review of the University of Goroka Teacher Education Program (Review 2005)* examines course programs from 2000 to 2004. The reviews, occurring in the same decade as government reforms alluded to earlier, reflect wider public sector reforms which focus on economic development as conceived globally. While *Review 2000* focuses on the curriculum and pedagogy of the entire teacher education program, *Review 2005*, as well as reviewing and critiquing UOGs existing academic structure, also provides for the administrative and student support and learning areas.

*The University of Goroka Curriculum Review Sub-Committee Report 2000* text is summarized and listed for purposes of analysis that will be subsequently explored in detail:

1. the need to acknowledge the unique educational role of a university, which may be considered to be over and above that of training.
2. acknowledge the value of holistic education with emphasis on personal development of the affective, cognitive, and academi domains of the work of the university.
3. high priority on the need to increase the level of specialized knowledge acquired by graduates.
4. the need for flexible program structures taking into account potential developments within higher education in PNG with focus on:
  - a. the diversification of the degree program
  - b. differing models of course delivery, particularly distance mode. (The University of Goroka, 2000c)

*Review 2000* comprises four separate but related rationales for change. The acknowledgment of the value of holistic education aligns with the guiding principle of integral human development, PNG's philosophy of education, which signifies notions of 'power with'. However, the influence of the PNG State's public sector reform agenda is obvious. Likewise, *2005 Academic Review of the University of Goroka Teacher Education Program* appears to replicate *Review 2000*. According to *Review 2005* the curriculum would be framed within the 'Contingency' model:

The emphasis of this model lies around specialization in subjects instead of specialization in disciplines with subject areas as per the approved revised structure. Its immediate concerns focus around

- (a) Subject Specialization;
- (b) Grounding of Content Knowledge;
- (c) Teacher Education;
- (d) National Department of Education School System and Syllabus for Grades 9-12; and,
- (e) Marketability of its graduates.

In the longer term, its focus would be on:

- (a) Consolidation of Content Knowledge;
- (b) Specialization in Disciplines within Subject Areas;
- (c) Diversification of Programs; and
- (d) University Expansion and Consolidation of Research Activities.

(The University of Goroka, 2005a)

*Review 2005* extends beyond notions of teaching to emphasize the importance of research in shaping notions of teaching and learning. However, at the same time, there is no reference to holistic education, a notable absence. Whereas *Review 2000* is silent on research activities, focusing instead on course content for pre-service student graduates, *Review 2005* positions research activities as essential, especially for UOG staff and students. The emphasis on research may be seen as a positive way forward, especially in light of the absence of a research culture, and the lack of collaborative research activities in course programs demonstrated in the preceding analysis on policy borrowing.

*Review 2000* initiated by the university governing council was in response to feedback mainly from UOG academic staff and students, and graduate teachers. The general view was that the academic structure from 1995-1999 was limiting, lacking in flexibility, demanding a lot from staff and students and yet, the credit points awarded was not in proportionate to the amount of work done (The University of Goroka, 2000b). The criticisms targeted the academic structure more so than the curriculum and course programs. Again, the Office of PVC – A & D served by a newly appointed national staff, was directed to coordinate the process, but unlike the mission and vision statements, where the terms of reference (TOR) were spelt out, in the case of this academic review, there was no TOR for the Curriculum Review Task Force to go by. The lack of TOR caused delays, however, the task force finally established its own TOR and further co opted additional members to expedite the process of review (The University of Goroka, 2000c). This is a key issue, considering that the TOR was

initiated from within the task force rather than top-down, although the review was initially dictated from above.

*Review 2000* led to the introduction of a new academic structure termed the “Contingency Model” (The University of Goroka, 2000b). In the contingency model, the major shift was in the awarding of more credit points to compulsory courses whilst at the same time allowing for students to choose elective courses on offer; that was not an option in the previous 1995 academic structure of courses (The University of Goroka, 2000b). The course contents, however, remained the same. Given the nature of the contingency model, the courses from the 2000 to 2004 programs were again reviewed and harshly criticized as demonstrated in the 2005 review document, “[t]he contingency model lacks flexibility and is highly compartmentalized. It needs to be decompartmentalized. The model allowed for too much course duplication, subsequently wasting financial and human resources” (University of Goroka, 2005, p.5). In the context of rationale for change, *Review 2005* discourses may be seen as strongly linked with globalisation and neoliberal thinking that shape reforms along financial and human resource needs, as asserted in the above text.

Unlike *Review 2000*, in *Review 2005* views were sought from UOG academic staff, students, graduate teachers, and beyond to include the various external stakeholders such as the National Department of Education (NDOE), Teaching Services Commission (TSC), secondary school inspectors, and the Minister for Higher Education, Research, Science and Technology. Pressure from external stakeholders played a significant part in the decision to review UOG’s teacher education programs. Consequently, the pressure to review may be seen to contribute to the promotion of a newly appointed expatriate senior lecturer to professorial post and designated as the external evaluator/consultant to the task force. The professorial appointment was the first for UOG, as previously financial constraints prevented appointment of professors. Young (1990) asserts that educational institutions are political sites; they are about power and how power is managed. On one level, the appointment of the professor may be seen as largely influenced by colonial paternalistic and patriarchal discourses that equate notions of scientific and academic knowledge with the male gender. On another level, the appointment may also be seen as largely influenced by neocolonial new market and knowledge economy discourses, that the professor was perceived to have possessed given his contemporary career as an AUSAID Consultant. Thus the professor may be viewed as a key neocolonial figure, and thus, a symbol of power over, in shaping the current nature of teacher education programs and the inherent partnership in secondary teacher education in PNG.

Given his perceived strength in research activities which correlated with the TOR of *Review 2005*, the appointment of the professor as the leading consultant/researcher may have been viewed by the curriculum review task force and the management of UOG as justifiable. In line with international thinking shaped by western notions of research and scholarship, these activities are perceived to be strongly linked with professorial vocations. Thus, entrusted as the principal coordinator and researcher for the task force, the professor was required to also provide advice to the Chairperson, the PVC – A & D, a national also newly appointed to the post. Amidst the terms of reference, clearly outlined by the UOG Council, was also the requirement to seek views of all stakeholders including those of overseas sister universities that had connections with UOG. The decision to seek external views may be perceived in the context of neoliberal policies that promote networking with diverse partners (Seddon, Billett, & Clemans, 2004).

As regards the practicum and the teacher education partnership, significant information calling for a review of current practicum arrangements provided by key stakeholders, was unaccounted for in *Review 2005*. For instance, key research findings presented in conferences and published in journals by the curriculum and teaching department staff (Karani, 2000; Kiruhia, 2000; Kiruhia & Kukari, 2004; Kukari, 2004) was not referred to. Given that the terms of reference were specific in outlining which viewpoints needed to be sought, “(ii) Seek views from external stakeholders about the current programs, (iii) Solicit views from students, especially final year students, about the program” (p.1), it may be anticipated that research findings would not be referred to as documented evidence. Given the specifications outlined in the TOR, decisions concerning the review may have been predetermined by those in the hierarchy. The TOR do not include seeking the views of teacher educators, yet in the final report under “Source of Data for the Review” (p.4), teaching staff of the university are identified as the first group of participants consulted. This ‘oversight’ may be interpreted as an ideological positioning driven largely by predetermined choices that members of the committee may have envisioned. On the other hand, the ‘oversight’ may be seen as a taken-for-granted practice that did not require documentation.

Likewise there is silence as regards to consulting any documented evidence since the focus was on seeking verbal feedback. As with all common knowledge practices at UOG the social practices of the university shaped by Indigenous forms of consultation and knowledge generation were drawn upon. Indigenous knowledge is passed down generations hence the practice engaged in consulting stakeholders during the review process reflect this nature.

Although documented feedback from schools and schoolteachers through the *Teaching Practice Committee Minutes - UOG School Liaison Report* (2003a, 2003b, 2004a, 2004b) all report that relationships between schools, schoolteachers and the university needed to be reviewed under current arrangements, these were also not referred to as documented evidence, hence there is total silence on partnership issues. The only practicum concerns that the text refers to was verbally uttered at a joint meeting between secondary school inspectors, the UOG management team, and Office of School Liaison (Personal Communication, 2004). *Review 2005* states:

The Review Committee is aware that concerns have been raised by Education authorities at provincial and school levels that the UOG trained teachers lack professionalism as teachers. This may be an area of study students must take up in order to complete their teacher training. The inspectorates at NDOE have raised similar concerns with UOG's School Liaison Office. (The University of Goroka, 2005a)

The comments focus on the lack of professional development of preservice teacher that the committee "is aware" of, however the discourses do not qualify what the text means by 'professional development'.

The entire process of establishing specific TOR, seeking external views including from abroad, appointing personnel to take charge of specific responsibilities as well the positioning of the professor as a key authority figure, all affirm the regulatory nature of *Review 2005*. *Review 2005* may be seen as shaped by globalisation and neoliberal influences of restructuring teacher education programs and practices. Furthermore, such practices reflect and reaffirm postcolonial and neocolonial experiences of indoctrination into a culture or system of reasoning (Rizvi, Lingard, & Lavia, 2006) which privileges the 'Master thinking' over local social practices hence the reaffirmation of the status quo of 'power over'. The entire process highlights the influence of colonial legacies assimilated with neocolonial practices of foreign dependency to reform and restructure the governance and shaping of teacher education curriculum, pedagogy, and the assessment of outcomes. Papoutsaki and Rooney (2006) confirm that the entrenched colonial legacies and neocolonial practices continue to dominate PNG's higher education. For instance, whilst it may be sound to learn from the experiences of overseas sister universities, the fact that these institutions do not have a direct stake in the teacher education program at UOG and PNG may be perceived as a marketing strategy to establish networking as conceived in neoliberal thinking.

In *Review 2005*, the team comprised of deans, senior academic staff, and the management of UOG. Much like the process involved in constructing the mission and vision statements, the curriculum review process involved months of canvassing views, drafting and circulating copies before finalizing the document for approval and implementation. During the course of the review the professor resigned from UOG, and returned abroad (The University of Goroka, 2005). The final report submitted to the Academic Board for recommendation to the university governing council revealed some key data was unavailable (The University of Goroka, 2005). The four-man review team comprising the PVC – A & D, and the three Deans of the three Faculties of Education, Humanities, and Science all hold PhD qualifications and are highly regarded hence, despite the lack of depth and structure especially given that the document was highly significant in the restructuring of the curriculum or course programs, the governing Council endorsed all the recommendations with the new course programs and structures in operation as of 2007. Given the qualifications, status, gender, and reputations of the members of the review team, the choice to endorse the recommendations of the review committee may have been predetermined by these features. Thus power in this instance is one of dominance shaped hierarchically and influenced by cultural notions of respect accorded to the Melanesian ‘big men’.

The ambivalent positioning of the Melanesian ‘big men’ is also constructed in the mission statement, which may be read as a hybrid text. In the following sections, the analysis largely focuses on the micro level however as already established; the macro and the meso will inevitably be drawn upon given the interdependent nature of CDA.

#### **4.4.3 Mission statement shaping hybrid partnerships**

The discourses of the mission statement of UOG serve as aims and objectives of secondary teacher education in PNG hence the significant role the text plays in shaping partnerships between school and UOG. The *Mission Statement 2000* states:

## Mission Statement

The University of Goroka shall pursue, advance, disseminate, and apply knowledge as well as understand wisdom for the benefit of its students and staff, the communities it especially serves, and the Papua New Guinea nation.

Within this mission, the University shall pay particular attention to the human resource development and other development needs of Papua New Guinea; and shall endeavour to achieve academic and professional excellence to meet those needs through teaching, research and community service. It will promote the uniqueness of Papua New Guinea and the South Pacific cultural heritage, including languages, the arts, beliefs and practice, and natural environment. It will develop and sustain mutually advantageous links with various sectors of the local, national, and international communities, including the National Department of Education, the teaching profession, and other educational organizations. It will develop advisory and decision making processes which reflect the collegial expertise, initiative, and responsibilities of its staff, and the needs and aspirations of its students. It will promote an ethos of openness, accessibility, equal opportunity and quality leadership in all its activities.

The Mission of the University shall be manifested in the areas of teaching and learning in undergraduate and postgraduate programs, teacher education programs, and in undertaking theoretical and applied research. The University will strive for excellence in innovation in all its teaching and research programs.

(The University of Goroka, 2000a, p.4)

Various discourses within the *Mission Statement 2000* interact to construct a hybrid teacher education ‘partnership’ such as those postulated in Chapter 2 under the heading, “Nature of partnerships in PNG”. The same can be said for the *Mission Statement 2005* that remained unchanged, as cited above for *Mission Statement 2000*. On the one hand, UOG’s mission statement maintains the discourses of traditional western university scientific, technical, and rationalistic knowledge as necessary for teacher education. For example, “[t]he University of Goroka shall pursue, advance, disseminate, and apply knowledge” (sentence 1), “and shall endeavour to achieve academic and professional excellence to meet those needs through teaching, research, and community service” (clause 2, sentence 2), “[t]he Mission of the University shall be manifested in the areas of teaching and learning in undergraduate and postgraduate programs, teacher education programs, and in undertaking theoretical and applied research. “The University will strive for excellence in innovation in all its teaching programs”. (sentence 7) In line with international practices of teacher education, these western constructions of knowledge shape the governance of partnerships, curriculum, pedagogy, and assessment mechanisms, and as demonstrated in the preceding analysis, these practices dominantly shape teacher education programs at UOG.

On the other hand, the mission statement also advocates for the promotion of Papua New Guinean ways, as envisaged in the *Five National Goals and Directive Principles*, referred to earlier in this chapter. The following texts are indicative of promoting the Melanesian or PNG perspective, “as well as understand wisdom for the benefit of its students and staff, the communities it especially serves, and the Papua New Guinea nation” (clause 2, sentence 1), “[w]ithin this mission, the university shall pay particular attention to... and other development needs of Papua New Guinea” (clause 3, sentence 2), “It will promote the uniqueness of Papua New Guinea and the South Pacific cultural heritage, including languages, the arts, beliefs and practices, and natural environment” (sentence 3).

In support of the recognition of Papua New Guinean ways, as advocated in the fifth goal of the *Constitution of PNG*, it can be asserted that UOG is aware of its role in providing ‘leadership’ in teacher education for PNG and neighbouring South Pacific Island Nations, especially Melanesian neighbouring countries, Solomon Islands and Vanuatu. Most secondary schoolteachers in Vanuatu and Solomon Islands were trained at Goroka Teachers College and Solomon Islands continue to send both preservice and inservice teachers to UOG. For this reason also, a repositioning of Indigenous Melanesian knowledge and wisdom is not only necessary but also highly significant. However, as demonstrated in the preceding postcolonial analysis of curriculum, pedagogy, and assessment of outcomes, the above policy directions as postulated in the mission statement are absent in the course programs at UOG. In this case, earlier claims that what is stated do not translate to practice (Kavanamur & Okole, 2004) applies to the mission statement of UOG.

Drawing on western notions of teaching and learning, and advocating promotion of PNG ways, the mission statement also embraces more recent globalised reform discourses that draw from the world of business and enterprise. As constructed in the text, “[i]t will develop advisory and decision making processes which reflect the collegial expertise, initiative, and responsibilities of its staff, and the needs and aspirations of its students. It will promote an ethos of openness, accessibility, equal opportunity, and quality leadership in all its activities” (sentences 5 & 6). Here, as conceived globally, new market discourses, knowledge economy discourses, and networking discourses all interact, to promote a kind of partnership that may be viewed to be collaborative, inclusive, productive, and economical.

In view of the promotion of scientific and technical knowledge, advocating for Melanesian ways of knowing, and vouching for more recent globalised policies shaped by neoliberal thinking, the aims and goals of secondary teacher education as expressed in the mission

statement are shaped by a range of contested discourses. These multiple layers of contestations, highlighted in Chapter 1, have implications for the shaping of ‘partnerships’. For this reason, notions of partnerships as shaped in the discourses of the mission statement combined with neocolonial constructions of policy in reforming current secondary teacher education in PNG is referred to as a hybrid space (Ashcroft, 2001; Ashcroft et al., 2001). A hybrid space is an ambivalent space in which various discourses that do not share the same historical and cultural contexts interact as demonstrated in UOG’s mission statement. The discourses of the mission statement also imply the need to establish partnerships, as explored in the next section.

#### **4.4.4 Partnerships as capacity building networks**

Networking discourses have mainly been associated with partnerships between non government organizations, corporate organizations, and donor agencies as capacity building sites. Given the multiple contexts that shape the discourses of networking, the concept of networks like partnerships, is a contested terrain. The concept of capacity building in this context is drawn from Stone and Hughes (2000, cited in Bullen, 2008) who contend that capacity building is generated from social capital, which can be understood simply as networks of social relations characterised by norms of trust and reciprocity. Networking or capacity building may be likened to collaborative teacher education partnerships that promote notions of mentoring, facilitating, and action research. Both networking and collaborative teacher education partnerships can be considered social partnerships as they enhance human capacity. Seddon, Billett and Clemans (2005) contend that “social partnerships tend to be represented as either horizontal localized networks or neo-liberal policy instruments” (p.567). UOG’s teacher education partnership may be seen as characteristic of both horizontal localized networks and function as an instrument of globalised neoliberal policies. In this section the discourses of the mission statement are explored in their shaping of partnerships as horizontal localised networks.

Social partnerships, constructed as horizontal localised networks, draw on interests of the various partners and stakeholders through shared decision-making to achieve specific outcomes. Partnership relationships are clearly spelt out through formalised agreements as participants cooperate to enhance capacity building (Seddon, Billett et al., 2005). In that light, collaborative teacher education partnerships, and in particular those framed on notions of Communities of Practice (Wenger, 1998) like the Knowledge Building Communities (KBC) partnership, as explored in Chapter 2, may be considered as horizontal localised networks. Horizontal localised networks as envisaged, can be seen as constructed on notions of ‘power

with' (Kreisberg, 1992) or power sharing. However as Putnam (1993) points out, the intervention of State policies driven by economic goals of development can destabilise the dynamics of horizontal localised networks, problematising notions of networking for capacity building. In the context of collaborative teacher education partnerships, as highlighted in Chapter 2, financial and time constraints were identified as key factors that had implications for ongoing partnership. State economic policies that shape wider public sector reforms add subsequently to the contestations surrounding partnerships, and especially the positioning of partners in a horizontal social relationship.

In shaping UOG's teacher education partnership, the discourses of the mission statement affirm the nature of the partnership as a social partnership of localised horizontal networks, demonstrated below:

It will develop and sustain mutually advantageous links with various sectors of the local, national, and international communities, including the National Department of Education, the teaching profession, and other educational organisations. It will develop advisory and decision making processes which reflect the collegial expertise, initiative, and responsibilities of its staff, and the needs and aspirations of its students. (The University of Goroka, 2000, p.4)

The above text is affirmative and committed to establishing 'links' as in networking, and partnerships with the various stakeholders such as the "National Department of Education, the teaching profession, and other educational organisations". Schools are not explicitly mentioned hence their positioning and in effect schoolteachers, as absent in the above text. Given the bureaucratic nature of the education system in PNG, the understanding may be that schools are inclusive in the reference to NDOE and other education organisations. Generally, the above discourses may be seen to be guided by the notion of 'power with,' as in sharing in the mission of teacher education as constructed "[i]t will develop and sustain mutually advantageous links", the emphasis on 'mutually' as in power sharing.

However, as demonstrated in the course programs, including the *Teaching Practice Handbook*, notions of power over largely shape the constructions of partnerships and the positioning of secondary schoolteachers in teacher education in PNG. As expounded in Chapters 1, 2, and 3 and in the early part of this analysis under the discussion on the nature of reform in PNG, the *White Paper on Higher Education* and *The National Higher Education Plan II* draw largely from globalised economic reform agendas. Thus, the reforming of higher education including teacher education is framed on borrowed policies and especially

more recent neoliberal policies of economic rationalism. Given that the mission statement has intertextual links with the *White Paper* and *The Higher Education Plan II*, the discourses as outlined above may be viewed as largely shaped by notions of networks and networking as conceived in the private sector and framed on economic rationalization. In fact, Seddon, Billett et al (2005) caution against overstating partnership achievements especially in the horizontal localized networks

as their initiatives are usually too patchy and often too short-lived to address entrenched inequality. Indeed they can exacerbate systematic disadvantage by focusing resources on specific included or recognized group while further remaindering others who are excluded or unacknowledged. (p.568)

The above issues can be seen as influential in shaping the nature of collaborative teacher education partnerships as conceptualised globally and in the context of UOG's teacher education partnership. UOG's mission statement and curriculum review documents also construct partnerships as 'neo-liberal policy instruments' (Seddon, Billett et al., 2005). The next section explores the notion of partnerships as neoliberal policy instruments embedded in market discourses.

#### **4.4.5 Partnerships as marketing instruments**

Chapter 2 expounded the view that the discourses of restructuring teacher education may be seen as largely shaped by notions of 'power over' (Kreisberg, 1992). Similarly McLaren (2001) contends that "[t]he restructuring of higher education can clearly be seen as reinforcing class inequality and exposing public higher education to social and economic policies governed by the laws of the market economy" (p.140). Within these new contexts, more recent neoliberal policy discourses frame social partnerships as capacity building instruments in shaping public policy and education (Seddon et al., 2004; Seddon, Billett et al., 2005). In PNG networking discourses as neoliberal policy instruments (Seddon, Billett et al., 2005) also draw from localised networks through notions of "decentralization and marketisation" (Chan, 2005). The discourses of the mission statement and the curriculum review documents of UOG are explored as neo-liberal policy constructions that shape partnerships as market networks, and notions of teaching and learning as highly structured requiring specialised knowledge. Along those lines, Farrell (2001) posits that economic globalisation has promoted a "new word order" (p.57). As well as asserting that it will establish partnerships with the various sectors in the community, UOG's 2000 and 2005 mission statement may also be seen to project a managerial approach to shaping the delivery of teacher education as stated:

It will develop advisory and decision making processes which reflect the collegial expertise, initiative, and responsibilities of its staff, and the needs and aspirations of its students. (2000, p.4)

The above discourses concentrate on the promotion of the role of the university teacher educator as a key figure in developing “advisory”, “decision-making processes” and in promoting “collegial expertise and initiative”. Sachs (2003) suggests that one of the roles of teacher educators is that of advising. Drawing upon the Australian experience whereby most education research is conducted in universities, Sachs argues that teacher educators could take on advisory roles as they are better placed and informed of educational issues and the implications for reform. However, as highlighted in most literature on teacher education partnerships, without addressing issues of power relations, the perceived advisory role may be seen as affirming the dominant position of the university teacher educator as the expert in knowledge creation. In current contexts of globalisation and neoliberal policy influences, the positioning of the university teacher educator as the ‘expert’ can be associated with market discourses.

At UOG the advisory roles that teacher educators assume are twofold: First, as subject specialists, teacher educators are co-opted members of the NDOE Syllabus Advisory Committee whereby they can have direct input to the secondary school curriculum. As co opt members, the participation of teacher educators’ is subject to the capacity of NDOE to fund travel, accommodation, and living expenses. That being the case financial constraints in recent years has hindered participation, hence the absence of dialogue (PNG National Department of Education, 2004c). In this case, collaborative efforts as discursively constructed are hindered by financial and time constraints much like the experiences of teacher education partnerships internationally, especially the KBC benchmark partnership constructed on notions of ‘communities of practice’, reviewed in Chapter 2. More recently in PNG, however, the Curriculum Unit of NDOE has worked in close consultation with foreign consultants to design and develop syllabus documents for schools and teachers, with minimal input from teacher educators at UOG. The participation of these foreign consultants through foreign donor agencies is acknowledged in NDOE annual reports entitled, “State of Education in Papua New Guinea”. The contracting of foreign consultants to design and develop course programs may be seen as contributing to the market nature of curriculum development in education in recent times in PNG.

Second, as teacher educators, university subject specialists are required to provide inservice and training on teaching methods and skills within their subject disciplines whilst on teaching practice supervision. More specifically, the details of the “Inservice Role” reads, “All UOG supervisors are expected to conduct inservice during teaching practice on requirements and expectations of UOG as well as other subject-specific inservice at the request of the school(s)” (The University of Goroka, 2005, p.10). Whilst the practice is maintained in recent times, the relationship may be viewed as a one-sided one, given that notions of teaching and learning are shaped by the discourses of academic and scientific knowledge. Teacher inservice training is also conducted based on the university’s assumption that schoolteachers need to be educated on pedagogical and measurement and evaluation matters. Thus advisory roles may be seen to promote notions of ‘power over’.

The outlook that school teachers need inservice or teacher development, as conceived internationally, may also be viewed as adhering to the discourses of professionalism constructed on market discourses. Consequently inservice workshops and seminars aimed at teacher development have been criticized for regarding the predicaments of teachers as needing updates (Darling-Hammond & Sykes, 1999) and teacher education as one of training and testing (Cochran-Smith, 2004c), which is highly contentious. Nonetheless, the *Teaching Practice Handbook* is specific in outlining role relationships wherein the UOG teacher educator is assigned three key roles; “supervisory role”, “management role”, and “inservice role” (p.10). As supervisor, the UOG teacher educator is largely responsible for supervision of student teachers during teaching practice. As manager, the UOG supervisor is responsible for the management of teaching practice and all partners involved. As inservice coordinator, the UOG teacher educator is responsible for the delivery of teacher professional development workshops and inservice. All three roles, position the teacher educator as the dominant and principal figure in practicum programs given the ideological, structural, and discursive positioning accorded the teacher educator. Thus discursive constructions of roles and responsibilities sustain notions of regulation and ‘power over’. The university in this case uses marketable management discourses through the positioning of university teacher educators as supervisor, manager, and coordinator. These managerial discourses exert the dominant university teacher education positioning in the partnership.

The discourses in the mission statement text assert, “It will promote an ethos of openness, accessibility, equal opportunity, and quality leadership in all its activities”. Whilst notions of “openness”, “accessibility”, “equal opportunity”, and “quality leadership” may be perceived as essential to serving the interests of the institution’s partners in advisory and decision-

making bodies, these concepts are strongly linked to globalisation and neoliberal policies that promote economic growth through rationalization of programs and resources (Apple, 2005; Chan, 2005). In this case, as Yang (2003) argues, the market has extended beyond its domains to dominate social and political outcomes as demonstrated in the discourses of the mission statement of UOG.

The discourses of the curriculum review documents also promote teacher development and partnerships from the perspective of professionalism as a market discourse but more so, in the context of economic rationalization as advocated in neoliberal market discourses. For instance, within *Review 2000*, the discourses vouch for

high priority on the need to increase the level of specialized knowledge acquired by graduates, the need for flexible program structures taking into account potential developments within higher education in PNG with focus on: a. the diversification of the degree program, b. differing models of course delivery, particularly distance mode (The University of Goroka, 2000b).

These discourses position knowledge as highly specialized and the institution as a market whereby a range of diversified courses are on offer to attract particular clients. Within these frames of constructions, the focus is on course offerings that are more specialized to produce expert graduates, and to allow for flexibility as the institution diversifies, all characteristic of neoliberal market discourses. As Luke (2005) maintains, “education as a common and public good in the public interest – which by a turn has now become education as a private good exchanged between private providers and consumers on the open market” (p.161).

In particular, *Review 2005* consolidates the discourses of neoliberal thinking by choosing to engage in a more compact and economical choice of discourses. The text clearly outlines that there is need for “consolidation of content knowledge, specialization in disciplines within subject areas, diversification of programs, and university expansion and consolidation of research activities” (The University of Goroka, 2005). As evident on page 162, the concerns of the curriculum review are centred around “(a) [s]ubject Specialisation, (b) Grounding of Content Knowledge, (c) Teacher Education, (d) National Department of Education School System and Syllabus for Grades 9 – 12, and (e) Marketability of its Graduates” (The University of Goroka, 2005, p.2). The discourses evidently sponsor knowledge as specialised, which preservice teachers need to promote the image of the institution as a marketable enterprise. By doing so, teacher graduates can also be seen as commodities available on the market for economic development of the nation. The institution therefore exercises its power

of choice to adopt neoliberal market discourses to frame teacher education programs. However whilst freedom of choice, as explored in Chapter 2, may be perceived as a democratic practice through devolution of power, at the same time, choices may lead to new tensions. Sachs (2003) contends that educational policies that promote decentralized forms of governance are bound to encourage the emergence of various forms of managerial professionalism that may be likened to neoliberal market discourses. Inherent in neoliberal policy discourses, notions of flexibility and diversity are strongly linked to a knowledge based economy (Hargreaves, 1994, 2004) shaped by the ideology of market. The discourses of a knowledge based economy are explored next in the context of teacher education partnerships.

#### **4.4.6 Partnerships as agencies of knowledge economy**

Given its intertextual links with the *White Paper on Higher Education* and *The National Higher Education Plan II*, in the mission statement discourses of “human resource development” uphold the perspectives of globalised notions of economic development: “[w]ithin this mission, the university shall pay particular attention to the human resource development”(clause 1, sentence 2). Although in the mission statement the use of economic development is not clear, human resource development may be taken as manpower development or developing a workforce, mainly preservice and inservice secondary schoolteachers, to serve in a modern capitalist economic system. PNG’s *Policy of Manpower Development* reviewed in Chapter 2, also focuses on expansion of the workforce. Within this policy context, human resource development may be likened to what Coleman (1997) describes as human capital. In support, the concluding remarks of the executive summary in the white paper states, “[t]he reform program is a human capital investment program” (PNG Commission for Higher Education, 2000, p.xxi). Human capital is sustained by the development of new skills and capabilities (Coleman, 1997), which in the context of globalisation is associated with a knowledge based economy (Hargreaves, 2004). For teacher education, this would mean developing a highly technical and skilled workforce in light of globalization and market economies to meet the demands of the wider community, including the public and private sectors.

More recently, globalisation and neoliberal policies have drawn largely from the discourses of the private sector such as business and enterprise, hence limiting access to and participation in education (T. Jones & Thomas, 2005). As Yeatman (1996) contends, the language of the economist and the business world is restricted, given the technical nature of language used by the private sector. The implications for teacher education entail redefining

the profession of teaching and reconceptualisation of delivery of teacher education programs including partnerships between schools and the university. Within the mission statement text, new professionalism discourses can be identified in words and phrases such as, “expertise, initiative, and responsibilities”, “openness, accessibility, equal opportunity”, “quality leadership” and “strive for excellence in innovation”. These constructions echo management discourses of efficiency, productivity, prosperity, transparency and accountability.

Hargreaves (1994) points out that such notions and concepts separate the role of management from workers, subjecting the nature of work and the workplace to technical forms of control. Thus, the discourses demand forms of compliance, hence the link between discourses of the corporate world and teacher education reform as constructed in the mission statement. Ahmed (2005) asserts that in PNG corporations, as in multinational corporations, foreign investors, and business enterprises can be seen as powerful agents of globalisation given their “wide ranging effects on the economy, just as colonial powers did before them” (p.90). For this reason also, Rizvi, Lingard and Latvia (2006) describe Globalisation (with the upper case ‘G’ as used by the authors) as an extension of colonization, as both movements transport new knowledge forms.

In the *White Paper*, notions of competition, accountability and transparency, adopted in UOG’s *Review 2005* text may be seen to shape the identities of preservice teachers, schoolteachers, and teacher educators as subjects of control. In the context of corporate organisations or companies, identity formation is discursively shaped by marketisation needs of the organisation. The focus of identity formation is therefore on the worker more so than the ‘inner selves’ of individuals (Hargreaves, 1994). On a larger scale, Apple (1995) highlights the competitive nature of capitalism that requires workers to be more disciplined and managed in pursuit of accumulation of goods and service delivery. This line of managerial thinking strongly links higher education reform discourses, as illustrated in UOG’s *Mission Statements 2000, 2005* and *Reviews 2000, 2005* to the discourses of business enterprise and neoliberal policies. UOG’s *Mission Statements 2000, 2005* and *Reviews 2000, 2005* may be seen to promote notions of economic rationalization, hence the implications for partnerships as capacity building sites within the constraints of a business-like organisation. As McLaren (2001) contends, “[u]nder the command of the market economy, not even universities, colleges, and vocational schools are immune from the economic policies favoring capital accumulation” (p.140). A new knowledge economy therefore enhances marketisation of teacher education programs and the shaping of partnership relationships.

Accordingly, the discourses of human resource development may be seen to promote new market discourses and a knowledge economy, to complement the advancement of technology and new forms of communication. As Gopinathan (2006) and Lee and Gopinathan (2005) contend, whilst globalization may be visible in the advancement of communication technology to enhance the delivery of education, in postcolonial contexts, globalization may also be seen to endanger Indigenous cultures and languages that shape notions of traditional learning. Thus, constructions of a knowledge economy may be seen to further marginalise other ways of knowing as conceived in Indigenous Melanesian knowledge and wisdom. UOG's *Vision 2000, 2005, Mission Statements 2000, 2005, and Review 2000, 2005* are testament to promoting a new knowledge economy.

Given the complexity of discourses explored in this chapter under the various policy reform influences, a summary table is present below. The summary highlights the ideological, structural, and discursive power relations embedded in the key documents analysed. These power constructions affirm the nature of teacher education partnerships as a highly contested terrain both globally and especially in the context of PNG. The summary also captures the contestations surrounding the nature of teacher education partnerships whereby schoolteachers are largely positioned as subordinates in teacher education programs. Given that almost all secondary schoolteachers in PNG are of Indigenous Melanesian origins, the marginalization of Indigenous Melanesian knowledge and wisdom is also highlighted.

#### **4.4.7 Summary of the analysis**

In the analysis of the selected key documents, colonial, post-colonial and neo-colonial discourses were analysed in their constructions of power relations and the way secondary schoolteachers in PNG were being positioned. Table 4.3 presents a summary of the influence of colonial discourses, Table 4.4 a summary of the influence of post-colonial discourses of policy borrowing and Table 4.5 presents a summary of the influence of neocolonial globalisation and neoliberalism discourses.

**Table 4.3 Summary of the influence of colonial discourses**

<b>Policy context</b>	<b>Theoretical framework</b>	<b>Discourses</b>	<b>Notions of power</b> <b>Dominant</b> (power over) <b>Shared</b> (power with) <b>Transformative</b> (power-from-with & power with)	<b>Positioning of schoolteachers</b>	<b>Shaping of partnerships</b>	<b>Positioning of Indigenous Melanesian knowledge</b>
<b>Colonial Influences</b>	Postcolonial	Missionary paternalism and pacification	ideological – to pacify & indoctrinate dominant	coerced into cooperating	mission /admin partnership – shared understanding to pacify	marginalised ambivalent
		Administrative and patriarchal	ideological – to control & manage dominant	controlled & managed	formal education structured learning	marginalised
			structural – to shape, organize, & monitor dominant	regulated & monitored	systems & organisations	marginalised
		Melanesian ‘big men’	structural – to maintain cultural & political hegemony dominant	compliant and obligated respect for authority	cooperative & shared understandings obligatory participation	in conflict ambivalent

**Table 4.4 Summary of the influence of post-colonial discourses of policy borrowing**

<b>Policy context</b>	<b>Theoretical framework</b>	<b>Discourses</b>	<b>Notions of power</b> <b>Dominant</b> (power over) <b>Shared</b> (power with) <b>Transformative</b> (power-from-with & power with)	<b>Positioning of schoolteachers</b>	<b>Shaping of partnerships</b>	<b>Positioning of Indigenous Melanesian knowledge</b>
<b>Post-colonial policy borrowing influences</b>	Critical theory lens	Scientific and technical knowledge	discursive dominant and shared	cooperative partners passive partners	cooperative discipline-based	marginalised
			ideological dominant	passive learners	professional development training sites	absent
		Teacher training	structural dominant	regulated	teaching experience sites	marginalised
			discursive dominant	transmitters of knowledge	cooperative teaching skills-oriented	absent
		Standardised measurement and evaluation.	structural dominant	teacher trainers curriculum implementers	supervisory training sites	absent
			discursive dominant	enforcers of prescribed standards	inservice training sites	absent
			structural dominant	compliant	monitoring sites	absent

**Table 4.5 Summary of the influence of neocolonial globalisation and neoliberal discourses**

Policy context	Theoretical framework	Discourses	Notions of power <b>Dominant</b> (power over) <b>Shared</b> (power with) <b>Transformative</b> (power-from-with & power with)	Positioning of schoolteachers	Shaping of partnerships	Positioning of Indigenous Melanesian knowledge
<b>Neocolonial globalisation &amp; neoliberal influences</b>	Critical Postcolonial	Networking	discursive dominant and shared	cooperative collaborative	cooperative shared understandings	marginalised ambivalent
			ideological dominant	cooperative	cooperative coerced	absent
		New market	discursive dominant	need to be familiar with market & globalisation	cooperative training sites	marginalised absent
			ideological dominant	need to be multi-skilled and highly technical	professional development training sites	marginalised/absent
		Knowledge economy	ideological dominant	need education and training in communication & technology	teaching practice sites to impart teaching skills & methods	absent

## 4.6 Conclusion

The analysis in this chapter has shown that the secondary teacher education program at the University of Goroka, PNG, is largely shaped by western knowledge system and formal education institutions and practices from the west. These were initially transplanted through colonialism by early colonial administrators who in partnership with the early European missionaries introduced a systemic and systematic approach to education. The influences of colonial discourses were explored in relation to missionary paternalistic ideologies that sought to pacify the local people, colonial administration and patriarchal discourses that established systems of government, working in conjunction with the Melanesian “big men” who instilled a culture of ‘respect for authority’. As colonial administrators, European missionaries, and the Melanesian ‘big men’ were all male, early colonial discourses that shaped education, including teacher education, were predominantly drawn from patriarchal cultures in which knowledge is constructed as technical and largely rationalist. The processes of pacification in teacher education have largely worked to instill complacency and the lack of critical perspective, through the acceptance of structural power relations developed by the colonial administrators as normal. Coupled with ‘respect for authority’, the discourses of pacification may be perceived as largely responsible for shaping relationships between the various participants in education, especially between schoolteachers and university teacher educators. For these reasons partnership discourses can be seen as constructed on notions of cooperation.

In examining the post-colonial influences of policy borrowing, normalized discourses were investigated in their shaping of curriculum, pedagogy, and the assessment of outcomes. The analysis uncovered that the discourses of scientific and technical knowledge, teacher training, and standardised measurement and evaluation instruments construct teacher education as highly structured. Knowledge is perceived as academic, hierarchically organized, and generated from above by experts. Hence the mission of teacher education is to train and transmit academic knowledge through its programs. The positioning of knowledge and notions of teaching and learning as removed from the experiences of schoolteachers added to the complexities of secondary schoolteachers’ positions in PNG and of the shaping of partnerships. In the latter, partnerships are largely constructed on shared understandings of cooperation as university teacher educators prescribe knowledge and how to transmit the knowledge on behalf of the schoolteachers. *Vision 2000, 2005, Mission Statements 2000, 2005, Handbook of Undergraduate Studies in Education 2000, 2005* that contain the course programs, *Teaching Practice Handbooks 1997, 2001, 2005* and *Review 2000, 2005* together are marked by an absence of schoolteachers’ prior knowledge embedded in Indigenous Melanesian knowledge and wisdom. Consequently, schoolteachers are positioned as teacher trainers, cooperative partners, and as passive partakers in teacher educators.

In exploring the neocolonial context, the analysis established that more recently, globalisation and neoliberal policies have been influential in shaping teacher education partnership discourses as business ventures, and the positioning of secondary schoolteachers as needing of technical skills training, new knowledge in communication and information technology, and in networking skills to meet market demands. In light of the connection between wider public sector reforms and that of teacher education, the *White Paper on Higher Education, Research, Science and Technology* provides the framework for UOG's mission statement and the context for review of curriculum and course programs. The analysis uncovered that the discourses promote teacher education from the perspective of the PNG State and its partners that the university is expected to serve. For this reason, UOG's *Mission Statements 2000, 2005* and *Review 2000, 2005* emphasis manpower development, human resource development, and financial management as rationale for delivering 'high quality course programs and training'. Again the absence of Indigenous Melanesian knowledge and wisdom is obvious as the discourses engage in networking, marketing of the institution, and in promoting technical and specialised knowledge. The relationship between schoolteachers and university teacher educators is absent, as is the notable absence of a reconceptualisation of partnerships and the practicum.

For PNG, the absence of Indigenous Melanesian ways of knowing, as revealed in the documents analysed, may mean that the contestations surrounding the nature of teacher education partnerships and the repositioning of schoolteachers as capable teacher educators remain unaddressed. Coupled with this, the complex socioeconomic and sociocultural contexts as a consequence of modernity, add to the challenges of schooling in PNG and especially, in shaping the nature of teaching and school cultures for schoolteachers. As pointed out earlier, the diversity of languages and cultures in PNG can be seen as challenging for schoolteachers who may not share the same languages and cultures as the community in which they work. In that light PNG's teacher education programs that prepare teachers through a 'one-size fits all' curriculum, pedagogy, and assessment mechanism as uncovered in the analysis, can be perceived as problematic.

Commenting on change and reform, Hargreaves, Lieberman, Fullan & Hopkins (1998) assert that the lack of success in most social reforms is associated with the mismatch between the intended outcomes of change, and how it is actually experienced by those for whom it is intended. Kavanamur & Okole (2004) as reviewed in Chapter 2 also state that reforms in PNG are largely unsuccessful because what is stated as policy does not always translate to practice. Along those lines, it may necessary to re-examine the purposes of education in the context of how people actually experience change rather than simply to expect that they will change with changes in

policy. Darling-Hammond, et al (1994), points out the need for “a new mission for education: one that requires schools not merely to ‘deliver instructional services’ but to ensure all students learn at high levels. In turn the job of the teacher is no longer to cover the curriculum but to enable diverse learners to construct their own knowledge and develop their talents in effective and powerful ways” (p.3). Thus notions of social justice as conceived by Cochran-Smith (2004) may be useful in repositioning purposes of teacher education in PNG. Schoolteachers’ views and experiences as to how they learn, how they perceive their roles and responsibilities, and how they view themselves in reform processes is not only necessary but also significant especially in the context of the UOG/School teacher education partnership. The next chapter therefore discusses and explores possible UOG/School teacher education partnership through repositioning Indigenous Melanesian knowledges and wisdom.

## Chapter 5

### Repositioning Indigenous Melanesian knowledges and wisdom

#### 5.1 Introduction

*To a frightening extent we are our experiences of domination. But we are also our experiences of love and care, nurturance and acceptance, co-agency and mutuality. We must affirm, cultivate, and nurture these experiences. This means we must struggle with ourselves, with the contradictions of our own experiences in our struggle with our social world, for the struggle is the same: to find within us and our culture the resources, the experience, and the courage to forge not only the possibility of alternatives to domination, but the reality as well. (Kreisberg, 1992, p.198)*

Robust hope is understood as involving the recognition of obstacles and struggle as integral to realizing any vision for a decent future and is based on knowledge of, and engagement with, present socioeconomic difficulties. (Singh & Han, 2007, p.223)

The previous chapter highlighted the challenges faced by PNG schoolteachers and the shaping of partnerships as a contested terrain. As it showed, partnerships in PNG are largely shaped by borrowed globalised policies with a core focus on economic rationalism. The relationship between partners, which is a key factor in advancing notions of partnerships, is largely absent in the discourses analysed. Coupled with this, in the documents schoolteachers are positioned as voiceless partners in the practicum program in secondary teacher education in PNG.

Higher education policy, by which teacher education is shaped, is embedded in wider public sector reforms, constructed on borrowed policies from abroad (Kavanamur & Okole, 2004). These borrowed policies are transferred in a foreign ‘universal’ language, English, and enacted through a bureaucratic system in which knowledge is constructed as scientific, objective, and competitive. Scientific and technical knowledge tend to focus on material and individualistic power. Here the argument by Lee and Gopinathan (2005) that borrowed policies are laden with dominant power relations is evident. In this context policy texts enter and are created within rather than change power relations.

This chapter discusses some of the underlying reasons for these contestations and further suggests a hopeful framework of learning for transformative partnerships. It discusses the implications of policy borrowing in PNG’s educational context and the need for transformation of these policies to suit the local context. A transformation of Indigenous Melanesian knowledge and wisdom is

explored in light of globalised practices and the need to modernize teacher education policies and practices in contemporary PNG.

The purpose of this chapter is threefold. Firstly, the chapter seeks to highlight the problems of policy borrowing and public sector reform in PNG and the constraints for teacher education partnerships. These include the marginalisation of Indigenous knowledge and the nonrecognition of schoolteachers existing knowledge of teaching and learning in teacher education programs at UOG.

Secondly, the chapter seeks to develop a reconceptualised framework of learning within a modern university context of UOG. A cultural transformation of education through repositioning Indigenous cultures such as PNG and the Pacific Islands can be located in the wider frames of the United Nations World Decade for Cultural Development between 1988 and 1997 (Thaman, 2000). More specific to the Pacific context of cultural repositioning was the recommendation for the curricula of formal education to acknowledge and value the cultural contexts in which Pacific children socialise, hence the shaping of personal and social identities. An undertaking of this nature has wider implications for teaching and learning and the shaping of teacher education partnerships. For PNG, I suggest an egalitarian cultural framework of learning as the way forward.

Thirdly, drawing from the notions of ‘power-from-within’ and ‘power with’ the chapter seeks to conceptualise *Pasin* as a learning framework in the context of teacher education in a modern Melanesian context. As a transformative learning model *Pasin* is fundamentally rooted in Indigenous Melanesian knowledge and wisdom to shape notions of teaching and learning in PNG’s teacher education programs, including the shaping of partnerships. *Pasin* is significant for an Indigenous system whereby community relationships lead and shape power relations. For PNG, restructuring and reforming teacher education has not addressed power differentials; a transformation of current practices drawing from convergences between Indigenous community practices and modern communication is proposed as the way forward.

## **5.2 Policy borrowing and power relations**

Policy borrowing to reform education including teacher education, has been described as learning from the experiences of other systems of education (Phillips, 2005; Weeks, 1993). Phillips (2005) asserts that borrowing entails an element of conscious action, thus, ‘policy borrowing’ is the conscious adoption of policy observed in another context. The functionalist training approach reviewed in Chapter 2 is an example of borrowed policy shaped by colonial administration discourses to structure curriculum, pedagogy, as is the assessment of outcomes. In Chapter 4,

these curriculum course programs, pedagogy, and the assessment of outcomes embedded in the *Undergraduate Handbook of Courses* and *Teaching Practice Handbooks* are dominantly shaped by discourses of western scientific and technical knowledge. As argued in the analysis, discourses of scientific and technical knowledge position schoolteachers as cooperative and passive partakers. Thus, UOG's teacher education partnerships constructed on borrowed policies marginalise Indigenous knowledges.

There are two main ways in which policy is consciously borrowed to reform education. Firstly, policy is borrowed through investigators who travel to other countries with the specific intention to learn from example and so contribute to the improvement of education at home. Secondly, educational investigators who work outside of their own countries are motivated by the desire to 'borrow' ideas that might be successfully imported into their home system (Phillips, 2005). In Chapter 4 I noted that the authors of the texts under investigation had all been educated abroad. The significance of this can be seen in the case of the author of the *Teaching Practice Handbook* who was required to demonstrate his newly acquired western knowledge as demonstrated in the discourses that shape notions of teaching and learning.

Recent reforms in PNG include borrowing of ideas through sponsoring and offering of scholarships to educators, academics, and researchers on short term overseas attachments or to undertake postgraduate studies abroad in identified areas to learn 'new' knowledge to influence change at policy level. Most of the authors of UOG's policy texts analysed in Chapter 4 were on scholarships and studied abroad under the *Localisation Policy* to learn from the experiences of elsewhere. Furthermore, in Chapter 3, I indicated my own ambiguous positioning in this study both as an "insider" and "outsider". I am on a 'PNG – Australian government developmental scholarship' purposely to investigate the nature of teacher education partnerships with a view to reconceptualising partnerships in PNG. My privileged researcher position coupled with the privilege of being a recipient of a development scholarship is therefore contentious. For me, and for the authors of the texts, this privileged positioning is largely shaped by notions of 'power over' as conceived by Kreisberg (1992). In this case dominant forms of power may be seen as ideologically and discursively structured through the adopted frames of western knowledge systems, English language, formal education, and the entrenched bureaucratic system in PNG. Whereas the sponsoring of educators to study other education systems, especially systems of the developed world, may be applicable under current circumstances, in the early stages of post-colonial nation building, education reform was largely shaped by colonial policies. As analysed in Chapter 4, the vision and mission statements that shape UOG's teacher education programs are largely constructed on colonial administrative influences.

The post-colonial experiences of policy borrowing to reform education in PNG may be likened to investigators embarking on fact-finding expeditions overseas, particularly in learning from newly independent African countries (Weeks, 1993). The main reasons for looking to African countries in preparation for political decolonization was to seek alternative frameworks to the imported colonial education policies and institutions (Brammall & May, 1975; Matane, 1986; Weeks, 1993). Earlier, Maori-Kiki (1968) had also detailed in his autobiography how he travelled extensively to study other systems of education that could be applied in PNG. As a consequence of traveling overseas to explore 'suitable models' a committee comprising an all-national Papua New Guinean membership was assigned the task of drafting the first post-independence 5-year education plan (Brammall & May, 1975; Weeks, 1993). In this case, the adoption of policies as a consequence of learning from 'other systems' may be seen as affirming the status quo, that of dominant power. van Dijk (1993) describes dominance as

the exercise of social power by elites, institutions or groups, that results in social inequality... This reproduction process may involve such different 'modes' of discourse-power relations as the more or less direct or overt support, enactment, representation, legitimation, denial, mitigation or concealment of dominance, among others. (p.250)

As demonstrated in Chapter 4 'top-down' relations between university teacher educators and schoolteachers largely shape notions of teaching and learning and the nature of partnership in PNG's secondary teacher education. The preference for adopting outside experiences rather than initially exploring the possibilities from within undoubtedly marginalises Indigenous visions and voices, even when these Indigenous visions are explicitly documented in PNG's Constitution and accentuated in the 'Five National Goals and Directive Principles' (PNG Constitution Review Committee, 1975b).

Top-down relations of dominance between schoolteachers and university teacher educators may be illuminated through an exploration of notions of consensual power, or hegemony as conceived by Gramsci (1971) and extended by Cox (1981). According to Cox (1981) "dominance by a powerful state may be a necessary but not a sufficient condition of hegemony" (p.139), and as van Dijk (1993) suggests, the discourses of 'bottom-up' "relations of resistance, compliance, and acceptance" (p. 250) as "in many situations, and sometimes paradoxically, power and even power abuse may seem 'jointly produced', e.g., when dominated groups are persuaded by whatever means, that dominance is 'natural' or otherwise legitimate" (1993, p. 250). In Chapter 4, examples of discourses that establish a 'regime of truth' (Foucault, 1980) can be seen in *Vision 2000,2005* and *Mission Statements*, and in the code of conduct drawn from the *Teaching Services Act* (1983, 2001).

Although borrowed policies have had much influence over educational planning in PNG, they appear to have largely failed to realise the intended outcomes (McLaughlin & O'Donoghue, 1996; Thirlwall & Avalos, 1993; Turner, 1994; Weeks, 1993). As the executive summary of *The White Paper on Higher Education, Research, Science and Technology* shows, “[d]ata on literacy, participation in education, life expectancy, and per capita gross domestic product (GDP) show that PNG’s development plans and strategies are not reaching the grassroots” (p.ix) whereby the rural majority are still subsistence farmers. In fact, Avalos (1989, 1991, and 1993) consistently argued for a realistic consideration of PNG’s diverse socio-political and socio-economic contexts when planning for education and essentially the reforming of education. Further, as highlighted in Chapter 1, for a politically independent nation seeking to modernise, some of the challenges include lack of infrastructure, capacity, and resources in particular finance, to adopt and implement change. Ahai and Faraclas (1993) argue “the main problem with the goals and objectives of the Constitution is that they have yet to receive the monetary and institutional support necessary for their successful realization” (p.88).

While the above constraints are important, a more significant reason for the lack of outcomes can be seen to be the foreign nature of the imported policies that were largely shaped by the historical, political, and social contexts in which the policies originally existed. As Noah and Phillips (1998, cited in Phillips, 2005) assert, the study of foreign education as a valuable enterprise is one thing, but it is quite another to believe that foreign examples could be imported and domesticated. Dominant power relations embedded in the imported texts and discourses add to the challenges of ‘domestication’ of borrowed policies.

### **5.2.1 Policy borrowing and education reform in Papua New Guinea**

As uncovered in the analysis of key documents in Chapter 4, in PNG wider public sector reform policies adopted by the PNG government are imposed upon state institutions including UOG. These policies are largely engineered from above by ‘expert’ researchers, educators and senior public servants and through the engagement of contracted foreign consultants. Given that top-down and imposed reform policies, questions need to be asked about whose interests these policies serve, and how beneficial they may be in advancing the purposes of education, particularly for teacher education in PNG. Most school students and preservice teachers share similar socioeconomic backgrounds, although sociocultural practices may be more diverse. Furthermore, Indigenous schoolteachers in spite of the locality in which they work, are also affected by the larger sociocultural and socioeconomic factors that shape their work.

The complexities and challenges of modern PNG society, as highlighted in Chapter 1, pose challenges to accommodating policies constructed on notions of advanced technology and a

knowledge economy. Although corporate growth and economic development have emerged as a result of political and economic restructuring under globalization, for most PNG societies – both the urban and rural, ‘mastering’ of western knowledge and technological tools may be considered as idealistic aspirations. Whereas policy makers and educational planners may be optimistic, as evident in PNG’s signing of the *Education for All* policy in Jomtien, Thailand in 1990 (PNG Minister for Education, 1991; PNG National Department of Education, 1999, 2000), the reality is that issues of equity remain unaddressed in all sectors of the education system, including teacher education institutions. Annual statistics published in the NDOE’s *State of Education in Papua New Guinea*, present a generalized picture of achievements for each of the 20 decentralized education systems. In reality, as highlighted in Chapter 1, most schools, especially in rural PNG are hampered by complex geographical terrain, isolation and a lack of infrastructure and growth to achieve development by modern standards. It is within this context that most Indigenous secondary schoolteachers work.

As PNG seeks to modernise, urban unemployment has risen as people migrate into towns and cities seeking employment in the formal sector without the educational qualifications and experiences required to match these opportunities (Asian Development Bank, 2006; PNG Commission for Higher Education, 2000b). Gender imbalance throughout all levels of formal schooling, documented in NDOE’s 2004 Annual Report and highlighted in Chapter 1, show females as being underrepresented. In the context of teacher education, and as uncovered in Chapter 4, the marginalisation of female teachers is affirmed by both the discourses of the Melanesian ‘big men’ and colonial administration and patriarchal discourses that largely shape policy and practices at UOG. On a political level, which is highly significant to transformation of policies, there is only one female politician at national level and none occupying governor posts at provincial levels.

Furthermore, although it has been fifteen years since outcomes-based education (OBE) was initially implemented; the secondary reform curriculum which schoolteachers are expected to implement, is yet to be fully developed for implementation (PNG National Department of Education, 2004b). In addition, there are difficulties in administering the OBE reform nation-wide (PNG National Department of Education, 2000, 2004b). Whereas most schooling at elementary and primary levels embrace the outcomes-based reform structure, secondary schooling throughout PNG is largely maintained under the old discipline-based academic structure. Both the former and the latter academic and administrative structures are shaped by borrowed policies and educational reforms. These complexities in centralised curriculum, pedagogy, and the assessment of outcomes, explored in Chapters 2 and 4, challenge the nature of secondary teaching both for preservice teachers and especially schoolteachers. In particular, for PNG, a nation with 867

languages, a major challenge of ‘domesticating’ a borrowed policy is that of adopting an ‘English Only Policy’ for education (Ahai & Faraclas, 1993; Kale, 1990; PNG National Department of Education, 1985; Smith, 1975; Smith, 1987). Thus, the next section explores PNG’s language policy and its implications for educational reform.

### **5.2.2 Language policy and educational reform**

The advantages and disadvantages of adopting a suitable national language integral to nation building were widely debated throughout the colonial period (see Foot, 1962; Johnson, 1972; Kemelfield, 1972; McEwen, 1968; Smith, 1975; van der Veur & Richardson, 1966), and even so during the post-colonial era (see Ahai, 1984; Dutton, 1978; Faraclas, 1997a, 1997b; Johnson, 1977; Kale, 1979; Lindstrom, 1990; Matane, 1986; Nekitel, 1984; Shea, 1976; Silvey, 1978). The debate influenced the adoption of ‘English Only Policy’ for education in PNG. The choice of English was politically motivated and surrounded by controversies. The major reasons for choosing English were that, it was a universal language, it originated from print culture, it was standardised, and was considered a ‘neutral’ language compared to the 867 local languages (Nekitel, 1984). Moreover, English was viewed as a language that would serve all Papua New Guineans equally, given the diversity of languages and cultures (Matane, 1986; PNG National Department of Education, 1985).

As highlighted in Chapter 2, policymakers in the immediate post-colonial years, the post-colonial educated elites, did not critically explore the implications of English as a language of power. English is embedded in European and western culture (Ashcroft et al., 1989), thus adopting English privileges a European worldview of knowledge and with extensive implications for teaching and learning. The failure to critically examine the political, social, economic, and cultural constructs of English language, together with the establishment of bureaucratic systems and standardised curricula in PNG, has contributed to the failure of educational policies. Kale (1979, 1990), for example, shows that despite children being taught in English and learning from the contents of the formal curriculum in English, the aims of universal literacy were difficult to attain under the ‘English Only Policy’ throughout the 1960s – 1990s. Further, Johnson (1977) reported how PNG parents viewed their children who lacked basic English literacy skills, as ‘good for nothing’. In spite of such findings, the ‘English Only Policy’ was maintained as the language of education that shaped formal schooling. In Chapter 4, the *Teaching Practice Handbook* written in English does not adhere to formal conventions of Standard English as the text targets a readership of Papua New Guinean preservice and school teachers. For most schoolteachers, English is a second or foreign language as they maintain literacy in their local vernaculars.

According to the 2000 census, and despite the contestations of a policy which ensures that English is the major language of instruction, only 39.2 percent of the population is literate in English (Rannells & Matatier, 2005). This compares unfavourably with literacy in the other two official languages of PNG, *Tok Pisin* (43.9 per cent) and *Motu* (4.9 percent), while 40.9 per cent are literate in vernacular language (Rannells & Matatier, 2005). Literacy in *Tok Pisin* and local languages are promoted through adult literacy programs conducted by non government organisations with the support of the Summer Institute of Linguistics (SIL), originally an American church-run organisation established to translate the Bible into local vernaculars illustrating the influence of religion and missionaries on all aspects of society. Figures for each major language category fall below literacy levels compared to the Pacific and internationally. Low levels of literacy are of concern especially in a country where majority of the people are multilingual. The overall literacy rate is 52 per cent, which is the lowest in the Pacific (PNG Commission for Higher Education, 2000b). These low levels of literacy in English and the reality of geographical isolation of communities due to the physical environment, issues of relevance and appropriateness of English as the sole official language in education reinforces the problematic nature of the 'English Only' policy.

### **5.2.3 Business partnerships and higher education reform**

Globalization has been described as a practice of neocolonialism, an extension of colonialism by means rather than directly by government (Rizvi et al., 2006). The influx of knowledge and capital from developed industrial countries has implications for restructuring in particular infrastructure development and the modernising of higher educational institutions in developing countries such as PNG. As highlighted in Chapter 4, this transfer of knowledge is heavily promoted through policy discourses that are largely shaped by economic reform agendas. In the documents analysed, networking, market, and knowledge economy discourses shaped by neoliberal policies are drawn upon to reform secondary teacher education in PNG. Thus, neoliberal policies are intertextually linked to the recent higher education reform discourses that shape the *White Paper on Higher Education, Research, Science and Technology: Enterprise and Education*, and the subsequent *National Higher Education Plan II* that draws from borrowed policies and neocolonial practices.

PNG's current higher education policy reform discourses are constructed on the three themes of economic rationalism, academic capitalism, and corporate management systems (PNG Commission for Higher Education, 2000a, 2000b). It is no coincidence that the three themes are borrowed directly from the world of business and enterprise, as advocated in higher education reforms internationally, expounded in Chapter 2. Consequently, UOG's *Review 2000, 2005* analysed in Chapter 4 were consistent with the *Mission Statement*, which was in turn consistent

with the *White Paper*, so that all texts adhered to the three themes of modern economic development. By adopting the discourses of the business world, UOG's teacher education partnership can be viewed as a partnership constructed on notions of economic rationalism.

As a reform document, The *White Paper* aims to increase and improve the contributions of higher education, research, science and technology to national capacity building. Capacity building in this instance is equated with economic development and growth, premised on the three themes highlighted above, and drawn from the PNG government's economic development policy, shaped by the four pillars of poverty alleviation, employment creation, service delivery, and prudential management (PNG Commission for Higher Education, 2000a).

The problematic implications of this approach for Indigenous Melanesian culture and identity was noted by the then Minister for Higher Education, Research, Science, and Technology 1996 (PNG Commission for Higher Education, 1996). In particular, the minister took issue with the phrase 'human resources' to describe people. In his view the construction of people as 'human resources' implies that education is a means to achieving economic development. This clearly diverges from the first national goal of integral human development enshrined in the PNG Constitution (Avei, 1996).

The notion of integral human development which shapes the philosophy of education for PNG is depicted as developing a whole person in the domains of political development, social development, economic development, and spiritual development (Matane, 1986). In support of Minister Avei's claim, government commissioned research findings confirm the failure of public sector and educational reforms in PNG in part because of their focus on modern economic development (Kavanamur & Okole, 2004). In this light, the concerns of most educators, researchers, and senior public servants in PNG, highlighted in Chapters 1 and 4, who assert that without addressing wider socioeconomic and sociocultural aspects of PNG society, educational reforms may be deemed as senseless (e.g., Avalos, 1989, 1991; Kavanamur & Okole, 2004; Nekitel, 2000; Solon 1990, 2000; Turner, 1994; Waiko, 2000), appear justified.

In the context of partnerships, more generally, bridging of gaps between the public, the private and the wider society are viewed by politicians, economists, and the business world as effective and economical means to achieving maximum outcomes within the constraints of limited resources (Apple, 2005; Hargreaves, 2004; Marginson, 2004). Borrowing of foreign policies in PNG is sited within the discourses of Globalization and neocolonialism. PNG's *Higher Education Plan* sets the scene for partnerships to be forged between institutions of higher education, business and industry, other government departments, churches and non-government organisations with the

aims of productivity, responsiveness and responsibility, and partnership (PNG Commission for Higher Education, 2000a).

However, as already highlighted, in the context of PNG policy borrowing from the world of business not only contrasts the social goals of teacher education, but that business discourses are inherently capitalistic and portray individualism and competition as promoted in western contexts. These practices do not align with community practices and social relationships embedded in Indigenous Melanesian knowledge and wisdom. Further, discourses of the business world promote notions of teaching and learning as scientific, theoretical, and hierarchically regulated. In spite of the limitations of policy borrowing, in PNG and most developing post-colonial countries the practice of engaging foreign consultants through foreign donor agencies exists today within the contexts of neocolonialism. Constructing teacher education partnerships on notions of economic rationality contrasts sharply with the view that, partnerships constitute and are constituted by humanistic values (Lee & Gopinathan, 2005). In PNG notions of partnerships are embedded in humanistic values hence, adopting borrowed policies that contrast local practices can create tensions.

#### **5.2.4 Foreign donors and educational reform**

Since political independence in 1975, besides foreign aid, PNG depends on various foreign donors to improve its overall political, economic, and social services. Donor agencies that have contributed to education include, Australian Agency for International Development (AUSAID), World Bank (WB), Asian Development Bank (ADB), European Union (EU), Japanese International Corporation Agency (JICA), New Zealand Overseas Development Agency (NZODA), World Health Organization (WHO), United Nations Organization for Education (UNESCO), United Nations Children Fund (UNICEF), United Nations Fund for Population Activities (UNFPA), Chinese Aid Projects, Deutsche Gesellschaft fuer Technische Zusammenarbeit (GTZ) and Wildlife Conservation Society (WCS) (PNG Minister for Education, 1991; PNG National Department of Education, 1985, 1999, 2000, 2001, 2004a). As acknowledged in the annual NDOE *State of Education in PNG* reports, donor agencies are directly involved in the domains of elementary, primary, secondary, vocational, technical and primary teacher education.

Given their financial backing, donor agencies in recent times have also been influential in shaping policy in line with their strategic plans and goals. Further, policy discourses that are shaped and supported by foreign donors are also framed on notions of borrowing. Moreover, borrowing through donor agencies can be seen to create a 'dependency syndrome' especially where the donor establishes the frames and the discourses that regulate the nature of reform. Borrowing thus,

creates a cycle of dependency whereby the recipient becomes dependent on the provider to the extent that there is continuous reliance on the donor for funding (McLaughlin, 2002; McLaughlin & Hickling-Hudson, 2005), which for PNG, may be seen as an entrenched practice. As highlighted in earlier chapters, consecutive reforms in PNG, conceived in ad hoc fashion, have mostly been short-lived due to their inability to generate positive and productive outcomes (Kavanamur & Okole, 2004; McLaughlin & Hickling-Hudson, 2005). It would seem borrowed policies through donor funded programs that shape education reform, including teacher education reform in PNG, can be seen as fundamentally flawed. In this light, donor funded projects that influence policy may be understood in the context of new forms of colonialism.

Colonialism has been strongly linked to both the old and new form of globalization. The new form of Globalization (with a capital 'G') however, is more of a movement or culture, likened to the concept of colonization, whereby new forms of knowledge are transported discursively through the various institutions of Globalization. Rizvi, et al. (2006) perceive this new form of Globalization as giving rise to new transnational networks and their features, including the discourses that promote Globalization. In the context of policy and public sector reform, foreign donors and foreign consultants are viewed as elements of Globalization. In spite of their good intentions, foreign donors and foreign consultants import policy from their familiar territories to 'fix the problems' of developing countries like PNG. In this light, Globalization may be viewed as entrenched in the discourses of neocolonialism that are embedded in PNG's higher education reform documents. These higher education reform documents, *The White Paper* and *The National higher Education Plan II* are largely drawn upon by UOG to reform its teacher education programs as shown in Chapter 4.

In PNG and Pacific island nations, the use of foreign consultants and foreign policies to reform education, including teacher education, is enabled by foreign donor agencies through aid for developmental purposes (Avalos, 1993; Luteru & Teasdale, 1993; McLaughlin & Hickling-Hudson, 2005). Education in PNG is funded by foreign aid and regulated by foreign donor agencies. As organisations of Globalization, foreign donors are well equipped with the necessary resources, in particular, financial means, to enhance capacity building of state institutions in developing countries. Given the advancement of communication and information technology, foreign donors occupy a significant position in funding new technologies and modes of communication much needed by PNG. Along with these are new forms of knowledge that require a different approach to teaching and learning. Hence, Globalization as a movement is likened to colonization in that both transport new languages that are embedded in culture.

The notion of teacher education partnerships as portrayed in the higher education policy document is thus strongly linked to Globalization. Once adopted, the services of foreign donors become critical as foreign consultants in PNG are hired to investigate problems of education to suggest reforms, and in some cases, to engage either directly or indirectly in implementing these reforms. The hiring of the professor to reform the academic structure of UOG, as explored in Chapter 4, is one example of such neocolonial practices. Thus, policy discourses that shape ideological and structural notions of power relations may be seen to encourage neocolonial practices of donor funding agencies and the engagement of foreign consultants as evidently demonstrated in PNG. Consequently, and as pointed out in Chapter 1, teacher educators and scholars in post-colonial developing countries rightly guard against the marginalization of local policies and practices through internationalization of higher education that new forms of Globalisation may be seen to impart (e.g., Chan, 2005; Deng & Gopinathan, 2003; Lee & Gopinathan, 2005; Tickly, 2001; Zhou, 2007). In light of the challenges of policy borrowing and the implications for teacher education partnerships, the next part of this chapter explores a repositioning of Indigenous Melanesian knowledge and wisdom is explored through an egalitarian cultural framework of learning as they are often intended in teacher education partnerships.

### **5.3 Repositioning Indigenous knowledge and wisdom: an egalitarian cultural framework of learning**

In consideration of PNG's and especially, spiritual dimensions that holistically shape the discourses of teaching and learning, the adoption of western knowledge can be viewed as problematic. In conceptualising teacher education partnerships, more attention may need to be paid to the cultural contexts in which teachers work. These cultural contexts also shape Indigenous schoolteachers' outlook to teaching and learning. However, as demonstrated in the previous chapter, and in common with most post-colonial Pacific Island nations, in most instances of reforming teacher education in PNG, teacher education policies are largely shaped by political influences, motivated by goals of modern economic development (Papoutsaki & Rooney, 2006; Puamau, 2006; Thaman, 2003). Such politically motivated policies promote westernised knowledge forms. These forms clash with Indigenous cultural practices, mainly because as Thaman (2001) argue, in the context of Pacific nations more generally, "the cultural agenda is embedded within Pacific Indigenous cultural traditions, while the economic agenda is European-based" (p.2). Thus, Indigenous identities and subjectivities are largely shaped by cultural values and practices, as, "traditional cultural values underpin much of what people emphasise and think about" (Thaman, 2001, p.1). Cultural values are practices constructed collectively and communally and viewed as other ways of knowing hence these values are embedded in notions of cultural egalitarianism that frame learning. Cultural egalitarianism which may be likened to

cultural democracy (Thaman, 2001) serves as the larger framework that shapes the synthesis for formal education, informal education, and non formal education in PNG.

The principle of democracy in a global sense is often idealised as an embodiment of social equity and equality including redressing issues of fairness and justice (Dewey, 1946; Fishman & McCarthy, 1998). While this may be significant in recognition of power dynamics in teacher education partnerships, in the context of this study democracy also entails a recognition and acknowledgement of culture as advocated by Thaman (2001, 2002). Given the egalitarian nature of Melanesian societies (Narokobi, 1980, 1983; Semos, 1997; Waiko, 1993; Whiteman, 1984) an egalitarian framework of learning is embedded in cultural constructions of the community as the basis of knowledge creation.

In this discussion the focus on culture is concerned with Indigenous worldviews and practices to emphasise the holistic nature of Indigenous cultures. Further, the theorising of an egalitarian cultural framework of learning acknowledges the notion of collective ownership and access to Indigenous knowledges. For this reason, an egalitarian cultural framework is embedded in notions of 'power with' as in collective and mutual sharing for the good of the community. Within this discussion culture or cultural constructs refer directly to Indigenous Melanesian ways of knowing that are fundamentally rooted in community practices. Western knowledge systems' will be used interchangeably with formal knowledge. However, inherent to both western knowledge systems and Indigenous knowledges and wisdom, are notions of teaching and learning and the desired outcomes these may generate. The next section establishes how this chapter conceptualises teacher education partnerships through a positioning of Indigenous knowledges as local knowledge followed by a conceptualisation of wisdom as outcome of transformative learning. Whereas Indigenous knowledges are largely shaped by the discourses of 'power with', wisdom as an outcome to learning is largely shaped by notions of 'power-from-with' enhanced through collective power sharing.

### **5.3.1 Indigenous knowledges as local knowledge**

Semali and Kincheloe (1999) postulate that Indigenous knowledge "reflects the dynamic ways in which the residents of an area come to understand themselves in relationship to their environment and how they organize that folk knowledge of flora and fauna, cultural beliefs, and history to enhance their lives" (p.3). Likewise, Battiste (2002) describes Indigenous knowledge as comprising "all knowledge pertaining to a particular people and its territory, the nature or use of which has been transmitted from generation to generation" (p.8).

Indigenous knowledge has been referred to as traditional knowledge. However, when viewed as something of the past, 'traditional knowledge' in Eurocentric thoughts may be misinterpreted to suggest a body of old information handed down through generations without changing (Battiste, 2002). This line of thinking may appear to be self-defeating when Indigenous knowledge is viewed solely as traditional knowledge especially in light of the transitional nature of post-colonial societies. Within post-colonial societies such as PNG, the dynamic nature of culture positions knowledge forms as social constructs thus knowledge is also dynamic. For these reasons, Indigenous knowledge, when viewed as traditional knowledge, may be envisioned as problematic given the ambiguous and highly contested terrain (McConaghy, 2000) in which analysts are positioned (Semali & Kincheloe, 1999b).

Recent literatures (for example, MaRhea & Teasdale, 2000; Mel, 2000; Thaman, 2000) also refer to Indigenous knowledge as local knowledge based on the argument that traditional knowledge is often viewed as static, given the connotations associated with the tag, 'traditional'. Gough (2006) refers to Indigenous knowledge as "the local knowledge that is unique to a culture or society... it is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science" (p.2). Thus Indigenous knowledge forms make reference to local knowledge and expertise that are ecological and socially constructed as consequences of cultural and historical experience. Indigenous knowledge, or Indigenous knowledge and wisdom – the terminology that will be used in this chapter, encapsulates both the traditional nature of knowledge embedded in relationships between the total environment and humans, cultural beliefs, and historical origins, and in contemporary contexts in which knowledge is integrated with technology and communication modes to enhance the lives of people and their society.

Likewise, 'traditional knowledge' when treated as 'local knowledge' is also a contested terrain. This is especially when local knowledge is used interchangeably as both traditional knowledge and in its portrayal of contemporary knowledge generated in specific locations such as in modern post-colonial universities like UOG. Quiroz (1999) conceptualises local knowledge as Local Knowledge System (LKS) embedded in oral tradition and located within the informal sector of society. In this sense the 'Quiroz-LKS' may be used interchangeably with traditional knowledge. Nevertheless, local knowledge as contemporary Indigenous knowledge extends beyond the boundaries of oral tradition to include knowledge integrated with new technologies as a means to enhance social, political and economic practices of a particular cultural group.

Given that Indigenous knowledge focuses on relationships, of human beings to one another, and to their ecosystem, the interconnectedness is largely shaped by notions of 'power-from-within' (Freire, 1972, 1996a, 2004; Halpin, 2003; Sefa Dei, 2002b; Starhawk, 1987) and 'power with'

(Christiansen & Ramadevi, 2002; Fairclough, 1989; Kreisberg, 1992). In the context of PNG's teacher education partnerships, the conceptualization of local knowledge best sums the contemporary nature of the historical, social, and political dimensions of teacher education institutions in which knowledge is generated. As such it is fitting that when referring to Indigenous knowledge and wisdom, Indigenous knowledge and wisdom is inclusive of the transformative nature of knowledge. As other forms of knowledge, locally generated in time and space, local knowledge or Indigenous knowledge and wisdom may be seen to stand in opposition to global and universal knowledge. This positioning of Indigenous knowledge as local knowledge may hold true for modern institutions such as the academy, including teacher education institutions, such as the University of Goroka. However, to engage in the discourses of Indigenous knowledge without defining 'wisdom' may be likened to completing a science experiment without data or results to support or disprove the hypothesis. Hence the subsequent section highlights how wisdom is conceived as the ultimate outcome to transformative learning in modern PNG contexts.

### **5.3.2 Wisdom as outcome of transformative learning**

Knowledge from a Melanesian perspective may be viewed as inherently located in the minds, hearts, and souls of human beings. Viewed this way, knowledge is shaped by the discourses of Indigenous perspectives of learning, embedded in ways of knowing, with the ultimate aim of realizing wisdom. Wisdom as a concept can take on different meanings in all cultures, Indigenous and non Indigenous. For many, wisdom is the outcome of being knowledgeable. However, 'knowledge' and 'being knowledgeable' need to be defined in context. From Indigenous standpoints, wisdom is cultivated from within and is enhanced through an interconnected relationship between humans and nature, humans and their culture, humans and their society (Sefa Dei, 2002b). Ma Rhea (2000) theorises wisdom as comprising two types, 'higher' wisdom and 'worldly' wisdom. 'Worldly' wisdom is separated into 'rural' and 'modern' wisdom to distinguish between the social contexts in which learning exists. Whereas "higher' wisdom draws from transcendental knowledge, 'worldly' wisdom is shaped by local knowledge, development knowledge, university knowledge, and outsider knowledge (Ma Rhea & Teasdale, 2000). Ma Rhea (2000) adds that "to achieve an outcome of 'higher' wisdom, a person would need to cultivate morality, concentration, and insightful understanding... To achieve an outcome of 'worldly' wisdom, one would need to be able to utilize three idea domains, religious/ethical, metaphysical, and analytic/scientific" (pp. 6-7).

Whilst Ma Rhea's theorizing of wisdom is important, it may be viewed as contentious in the context of most Melanesian cultures. In Melanesian cultures there is no 'higher' wisdom; there is, however, a coexistence of the spirit world and the material world. Knowledge of the spirit world is often referred to as religious knowledge whereas knowledge of the natural world is known as

worldly knowledge. In Indigenous philosophy, religious knowledge originates from the supernatural world whereas worldly knowledge is constructed on human interpretations of the world. Both the spirit and the material world are interdependent: religious knowledge informs worldly knowledge, whilst worldly knowledge serves religious knowledge. The relationship between the spirit and the material world is a mutual one. From the standpoint of this study, religious knowledge and worldly knowledge do not exist as binaries, because of the complementary roles they play in shaping community relationships. Where religious knowledge and worldly knowledge intersect, transcendental knowledge is cultivated. Transcendental knowledge provides the moral and ethical frames for spiritual wisdom. Thus, religious knowledge and worldly knowledge are mutually expressed through Melanesian ethics and spirituality. Accordingly, spiritual wisdom in a Melanesian context is created individually, as in ‘power-from-with’ and collectively, as in ‘power with’ for the community, in the community, and by the community; it is relationship-oriented. As Melanesian knowledge centres the community, the cultivation of wisdom as an outcome of transformative learning is imperative in this teacher education partnership study.

Thus, notions of learning in a modern context may be seen as fundamentally rooted in Indigenous Melanesian knowledge and wisdom, but shaped by the discourses of the formal western knowledge system and philosophy of teaching. Sefa-Dei (2002b) contends that learning in most Indigenous cultures is a spiritual experience given the coexistence of humans with nature, with culture, and with society. Thus, spiritual wisdom as conceived in this transformative learning approach is embedded in everyday living and exists relationally. The relationship extends beyond humans to include their relationships with the natural and physical environment, between humans and their relationships with both, the spirit and the material world, the latter inclusive of the modern world. Transformative learning is therefore a robustly hopeful approach to reconceptualising teacher education partnerships as alluded to in the O’Sullivan, Morrell and O’Connor definition of 2002, fore grounded in Chapter 1. To reiterate, transformative learning entails:

experiencing a deep, structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. ... (it) involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approach to living; and our sense of possibilities for social justice and peace and personal joy. (O’Sullivan, Morrell & O’Connor, 2002, p.5)

This definition of transformative learning entails notions of ‘power-from-within’ and ‘power with’ as explored in each of the earlier chapters. The relationship between the spirit and the material world is underscored by Sefa-Dei (2002) who cautions against a separation of the spirit and the material worlds for those seeking to adopt spirituality as a discourse of transformative education and learning. Spirituality, Sefa-Dei argues, “[is developed] through an engagement of society, culture, and nature interrelations” (2002, p. 5). Spiritual education is about developing respect, humility, compassion, gentleness, and peace within the self and the collective spirit of humanity (Sefa Dei, 2002b; Thaman, 2004a). Spiritual education is about the connection between an individual and responsibilities to the community. Likewise in her examination of Indigenous Vugalei Fijian ways of knowing, Naboro-Baba (2006) conceptualises wisdom as being very knowledgeable, “a kind of spiritual maturity” (p.73). She contends that a person who is very knowledgeable extends their knowledge to bring about goodness for the sake of human kind. Consequently, if wisdom is associated with community spirit, notions of contestations within the domains of the community may be viewed as manifestations of human struggles. Thus, violation of communal interactions and social relationships may be perceived as barriers to achieving spirituality or wisdom. Given that the chapter focuses on repositioning of Indigenous Melanesian knowledge and wisdom through a learning framework, the four pillars of learning, explored in Chapter 2, is revisited. The four pillars of learning have implications for knowledge creation.

### **5.3.3 The four pillars of learning: a United Nations framework for lifelong learning**

In exploring the tensions between the local and the global through the modern university lens, Ma Rhea and Teasdale (2000) make distinctions between what they view as ‘ideas’ and ‘knowledge’. Thus ‘ideas’ are viewed as the outcomes or end-products of what academics and researchers produce that get transmitted or packaged for consumption. In Chapter 4, UOG’s teacher education curriculum, pedagogy, and the assessment of outcomes are shaped by the discourses of training, scientific and technical knowledge, and standardised mechanisms generated by university teacher educators. In contrast, Ma Rhea and Teasdale (2000) assert that ‘knowledge’ cannot exist outside bodies, instead it is, “the sum of what we know inside of our minds” (Ma Rhea & Teasdale, 2000, p. 3). As highlighted in Chapters 1 and 2, and earlier in this chapter, Naboro-Baba (2006), Sefa-Dei (2002), and Semali (1999) have all drawn from their Indigenous cultures to argue that knowledge is what is inside our minds, hearts, and souls. Similarly Halpin (1997) postulates that, the virtue of hope that exists from within a person is worth drawing upon to transform current practices of teacher education. A hopeful conception of learning can be seen in “The Four Pillars of Learning”, comprising *learning to know*, *learning to do*, *learning to be*, and *learning to live together* (Delors, 1996, 2002), as adopted for lifelong learning by the United Nations. These pillars of learning are drawn upon as alternative ways of knowing to guide teaching and learning. In particular, Teasdale (2004) draws from the four pillars and proposes five

basic principles as a way forward to transform university teacher education curriculum and pedagogy. To do this he suggests:

1. they be woven into all subject areas in an integrated way,
2. they cannot be taught just from a content perspective and that curriculum process is equally, if not more important,
3. teachers themselves should be exemplars of good living in these areas,
4. organisation of the institutions and all relationships within it are exemplary of “learning to be” and “learning to live together”, [and]
5. teacher training institutions need to rethink their curricula, pedagogies, structures, and organisational culture to bring about the expected transformation at the learner level. The aim here is to ensure that pre- and in-service training of teachers effectively incorporate these elements. (Teasdale, 2005, p.5)

Whilst concurring with Teasdale on all five of the above principles, in the first instance, the four pillars of learning need to be reconceptualised for the purposes of seeking socially transformative teacher education partnerships within a PNG Melanesian context. The documents analysed in the previous chapter consistently promoted notions of ‘power over’ largely drawn from borrowed policies and practices of the developed world. Indigenous Melanesian knowledge and wisdom was largely absent in the curriculum, pedagogy, and the assessment of outcomes. Schoolteachers were positioned as voiceless and visionless whilst the discourses that shaped notions of partnerships promoted partnerships as rationalised capacity building sites for economic development.

Furthermore, notions of teaching and learning that shape teacher education programs, including the desired outcomes, are interpreted through a Melanesian framework of learning to reflect political, social, cultural, and spiritual contexts. As highlighted earlier in this section, a Melanesian framework of learning is embedded in notions of egalitarian cultural practices. A PNG/Melanesian sociocultural context for learning or “knowledge of practice” (Cochran-Smith & Lytle, 1999), may be located in the principles of social reciprocity and social relationships embedded in the Barter Trade System in PNG. The concept of the Barter Trade System, examined in detail in Chapter 2 under the nature of partnerships in PNG, demonstrates the significance of social relationships in the shaping of partnerships. Within this context learning as social reciprocity is explored as a model for transforming teacher education partnerships.

#### **5.4 Integration of ‘power-from-within’ and ‘power with’: *Pasin* a robustly hopeful transformative learning framework**

The view that knowledge is different from ideas as postulated by Ma Rhea and Teasdale (2000) aligns with the Melanesian ethos of how knowledge is constructed as demonstrated in context of the *Hiri* barter trade expounded in Chapter 2. In the same chapter, reference was made to

knowledge from an Indigenous Melanesian perspective as created from within the mind, heart, and soul of human beings (Naboro-Baba, 2006; Sefa Dei, 2002a, 2002b; Thaman, 2004a). In the context of this teacher education partnership study, Indigenous secondary schoolteachers in PNG can be seen to carry within their minds, hearts, and souls the cultural identities that largely influence their worldviews. Hence PNG Indigenous schoolteachers are faced with challenges whereby they must reconcile their Indigenous knowledge with their new scientific and technical knowledge of teaching and learning as demanded by formal schooling and the promises of knowledge economy. In addition, university teacher education discourses that shape the practicum partnership through the various discourses of training, learning, and policy have much bearing on constructing Indigenous schoolteachers' identities and subjectivities.

In traditional PNG, knowledge and hence learning is conceived as a process of interacting or participating in three ways: as a way of knowing, a way of seeing, and a way of doing to becoming or being (Martin, 1991; Naboro-Baba, 2006; Narokobi, 1980). Knowledge is inherently a social practice of learning or social reciprocity and therefore it is centred on the community. Thus, this study conceptualises the framework of *Pasin* a way of being through an integration of traditional and local PNG knowledges or ways of knowing and western notions of research. As a social practice of learning, *Pasin* is inherently a modern PNG Melanesian approach that entails ways of knowing, ways of doing, ways of reflecting, and ways of resolving to becoming a knowledgeable BEING.

Indigenous Melanesian knowledge and wisdom is conceptualised as ways of knowing through a framework of *Pasin*. Drawing from notions of 'power-from-within' individually generated within the self, as postulated by Kincheloe and Semali (1999), Sefa-Dei (2002) and Starhawk (1987), but collectively cultivated through power sharing or 'power with' as argued by Christiansen and Ramadevi (2002), Kreisberg (1992), and Miller (1982) through communal and community interaction, *Pasin* is conceptualised as a socially transformative approach. In Indigenous contexts *Pasin* may be conceived both as a singular and plural, individual and collective; it is gender neutral and is infinite in its existence. *Pasin* embraces the past, the present and the future so it is optimistic and rooted in hopeful thinking (Halpin, 2003, 2007) that constitutes and is constituted by human beings. *Pasin* is therefore a holistic framework of learning and entails social practices of humanity (Allman, 1999; Freire, 1996a, 2004). In *Pasin*, power is depicted as generated 'from-within' and enhanced through power sharing 'with' others through relationships of social reciprocity.

#### **5.4.1 *Pasin* - a modern Melanesian concept of learning**

In PNG languages and cultures, terminologies and concepts are not fixed or finite hence a word or a phrase may have multiple meanings (Ahai & Faraclas, 1993; Nekitel, 2000). Drawing from within, my 'insider' knowledge, I conceive 'spiritual' wisdom as the ultimate outcome to teaching

and learning. In the framework of *Pasin*, ways of BEING explicated below, *Tok Pisin* or PNG Pidgin is used but an English ‘equivalent’ is also given. Hence the four interrelated phases of learning from a modern PNG Melanesian perspective are: ‘*Lainim Pasin*, Ways of Knowing’; ‘*Soim Pasin*, Ways of Doing’; ‘*Skelim Pasin*, Ways of Reflecting’; and ‘*Stretim Pasin*, Ways of Resolving’. An active engagement or participation in the four cycles of *Pasin* is ‘*Luksave Pasin*, Ways of Becoming’. Thus *Luksave Pasin* is a process that leads to the ultimate outcome of being knowledgeable or BEING conceived as ‘*Pasin LukSave*’. In this framework, *Pasin LukSave* is conceived as ‘spiritual’ wisdom. *Pasin* is therefore suggested as a pragmatic modern PNG Melanesian approach to learning as opposed to the adopted clinical approach that currently shapes notions of teaching and learning in the practicum program.

*Pasin* as an abstraction, is understood as a “Given truth” (Martin, 1991) which originates from the Creator of the Melanesian cosmos and is given in the form of religious knowledge. However, in its concrete state *Pasin* is understood as “Negotiated truth” (Martin, 1991) and is shaped by material knowledge which draws on a world of human and social constructions of knowledge as envisaged by Ma Rhea (2000). As already expounded in relation to wisdom, the intersection of religious knowledge and worldly knowledge translates into transcendental knowledge hence, wisdom. When *Pasin* is transformed to *Pasin LukSave*, it is the ultimate outcome of learning, which is wisdom or spiritual maturity, as postulated by Sefa-Dei (2002a; 2002b). In this model of learning, *Pasin LukSave* is discussed as ‘spiritual’ wisdom. However to acquire ‘spiritual’ wisdom, *Pasin* must occur on a conscious level, the transformation from the unconscious to a consciousness of becoming aware (Allman, 1999; Freire, 1972), both in spirit and in action. Hence, *Pasin LukSave*, the state of becoming, is a total shaping of the learner when a person knows, a person does, a person reflects upon, a person resolves, and a person becomes a role model to serve the common good of humanity. Naboro-Baba (2006) refers to someone who demonstrates goodness of humanity as being very knowledgeable whilst Sefa-Dei (2002a; 2002b) refers to the same as spiritual knowing.

#### **5.4.2 The four phases of *Pasin***

There are four interrelated phases of *Pasin* and although in the explanation below, they may not visibly appear as relational a diagrammatic illustration later in this chapter illuminates the relationships between the various phases of *Pasin*.

##### ***Phase 1: ‘Lainim Pasin - Ways of Knowing’***

‘*Lainim Pasin, Ways of Knowing*’ is to be in possession of and to be privy to a body of knowledge both on an abstract as well as a concrete level. *Lainim Pasin, Ways of Knowing* is within individual minds, hearts, and souls but may need to be reshaped through means of observing,

imitating and through listening to folklores. *Lainim Pasin* is therefore a way of knowing/learning. The community, individuals and groups each have a role to play in supporting and enhancing the learner's ability to know.

***Phase 2: 'Soim Pasin - Ways of Doing'***

'*Soim Pasin, Ways of Doing*' is to demonstrate knowledge, skills, and abilities that are considered as appropriate to attempting whatever the task is. The body of knowledge one knows or is in possession of in *Lainim Pasin* is concretised in various ways as it transforms into 'realities' or 'truths'. In this phase, a 'reality' or 'truth' is humanly constructed and therefore may be subject to human interpretation, evaluation, and critical reflection. Elsewhere Martin (1991) refers to the same as "negotiated truth" in Indigenous Melanesian philosophy. Accordingly, "Negotiated truth" is subject to changing times and conditions and often, human power and interpretations (Martin, 1991). One learns the ways of doing or *Soim Pasin* by actively participating in the task at hand and by demonstrating mastery of required knowledge and skills. At this stage, elders, experienced crafts persons, and experts are bestowed the task of facilitating, mentoring, and providing constructive feedback to enhance participation. Hence, the values of participation and interaction as highlighted in Chapter 2 are not only necessary but also significant. Participation and interaction play complementary roles in shaping the outcome of *Soim Pasin*.

***Phase 3: 'Skelim Pasin - Ways of Reflecting'***

'*Skelim Pasin, Ways of Reflecting*' is to reflect upon *Pasin*. It is a process of contemplation, appraisal, assessment, and evaluation. *Skelim Pasin* involves self-reflection of the individual learner and critical reflection by the community on the process of learning. The process of reflection is a means to shaping and reshaping of *Pasin*, so to influence change. *Skelim Pasin, Ways of Reflecting* requires learners to mirror positive attitudes and to display acceptable work ethics in line with community benchmarks and the discourses that shape communal work ethics. '*Skelim Pasin, Ways of Reflecting*' is communicated through dialogue with others as posited by Freire (1972) and advanced through processes of consultation, collaboration, cooperation, collegiality, and values that enhance community participation. Whereas in *Soim Pasin, Ways of Doing*, only designated experienced and skilled persons are involved in the facilitation of *Pasin*, in *Skelim Pasin, Ways of Reflecting*, community engagement is central to deliberations on *Pasin*. Community practices therefore play a significant role in shaping *Pasin*.

***Phase 4: 'Stretim Pasin - Ways of Resolving'***

'*Stretim Pasin, Ways of Resolving*' is to demonstrate problem solving skills and to suggest alternatives to resolving issues. Unlike in the earlier stages, where the focus is on the actual learning process in which the learner learns to know, to do, and to reflect together with the

community, in *Stretim Pasin* the learner must now demonstrate to the community how s/he intends to use *Pasin* to advance themselves and to serve the community. The learner must demonstrate leadership skills in knowing, doing, reflecting, and resolving their challenges. *Stretim Pasin* therefore involves a deeper knowledge of people skills and interpersonal communication skills than individual personal skills. Ways of resolving involve mediating and facilitating between individuals and group members through reciprocal exchanging of beliefs, values, and attitudes. In *stretim Pasin*, the learner must apply the skills in listening, consulting, negotiating, and mediating. *Stretim Pasin* emphasises ‘feeling with’ others as Kreisberg (1992) rightly points out so the learner feels with or empathizes and ‘listens’ attentively with her/his mind, heart, and soul.

### **5.4.3 *Pasin LukSave*: spiritual discourse for social transformation**

*Pasin LukSave* is the outcome of a social or practical approach to learning in a Melanesian PNG context. It is viewed as a process of becoming or transforming. *Pasin LukSave* is the ultimate outcome of passing through the stages of *Lainim Pasin* (Ways of Knowing), *Soim Pasin* (Ways of Doing), *Skelim Pasin* (Ways of Reflecting), and *Stretim Pasin* (Ways of Resolving). It is the ultimate knowing that leads to wisdom (Ma Rhea, 2004; Ma Rhea & Teasdale, 2000) or more specifically, ‘spiritual maturity’ (Naboro-Baba, 2006). *Pasin LukSave*, *Ways of Becoming* may be likened to learning to live together in the sense that *Pasin LukSave; Ways of Becoming* can only be legitimated through social relationships, the discourses of which are inherently shaped by principles of social reciprocity. *Pasin LukSave* is also shaped by the discourses of community spirit embedded in notions of community practices (Christiansen & Ramadevi, 2002). In the context of this teacher education partnership study, schools/university partnerships and the enhancement of the practicum are inherently shaped by discourses of community spirit that members of communities of practices (Wenger, 1998) explore together.

The outcome of *Pasin LukSave* is for the learner, including preservice teachers, schoolteachers and teacher educators, to consciously develop awareness not only in performing the tasks required but most importantly, in consciously relating to others (Freire, 1972). In the context of teacher education partnerships, the act of consciously relating to each other can be seen as democratically empowering (Thaman, 2004a). In the context of Melanesian cultures, *Pasin LukSave* is about putting others first to enhance humanity, to give without expecting anything in return, to share without conditions, and to partake in community activities wholeheartedly (Howley, 2002; Narokobi, 1980, 1989). As Kreisberg (1992) contends in power sharing, key ingredients of respect, trust, sincerity, genuineness, and empathy shape relationships and in this context, the learning communities.

In *Pasin LukSave* learners collaborate and reciprocate, as postulated in Chapter 2, as they demonstrate willingness to share resources, appreciation of the other, tolerant of diverse and differing viewpoints, and common goals about sharing and learning from each another. These qualities shaped reciprocal relationships in the *barter trade system*, hence the shaping of partnerships as social relationships. When *Pasin LukSave* serves purposes of goodwill, friendship, peace and harmony, it is understood to lead to social transformation of individuals, groups, the community, and society at large. Sefa-Dei (2002a; 2002b) describes this form of social transformation as spiritual maturity for the good of humanity. *Pasin LukSave* is therefore about connectedness. Thus, *Pasin LukSave* may be viewed as a framework of cultural egalitarianism that enables sharing of power relations. Viewed this way, *Pasin LukSave* can be a significant framework for reconceptualising teacher education partnerships in PNG and especially at UOG.

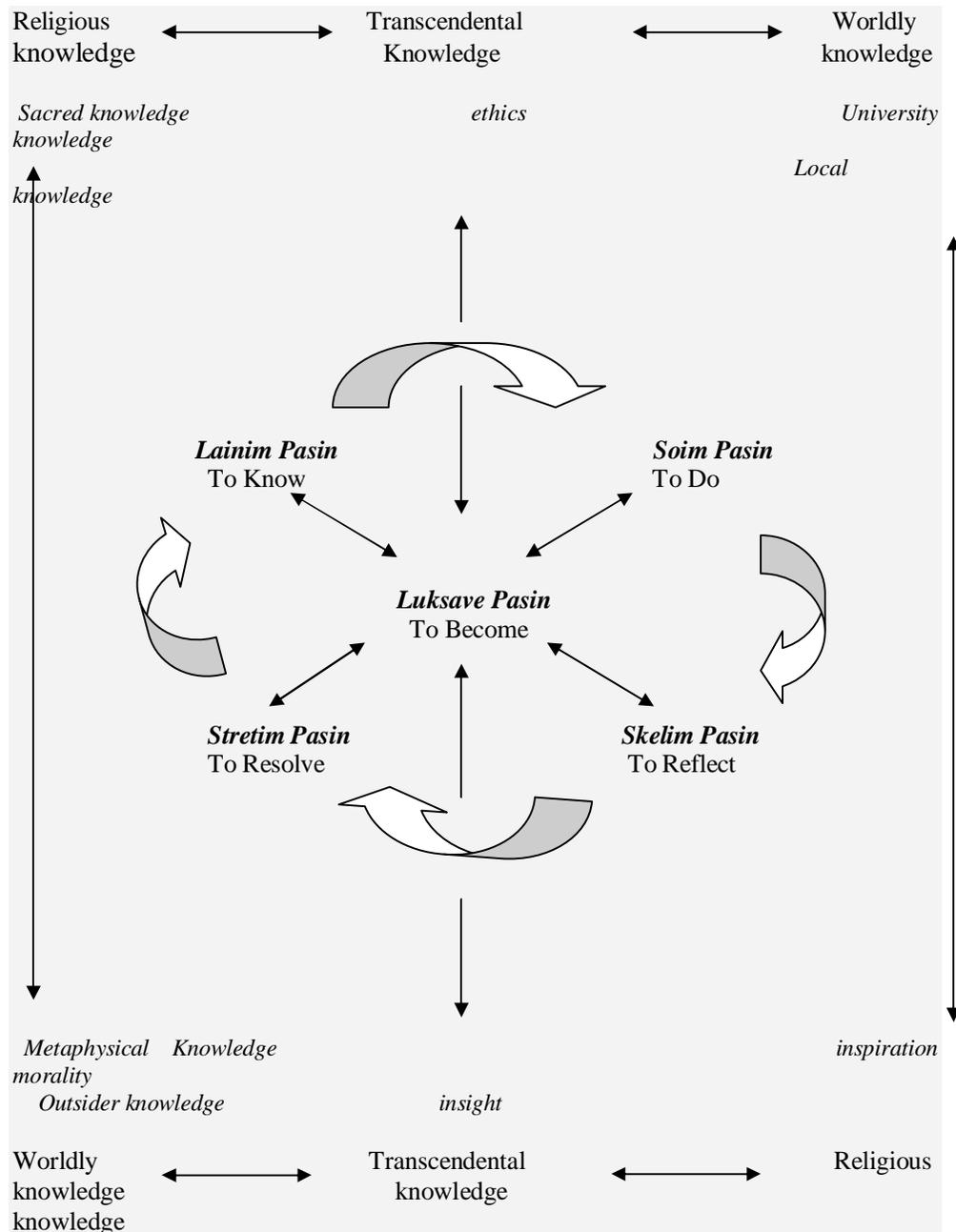
In the *barter trade system* reviewed in Chapter 2, cooperative and reciprocal relationship trade partners also engaged holistically in *Pasin*, including, *Lainim Pasin (Ways of Knowing)*, *Soim Pasin (Ways of Doing)*, *Skelim Pasin (Ways of Reflecting)*, and *Stretim Pasin (Ways of Resolving)*, ultimately leading to *LukSave Pasin, Spiritual Wisdom*. The values of participation, collaboration, cooperation, and democracy were demonstrated mutually whereby how much each person brought to the relationship was insignificant so long as partners gained by way of new-found knowledge, skills and attitudes but most importantly, lifelong friendships were established. Collaboration and collegiality between trade partners existed out of choice and through levels of commitment people felt to offer each other, so the whole notion of establishing trade links was based on cultural democratic principles as conceived by Thaman (2001), and in this context, egalitarian cultural practices. Cultural egalitarian practices transformed into new forms of *Pasin*, may be viewed as empowering through sharing of power. Within this context, principles of cooperation and reciprocity based on trust, respect, and mutual understandings extend beyond giving and receiving. In reciprocal relationships exchange does not necessarily have to be in the same form, quantity, content, and context as each contribution is valued on its own merit (Howley, 2002; Narokobi, 1980). In this case the value of reciprocity is immeasurable given that it is viewed to be legitimated in social relationships.

To capture the concept of *Pasin LukSave* as explored above, below is a diagram to demonstrate the relationship between the various stages of learning that contribute to spiritual wisdom as conceptualised for a repositioning of learning within a Melanesian PNG context. Whereas notions of religious knowledge and worldly knowledge may have been explored in detail elsewhere by Ma Rhea (2004) the concepts have been adapted here for the purposes of this Indigenous Melanesian teacher education partnership study.

### 5.4.4 A modern Melanesian conceptualisation of *Pasin LukSave*: Spiritual Wisdom

The diagrammatic framework proposed here is an original concept that is conceived out of my theorising of *Pasin* as ways of knowing, ways of doing, ways of reflecting, ways of resolving, and as ways of becoming, to be knowledgeable - the ultimate outcome to knowing, of achieving spiritual wisdom.

**Figure 5.1: Transformative Learning**



#### **5.4.5 *Pasin LukSave* and Indigenous schoolteachers**

*Pasin LukSave* provides the cultural and academic concepts for a deconstruction of westernized, formal knowledge systems, and the structures that position Indigenous schoolteachers as marginalised teacher educators. Accordingly *Pasin LukSave* revisits Indigenous historical and cultural practices to reposition spiritual knowledge that shapes Indigenous Melanesian notions about teaching and learning. For *Pasin LukSave* to be positively enhancing for PNG's teacher education, and especially in the governance of partnerships between schools and the university, in the first instance, it is essential that Indigenous schoolteachers recognise the power differentials that currently shape the nature of their work. Indigenous schoolteachers need to be critically aware of how colonial, post-colonial and neocolonial discourses explored in Chapter 4, constitute their identities as schoolteachers. Schoolteachers also need to be aware of how they are constituted ideologically and structurally by top-down and centralised systems and dominant discourses of 'power over'.

The challenge therefore, is for Indigenous schoolteachers in PNG to consciously and critically examine and recognise the power structures that shape their identities and to have this valued. As uncovered in the analysis, prior knowledge of schoolteachers is absent in teacher education programs. Furthermore, the absence of a research culture or inquiry communities clearly positions schoolteachers as passive participants trained to dispense prescribed knowledge outside of their learning environment. Given that the data in Chapter 4 signaled the shaping of partnerships as neoliberal instruments (Seddon, Billett et al., 2005), and the consistent positioning of schoolteachers as subservient and passive learners, notions of 'power over' can be seen to dominate policies and practices of secondary teacher education in PNG. For these reasons schoolteachers need to draw on *Pasin LukSave* which they have been socialised into and therefore carry within themselves, and may take for granted. As *Pasin LukSave* is about developing social awareness to act, and social consciousness to develop a sense of critical thinking about one's positioning and subjectivity, the notion of engaging in partnerships may be viewed as highly significant. This view is offered along the lines of thinking that both *Pasin LukSave* and collaborative teacher education partnerships share philosophies about community relationships, communal learning, and socially transformative practices. In light of a repositioning of knowledge and learning within a PNG Melanesian context, *Pasin* provides an understanding of knowledge in the following ways:

**Table 5.1 An Indigenous Melanesian conception of knowledge**

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Knowledge refers to ways of knowing
Knowledge is a social construct
Knowledge is created from within individuals
Knowledge is inseparable from the knower(s)
Knowledge is not finite
Knowledge is renewed collectively
Knowledge is constantly renewed and reshaped through human interaction
Knowledge is transformative
Knowledge as Learning enhances social relationships
Knowledge becomes wisdom when it is spiritually enriching
Spiritual wisdom is the ultimate knowledge to serve a common good.

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**5.4.6 A reconceptualised integrated learning: how Indigenous schoolteachers can learn in teacher education**

The table below presents the points of convergence between Indigenous Melanesian knowledge and wisdom and western knowledge system embracing *Pasin* as a transformative approach.

**Table 5.2 Points of convergence: Indigenous Melanesian knowledges and western knowledge**

<b>Curriculum Features</b>	<b>Indigenous Melanesian Knowledge and Wisdom</b>	<b>Western Knowledge System</b>	<b>Spiritual Wisdom and Formal Knowledge: An Integrated Approach</b>
Content	<p>Traditional knowledge, skills, values and attitudes that evolve through generations</p> <p>Holistic and integrated</p> <p>Knowledge is private and sacred</p> <p>Logical analysis is not required</p>	<p>Scientific knowledge and technical skills that are prescribed nationally</p> <p>Divided into autonomous subjects and taught individually</p> <p>Knowledge is public</p> <p>Analysis is significant</p>	<p>Holistic knowledge, skills, values, and attitudes with focus on reflective, reflexive, and critical thinking.</p> <p>Integration of Pasin within education curriculum and pedagogy and also in subject discipline content</p> <p>Integration of modern technology and communication skills</p>
Process	<p>Based on observation, imitation, demonstration, and group participation</p> <p>Involves listening, advising, and trial and error learning</p> <p>Knowledge is acquired</p> <p>Learning is intrinsically motivated</p>	<p>Based on lecturing, tutoring, and problem solving</p> <p>Involves listening, reading, writing, transmitting, and dispensing</p> <p>Knowledge is learned</p> <p>Learning is extrinsically motivated</p>	<p>Adaptation of Adult Learning Principles – Problem-Based Learning &amp; Community-Based Learning</p> <p>Integration of Pasin through various research methodologies /inquiry communities – both local and global.</p> <p>To do this establishing the concept of action research through Pasin may be the way forward</p>

<b>Curriculum Features</b>	<b>Indigenous Melanesian Knowledge and Wisdom</b>	<b>Western Knowledge System</b>	<b>Spiritual Wisdom and Formal Knowledge: An Integrated Approach</b>
<b>Context</b>	<p>Stresses values of communal harmony, cooperation and reciprocity Preserves cultural identity</p> <p>Draws from the past to inform the present</p> <p>Respect for Elders and Seniority</p> <p>Centred on the learner</p> <p>Centred on people or human relationships</p> <p>Lifelong learning, it is ongoing</p>	<p>Stresses values of individualism and competitiveness Serves economic development</p> <p>Draws from the present to inform the future</p> <p>Recognition of qualifications and experiences</p> <p>Centred on the teacher or educator</p> <p>Centred on the program</p> <p>Learning occurs outside of context</p>	<p>Learning throughout life education with focus on human/ social relationships – relational Sense of community is significant with emphasis on communal harmony and sense of responsibility (social justice), respect, reciprocity, &amp; cooperation – social capital</p> <p>Formal qualifications Informal agreements shaped by the principles of reciprocity need to be established between teacher education institutions, schools, and community organisations to validate their voices and to serve as frameworks for PNG Melanesian contexts.</p> <p>Integration of <i>Pasin</i></p>
<b>Outcomes</b>	<p>Situational and culturally tailored - contextual</p> <p>Community sanctioned</p> <p>Role models in community</p> <p>Enhancement of the group or collective community-centred Community development</p> <p>Relationships-oriented through the quality of strengthening social relations</p>	<p>Standardised appraisal systems</p> <p>Nationally prescribed reward systems</p> <p>Competency in teaching</p> <p>Economic development and nation building</p> <p>Performance oriented based on the quantity of outputs</p>	<p>Contextually tailored with focus on the quality of outcomes</p> <p>Recognition of community service as an essential component in teacher education programs, extending beyond the discourse of academic teaching and learning.</p> <p>Involvement of community members in the assessment and evaluation stages of teacher preparation, especially in subjects that are community-oriented.</p>

## Conclusion

This chapter has argued that policy borrowing to reform teacher education in PNG is largely shaped by discourses of westernisation and globalization. This is demonstrated in the ‘English Only Policy’ for education, and more recently PNG’s higher education policy discourses embedded in the *White Paper* document and the subsequent *National Higher Education Plan II*, that construct teacher education partnerships as business ventures. Hence teacher educators, both university academics and schoolteachers, are positioned as workers requiring technical skills and mastery of new knowledge to meet market demands. These demands are in line with goals of western economic development for the nation. Coupled with policy borrowing is the widely prevalent practice of engaging foreign consultants who are both directly and indirectly involved in policy and planning of educational reform in PNG. Foreign consultants and foreign policies are funded through foreign donors and agencies who view their roles as one of providing expert advice and knowledge on change. The constraints of this neocolonial practice of policy borrowing and dependency on foreign consultants and foreign aid is projected in the absence of both the ‘vision’ and ‘voice’ of Indigenous Melanesian knowledge and wisdom.

To transform notions of policy borrowing this chapter has drawn from an egalitarian cultural framework to reposition Indigenous Melanesian knowledge and wisdom. The chapter does this through a theorizing of *Pasin* as other ways of knowing. *Pasin* is inherently a Melanesian worldview and a framework for teaching and learning that is argued to have merit for the reconceptualisation of PNG’s teacher education partnership. *Pasin* entails four interrelated phases, *Lainim Pasin* (*Ways of Knowing*), *Soim Pasin* (*Ways of Doing*), *Skelim Pasin* (*Ways of Reflecting*), and *Stretim Pasin* (*Ways of Resolving*), which holistically transform to *Luksave Pasin* (*Ways of Becoming*). *LukSave Pasin* (*Ways of Becoming*) leads to *Pasin LukSave* (*Ways of BEING*), conceived as spiritual wisdom and therefore the engagement in social transformation.

In the context of this teacher education partnership study spiritual wisdom as the outcome of social transformation is consistent with the thinking that social transformation is inherently a human act (Allman, 1999; Dewey, 1946; Freire, 1972). Indigenous schoolteachers in PNG are fundamentally constituted by *Pasin* which they have been socialised into. However *Pasin* has to be explored collectively in the context of communities and communal interaction for it to have meaning and to transform practices. For this reason, *Pasin* is significant to shaping relationships in teacher education partnerships and even more important in reconstructing notions of teaching and learning embedded in forms of knowledge.

In particular as Indigenous schoolteachers in PNG are fundamentally shaped by *Pasin*, the University of Goroka needs to also recognise *Pasin* as other ways of knowing, alongside western

knowledge systems. To do this, an integrated approach to teaching and learning beginning with a transformation of teacher education curriculum and the delivery of these is the way forward. Initial transformation at university institutional level paves the way for a reconceptualisation of the practicum partnership that can position Indigenous schoolteachers as equally capable of educating Indigenous preservice teachers for PNG schools and communities. *Pasin* is therefore a robustly optimistic and hopeful framework to inspire Indigenous schoolteachers' to re-examine their Indigenous Melanesian identities and subjectivities alongside their constructed identities and subjectivities, as secondary schoolteachers in contemporary PNG. In the subsequent and final chapter, the notion of social capital promoted through inquiry communities is explored as a space in which teacher education partnerships can be explored through *Pasin*.

## Chapter 6

### Transforming teacher education policies and practices

Let us teach ourselves and others that politics ought to be a reflection of the aspiration to contribute to the happiness of the community and not of the need to deceive or pillage the community. Let us teach both ourselves and others that politics does not have to be the art of the possible... but that it can also be *the art of the impossible*, that is, the art of making both ourselves and the world better. (Vaclav Havel, President of Czechoslovakia, 1990, cited in Kreisberg, 1992, p.ix).

#### 6.1 Introduction

Havel (1990) invites us to dare to hope, if we were to consider politics as ‘the art of the impossible... the art of making both ourselves and the world better’. Such a construction of hope can be thought about in a similar way as this study conceptualises *Pasin*. In Chapter 5, *Pasin* is constructed as a framework of learning that integrates Indigenous Melanesian knowledge and wisdom into current teacher education programs at the University of Goroka. *Pasin* is likened to social capital, as presented in Table 5.2 under ‘Spiritual Wisdom and Formal Knowledge: An Integrated Approach’. Within this context, trust and reciprocity are seen to be important features that shape social relationships. Also contained in the table, I suggest the likelihood of promoting *Pasin* through inquiry communities. The focus is on the process of learning hence, inquiry communities may be perceived as the space in which *Pasin* may be enacted. Thus, social capital and inquiry communities are seen to be interdependent.

In this concluding chapter, I summarise the key arguments in this thesis. Firstly, I argue that teacher education is shaped by economic goals, as reviewed in Chapter 2 and as uncovered in the analysis in Chapter 4. This focus on economic goals undermines issues of social justice, in particular for PNG, where issues of equity and inequality highlighted in Chapter 1 are profound. Secondly, and for these reasons, I argue that teacher education should promote social justice, which may be understood in terms of social capital. Social capital as postulated in Chapters 2 and 5 is about particular kinds of social relationships of mutuality and reciprocity where trust, respect, humility, and compassion are encouraged through participation and interaction. Thirdly, in seeking transformative partnerships, social capital if promoted through inquiry communities sits very well with *Pasin* as both focus on social relationships. Inquiry communities and *Pasin* can also be described as social partnerships (Seddon, Billett et al., 2005) given their characteristics as horizontal networks that focus on “relational assets” (Seddon, Billett et al, 2005) or social capital to promote capacity building. The notion of inquiry communities is therefore investigated as

possible partnership spaces in which the framework of *Pasin* can be cultivated. In the final part of this chapter and thesis I pose the question, ‘Where to Next?’ as a significant question for further investigation of teacher education partnerships in other teacher education institutions throughout PNG, Melanesia, and in general, postcolonial Pacific Island countries.

## **6.2 Seeking transformative teacher education partnerships**

Politics and policies influence social life at national, community, and individual levels as highlighted in this thesis. In PNG, as explored in Chapter 2, policies are largely driven by the State, which is in turn shaped by the influence of social movements such as, authoritarian religious populists, post-colonial educated elites, neoconservatives, middle-class parents and Melanesian ‘big men’ and neoliberals. These global policies have been transferred to UOG and PNG through the frames of policy borrowing to reform teacher education.

The analysis of UOG’s key texts governing teacher education revealed that current teacher education practices in PNG are constituted by borrowed policies that are constructed around notions of ‘power over’. The discourses in the *Vision and Mission Statements*, course programs in *Undergraduate Handbook of Courses*, *Teaching Practice Handbooks*, and *Review* documents promoted western knowledge, and the absence of any reference to Indigenous knowledges was very apparent. Thus, UOG’s practicum and teacher education partnership may be seen as a contested teacher education training, learning, policy, and political partnership site.

In addressing the problems of teacher education globally, Cochran-Smith (2004) contends that rather than analyse teacher education as a policy implementation problem, we should understand it as a learning problem, and treat it as a political problem related to issues of equity and social justice. As a learning problem, Cochran-Smith (2004) bases her argument in three key areas: “first, that “teacher education occurs in the context of inquiry communities wherein everybody is a learner and a researcher”, second, “that inquiry is an intellectual and political stance rather than a project or time-bounded activity”, and third, “that as part of the inquiry stance, teacher research is a way to generate local knowledge of practice that is contextualized, cultural, and critical” (p.12).

In the context of PNG, treating the problem of teacher education as a learning problem requires us to reconsider the question of Indigenous understanding of learning. This is especially important given the centrality of Indigenous knowledge systems, social practices and ways of learning and understanding that continue to constitute social life throughout much of PNG society. Without considering such Indigenous ways of learning and knowing, a large proportion of the people are marginalised and issues of equity and social justice not addressed.

Recent reform agendas promote new knowledge to meet market demands of economic development, development which requires that professional practitioners like teachers keep abreast of these market changes. As uncovered in Chapter 4, successive reforms have consistently emphasised a paradigm of teaching and learning as scientific, technical, and rationale with change imposed from above. These scientific and rationalistic notions of teaching and learning constructed largely by the male gender predominantly shaped colonial, post-colonial, and neocolonial educational policies in PNG. In recent reforms, the influence of globalization and neoliberal policies can be seen in the discourses of the *White Paper on Higher Education, Research, Science and Technology: Enterprise and Education (2000b)*, and the subsequent *National Higher Education Plan II, 2000 - 2004 A Reform Plan and Action Strategy to Stabilise and Develop Higher Education, Research, Science, and Technology (2000a)* that provide the context for the *Mission Statements 2000, 2005* and *Reviews 2000, 2000*. These globalization and neoliberal policies are potentially drawn from the domains of business and enterprise as they exert dominant discourses of 'power over'.

As the data indicated, teacher education partnerships are constructed as capacity building networks, marketing instruments, and as agencies of knowledge economy. Schoolteachers and generally teacher educators are positioned as workers in need of technical, scientific, rationalistic, and specialised knowledge. Thus, teacher professional development programs are embedded in notions of training and inservice that are constituted centrally and administered from above. This in turn has implications for preservice and school teachers, who are positioned as passive cooperative partakers in teacher education.

As passive partakers in the teacher education process, a hierarchical framework limits any real notion of partnership. Limitations of time, finance, infrastructure, and human resources are borrowed policies and practices. These borrowed policies and practices are structurally entrenched in PNG's bureaucratic system in which Indigenous Melanesian ways of knowing and doing are marginalised. Borrowed policies and practices also promote ideologies that are highly scientific and technical, and the absence of the Indigenous voice is obvious. This entrenched bureaucratic system shaped by a hierarchical framework therefore requires transformation of policies and practices taking into consideration Indigenous vision and voice. The learning framework of *Pasin*, elaborated in Chapter 5, can be perceived as a transformative approach to addressing the absence of Indigenous Melanesian knowledge and wisdom in consecutive teacher education reforms. Fullan (1992, cited in Hargreaves & Fullan, 1992) contends that in any change 'voice' and 'vision' go hand in hand and that the biggest challenge lies in reconciling the tensions between vision and voice (Fullan & Hargreaves, 1992). In the framework of *Pasin*, both the voice and vision are that of *Pasin*.

### **6.3 Transformative partnerships: social capital and relationships**

The dynamics of UOG's teacher education partnerships are largely shaped by governments' economic goals. Although initially, the core business of teacher education was to produce good teachers (Turney, Eltis, Towler & Wright, 1985). Liston & Zeichner (1991) added that teacher education programs must take into consideration the social conditions in which schoolteachers work. Hence, good schoolteachers would also need to know how to cope with the social and cultural environments, inclusive of the socioeconomic and sociopolitical contexts, outside of the classroom environment. Thus, the goals of teacher education extend beyond producing good teachers to include developing and nurturing social capital (Baron, Field, & Schuller, 2000) or the enhancement of human relationships (Gopinathan, 2006). Enhancement of social relationships includes awareness of issues surrounding equity and equality, the perceived cornerstones of social justice. In light of the enhancement of social relationships, government economic goals clash with the goals of teacher education in promoting notions of social justice (Cochran-Smith, 2004b; Darling-Hammond, 2006; Gopinathan, 2006). In PNG, given the egalitarian nature of Melanesian societies, human relationships or social capital is central to strengthening community-based networks. These community-based networks may be understood as horizontal localized networks as postulated by Seddon et al (2005). Partnerships that are described as horizontal are constructed on human relationships in which power is shared.

Likewise, social capital may be likened to social reciprocity, in which human relationships (Fukuyama, 1999) are seen to be central to creating partnerships. Social capital has been defined in different ways. In a wider context social capital is expressed as:

an instantiated informal norm that promotes cooperation between two or more individuals. The norms that constitute social capital can range from a norm of reciprocity between two friends, all the way up to complex and elaborately articulated doctrines like Christianity or Confucianism. They must be instantiated in an actual human relationship... trust, networks, civil society, and the like which have been associated with social capital are all epiphenomenal, arising as a result of social capital. (Fukuyama, 1999, p.1)

More specific for an understanding of teacher education partnerships, the definition by Stone and Hughes (2000, cited in Bullen 2008) captures the notion of social capital. They state:

Social capital can be understood quite simply as networks of social relations characterized by norms of trust and reciprocity. The essence of social capital is quality social relations... thus social capital can be understood as a resource to collective action, which may lead to a broader range of outcomes, of varying social scale. (p.4)

The concept of social capital is relational. Seddon, Billett et al (2005) refer to the same as “relational assets” (p.571) and that, relational assets are generated “through individual’s social investments of time and effort, and the benefits are shared by the group rather than being the exclusive property of any one individual” (OECD, 2001 cited in Seddon, Billett et al, 2005, p. 571).

In the PNG context, the relational nature of social capital is pivotal as it is perceived to combine notions of ‘power-from-within’ and ‘power with’. Teacher education partnership largely shaped by relationship discourses are seen as transformative and allow notions of teaching and learning to be informed by the framework of *Pasin*. For Indigenous secondary preservice and schoolteachers, a repositioning of *Pasin* in mainstream teacher education programs can be seen as a recognition and acknowledgment of their prior knowledge. This prior knowledge is also “local knowledge of practice that is contextualized, cultural, and critical” (Cochran-Smith, 2004, p.12). Local knowledge may be used interchangeably with Indigenous knowledge as expounded in Chapter 5. Given that social capital and inquiry communities are interdependent as claimed earlier, in the subsequent discussion I examine the notion of inquiry communities as possible sites for transformative partnerships for purposes of capacity building.

#### **6.4 Inquiry communities: transformative partnerships for capacity building**

In light of the above understanding that social capital enhances partnerships, teacher education partnerships including PNG, have the potential to become inquiry communities. In inquiry communities participation is the common binding principle that also stands for collaboration, collegiality, democracy, empowerment, cooperation, and reciprocity as reviewed in Chapter 2.

Participation as a significant value in transforming teacher education partnerships has been explored in depth in earlier chapters especially, in Chapters 2, 4, and 5. Collaborative teacher education partnerships internationally embrace participation as a core feature in shaping learning (Arnold, 2005; Kiggins, 2001). Through participation, educators engage in dialogue and learn from one another. Furthermore, Chapter 2 highlighted the successes of engaging in action research between university teacher educators and schoolteachers. Where the level of participation and collaboration was high, mutual trust was established and partnership goals achieved. Thus, partnerships that promote social relations are likely to promote collaboration and collegiality.

Wenger’s (1998) notion of communities of practice also considers participation as central to social learning, and sees participation as embedded in social interaction amongst various communities of practice. Similarly, Christiansen and Ramadevi (2002) envision participation as a core principle in shaping community building through social interaction. In their view, community building is

about people and it is people that provide the capacity for growth (Christiansen & Ramadevi, 2002). In *Pasin*, participation is also a core value embedded in reciprocal relationships. Hence inquiry communities can be seen as communities of practice with the potential for capacity building.

In PNG Indigenous Melanesian practices are centred on the community. As highlighted in each of the preceding chapters, PNG's Constitution document and the *Philosophy of Integral Human Development* (Matane 1986) affirm the view that education is a shared responsibility between the various sectors of the community. Thus issues surrounding educational quality and educational relevance would need to be addressed as a shared responsibility between teacher education institutions, schools, and the wider community.

The learning framework of *Pasin* is grounded in Indigenous Melanesian framework of learning that seeks to promote social justice through a repositioning of Indigenous knowledges. Teacher learning may be encouraged within inquiry communities through an integration of western Knowledge and Indigenous knowledges as conceived in *Pasin*. As Cochran-Smith (2004) reminds us, in inquiry communities, everybody is a learner and a researcher taking a political stance on decisions about knowledge creation that is contextualized, cultural, and critical (p.12). Participation in inquiry communities can promote ways of *knowing, doing, reflecting, resolving, and becoming* as envisaged in *Pasin*. Inquiry communities can therefore be perceived as egalitarian partnerships in which power is shared. The various communities of practitioners, university teacher educators, schoolteachers, preservice teachers, parents, researchers, policymakers, education planners, and community elders can be seen as operating within relational social spaces. As communities of practitioners, these key stakeholders can draw upon their strengths 'from-within' themselves and 'with' each other as they collaborate and reciprocate in inquiry communities of knowledge creation. Thus, social relations can be seen to have the potential to promote culturally democratic approaches (Thaman, 2001) to transforming teacher education partnerships, in particular, the preservice teacher education partnership at UOG.

## **6.5 Where to Next?**

Given that this study is limited to the case of UOG and PNG, the conceptual framework as suggested is envisaged for PNG and may be extended to include Melanesia. However as explained in Chapters 1 and 3, the case study of UOG is an example of an intrinsic case study motivated by the uniqueness and peculiarity of UOG's history. As the major and only State funded secondary teacher education institution in PNG, the findings are limited to the case study site. Furthermore, the limitations of this study in engaging only document study and analysis signals further consideration or thinking that may include seeking the views of participants by way of interviews,

questionnaires, and sampling, especially views of schoolteachers and preservice teachers to determine their perceptions. In that way, stakeholder views could be further explored.

However, research on collaborative teacher education partnerships in developing countries and especially post-colonial contexts, is relatively limited signaling the need for further research. Studies surrounding notions of teaching and learning in teacher education programs in developing countries focus mainly on the academy and its role in advancing academic and professional. What is significantly absent in most teacher education literatures originating from developing post colonial countries is the absence of the notion of partnerships between schools and the university. The significant role schools and schoolteachers occupy in teacher education is also absent in the literature consulted. Much of the literature on teacher education partnerships focuses on the nature of partnerships in western developed world contexts informed by scientific and rationalistic notions of educational research. While it is necessary to draw on available research and debate on partnerships in teacher education, applying it in the context of PNG requires a different perspective and framework, potentially moving away from the imposed western structures, to also embracing existing Indigenous knowledge systems. Thus the study places emphasis on Indigenous Melanesian knowledge systems both as a complementary duality as well as its integral positioning alongside western knowledge system.

Furthermore, given that the notion of power and how it operates theoretically is an under-explored area in education, this teacher education partnership study examines the structural, ideological, and discursive power with the view to transforming dominant practices by engaging in notions of 'power-from-within' and 'power with'. Notions of 'power-from-within' and 'power with' can be seen in the conceptual framework of *Pasin* and robust hope whereby the study integrated Indigenous Melanesian knowledge and wisdom and western Knowledge system in postcolonial Papua New Guinea.

Whilst recognizing the limitations of this study and the implications for further research, given that the Melanesian perspective within Indigenous knowledge systems is relatively new and limited in documented research (Mel, 2000; Naboro-Baba, 2006; Nagai, 2000), as is the western framework of robust hope (Halpin, 2001, 2003, 2007; Sawyer et al., 2007; Singh & Han, 2007), a study of this nature contributes significantly. The study adds a new dimension to the nature of teacher education partnerships globally, specifically in postcolonial contexts, and especially locally in the context of UOG and PNG secondary teacher education. Globally, this study does two things: firstly, it engages with notions of robust hope to transform teacher education. In adopting this framework the study contributes to the field of transforming teacher education partnerships through the notion of inquiry communities as partnerships constructed social

relations. Secondly, it uses a cultural framework of learning to transform teacher education in PNG and Melanesia. The study therefore contributes to the field of Indigenous knowledge systems through a theorising of *Pasin*, a Melanesian framework of learning. *Pasin* repositions Melanesian theory and praxis into the mainstream of teaching, learning and scholarship.

Thus, in seeking transformative teacher education partnerships with a view that there is hope, the question of ‘where to next?’ is a very significant one for Papua New Guinea and the University of Goroka, with the need for further investigation in other teacher education institutions throughout PNG, Melanesia, and in general, postcolonial Pacific Island countries.

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