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Using a Transformative Paradigm Research Approach to Investigate Guidance and Counselling Services in Papua New Guinea Schools.

Thesis submitted by Kainaro Keikei Kravia (MEd JCU) in September, 2016

for the degree of Doctor of Education in the College of Arts, Society and Education
James Cook University

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Intellectual support	▪ Critique, ▪ Guidance ▪ Editorial assistance ▪ Editing	• Associate Professor Paul Pagliano – Principal supervisor, CASE, JCU • Dr Margaret Carter – Co-supervisor, CASE, JCU • Dr Geoff Ward, CASE, JCU • Dr Sue Khul – CASE, JCU • Dr Kathryn Meldrum – GCRM coordinator • Jennifer Atherton – editor
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Declaration of Ethics

The research presented and reported in this thesis was conducted within the guidelines for research ethics outlined in the National Statement on Ethics conduct in Research Involving Human (2007), the Joint NHMRC/AVCC Statement and Guidelines on Research Practice (1997), the James Cook University Policy on Experiment Ethics. Standard Practice and Guidelines (2001), and the James Cook University Statement and Guidelines on Research Practice (2001).

The proposed research methodology received clearance from the James Cook University Experimentation Ethics Review Committee (approval number H5493).

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Acknowledgements

Abstract

Providing a high quality education to more than 3 million children and young people in Papua New Guinea (PNG) is enormously problematic. Major challenges include a developing economy, debilitating corruption, lack of transportation infrastructure, and arguably the world's most diverse population, the majority of whom live in rural based customary communities. Combined widespread poverty, and burgeoning human rights issues surrounding gender inequality, family violence, physical and sexual abuse, health problems and disability stigma, all translate into a socio-political system where aspirations towards equality of opportunity are more rhetoric than reality.

This research project has been designed to explore authentic and achievable ways PNG guidance and counselling (G&C) services can be transformed to better enable PNG to provide a more appropriate education for its population. The research aspires to achieve this by using a transformative paradigm. This mixed methods approach combines qualitative and quantitative research methodologies to ensure the perspectives of those who are disadvantaged and marginalised are taken into account. The goal is to establish a more genuine and equitable foundation for social change that more accurately addresses the complexities of those being researched. This thesis comprises a portfolio comprising a literature survey and three research studies.

Guidance and counselling (G&C) services in western countries play a vital role in offering students suitable preventative, developmental, remedial and vocational support. In PNG, however, services are minimal, with one officer employed to cater to the needs of more than 60,000 students. Only very limited documentation on G&C services in developing countries is available, particularly for PNG. Because of this paucity, the review of the literature focused on the development of services in six countries: United Kingdom, United States of America, Australia, Nigeria, Brazil and Singapore. These countries where chosen because they are either pioneers in G&C, offer regional representation, provide insights into the influence of colonial history, and/or have similar political and economic contexts to PNG. Review findings indicate strong evidence of developed countries employing a programme model comprising

comprehensive services, whereas developing countries follow a position model where services are vestigial.

The first study engages autoethnography to critically examine the researcher's lived experience. The researcher's 'insider' whole-of-life narrative of G&C involvement is re-examined through the theoretical lenses of bioecological systems and postcolonial theory. Elements of the author's culture and social structures that gave him the support to formulate and actualise his goals are highlighted. This study recommends incorporating these indigenous socio-cultural structures into G&C service design in ways that make them more wide-ranging and appropriate to the PNG school community. By so doing, this would help create a more comprehensive service that better meets each student's learning and developmental needs, thereby helping to transform G&C services in cost effective ways that are in line with international practices.

The second study employs a mixed methods survey questionnaire to investigate the scope and type of G&C services available in PNG compared with those in Queensland schools. Seventy years ago, when the Queensland education system launched their G&C service, like PNG, they adopted a position model. Over time, however, Queensland has moved to a comprehensive programme model, whereas PNG has stayed with the position model. The 37 question survey instrument contained Likert scale (n=28), closed (n=8) and open ended (n=1) questions. Forty-four participants actively working in G&C were selected through convenience sampling: PNG (n=30) and Queensland (n=14). SPSS Version 22 was used to analyse the quantitative data and content analysis was used with the qualitative data. Findings emphasise the substantial challenges facing PNG in its quest to modernise G&C services. Transformation towards a more culturally appropriate contemporary G&C service in PNG would require: changes to employer perception of G&C, improved staff training, expansion of the range and type of services across all levels of schooling, networking with relevant service agencies, and higher numbers of qualified personnel.

The third study uses a semi-structured qualitative interview method to appraise the current scope of G&C services in PNG compared to those available in Queensland schools. The study was designed to identify possible strategies that could be used to transform PNG G&C services. Goroka (PNG) and Townsville (Queensland) were chosen as study sites. Townsville was selected because the adopted PNG position model was a carbon copy of the 1970s Queensland Education System. Nine participants: PNG (n=5) and Townsville (n=4), all experienced people in G&C services, were chosen through purposeful sampling. An NVivo software package was used to analyse the data. Findings reveal that in order for PNG to provide comprehensive services, the following areas need attention: support students with special learning needs, support G&C programmes, professional training for guidance officers and counsellors, increased collaborative networking among relevant stakeholders, and the establishment a professional association.

Comprehensive G&C services have become increasingly more important as the educational, vocational, personal and social challenges facing children and young adults worldwide, become more complex. It is essential that G&C services are available as early as possible so that children are supported in their whole of school life development. Since school is an agency dealing with the training and development of children and young adults, it is regarded as a favourable environment for G&C services. A recommendation of this thesis is for the PNG Education Department to transform G&C services to meet students' holistic learning and developmental needs. The services will need to be culturally appropriate, socially just and internationally suitable to support students to reach their full potential without any discrimination based on their background, disability, ethnicity and belief. G&C is an integral part of education that can support a deeper and more pleasant form of human development, thereby helping to reduce poverty, discrimination, oppression, war and any other emergent barriers that inhibit the creation of a safe and happy society.

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List of Tables and Figures

Abbreviations

AACC - Australian Association of Career Counsellors

ACA - Australian Counselling Association

ACC - Association of Career Counsellors

ACER - Australian Council for Education Research

AGCA - Australian Guidance and Counselling Association

APACS - Australian Psychologists and Counsellors in Schools Association

ASCA - American School Counselor Association

AusAID – Australian Aid International Development

BAC - British Association for Counsellors

CASE – College of Arts, Society and Education

CASSON - Counselling Association of Nigeria

CRC – Convention on the Rights of Children

DFAT – Department of Foreign Affairs and Trade

EHP – Eastern Highlands Province

GCRM – Graduate Certificate of Research Methods

G&C – Guidance and counselling

GRS – Graduate Research School

HDI - Human Development Index

HIV/AIDS – Human Immunodeficiency Virus /Acquired Immune Deficiency syndrome

JCU – James Cook University

NVIVO – Software for Qualitative Data Analysis

OBE – Outcome Based Education

OHE – Office of Higher Education

PGO – Principal Guidance Officer

PNG – Papua New Guinea

QDET – Queensland Department of Education and Training

QGCA - Queensland Guidance and Counselling Association

RMIT – Royal Melbourne Institute of Technology

SBCT – School Based Counsellor Training

SBE – Standard Based Education

SKIP – Skills for International Postgraduates

SLTP – School Leaver Testing Programme

SPSS - Statistical Package for the Social Sciences

TFFE – Tuition Fee Free Education

UBE – Universal Basic Education

UK – United Kingdom

UNESCO - United Nations Educational, Scientific and Cultural Organization

UNICEF - United Nations International Children's Emergency Fund

UPNG - University of Papua New Guinea

USA – United States of America

WHO – World Health Organisation

<center>**Chapter One**</center>

<center>**Research Proposal**</center>

1.1   Introduction

The Government of Papua New Guinea (PNG) recognises that schools play a vital role in promoting the social emotional development and wellbeing of young people, while preparing them for entering the workforce. Student resilience and wellbeing are essential for both academic and social development and this is optimised by the provision of safe, supportive and respectful learning environments. Schools share this responsibility with the whole community (PNG Education Department, 2004; Queensland Government, 2015). Unfortunately the PNG education system has been affected by number of hindrances, including teacher shortage, lack of textbooks, poor infrastructure, law and order issues, poor teacher salaries and conditions, and school mismanagement (PNG Education Department, 2004). It is evident that these factors affect children's academic, career and emotional development. However, leaders and policy makers are optimistic that the education system has the potential to minimise the factors preventing students from reaching their full potential (Teo, 2009). Amongst the data used to reach this decision was a PNG government endorsed study in 2005 by Royal Melbourne Institute of Technology (RMIT), which recommended the need to review guidance and counselling services in the schools.

This research will investigate guidance and counselling services in PNG schools by comparing them to what is available in Queensland schools. The aim is to analyse the current practices and explore proactive strategies that will effectively encompass a comprehensive guidance and counselling programme model within PNG school settings. The study will focus on school administrators, teachers, guidance officers, counsellors, and curriculum and resources provided in schools to support guidance and counselling programmes. The resulting data will recommend whether the current practice is holistic and comprehensive to aide PNG students' learning and development for the real world.

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1.2 Background to the Study

The idea that student well-being is a school responsibility can be traced back to the early Greek philosophers and more recently to early 19th century notions of pastoral care. By around 1910 in the USA, vocational guidance started being offered in isolated secondary schools. The service gradually spread across the country, only to recede during the Great Depression and re-emerge after World War II (Jackson, Walsh, & Cohen, 2005). Guidance and counselling services really took hold in the USA in response to the 1957 Russian launch of Sputnik, when the Federal Government decided to dramatically increase the number of scientists and mathematicians in the workforce (Bryant, 2006). Ongoing expansion took place in the 1960s to support civil rights legislation. During this time, guidance and counselling services also began to take root in other developed countries, chiefly the UK (Dryden, Mearns, & Thorne, 2000; Bondi, 2004), Canada and Australia (McMahon, 2007). Furthermore, university guidance and counselling courses were established and formal qualifications became a requirement of the profession.

Throughout the 1970s and 1980s, the school guidance counsellor became a more accepted part of the school team. The types of roles managed by guidance and counselling continued to expand to include personal and social issues, and to more explicitly cater for the needs of all students across the full age and ability range. In the 1990s, professional standards were developed, and since 2000, renewed attention has been focused on finding ways to help close the gap between rich and poor members of the community (Clemens, Carey, & Harrington, 2010; Gysbers, 2010; Thompson, 2012). One such tactic has been through the adoption of a transformative approach (Mertens, 2007). This approach is relevant for guidance and counselling services in both developed and developing countries, because guidance and counselling services in developing countries have tended to lag far behind those in the developed world, with vulnerable individuals being the most disadvantaged. This disparity is particularly the case in PNG, my home country.

My work over the past twenty years has provided me with a very comprehensive overview of guidance and counselling services in PNG schools and in staff training. In PNG, the term school guidance and counselling refers to a process of helping individuals to understand themselves by discovering their own needs, interests and capabilities in order to formulate their own goals and make plans for realising those goals (Calaguas, 2012). In reality, guidance and counselling services in PNG are grossly inadequate, with about 17 guidance officers looking after the guidance and counselling needs of approximately two million students (PNG Education Department, 2004). As a consequence, unfortunately, very little attention is being given to students in elementary and primary schools, with the majority of services organised around career guidance, especially for students in their final years of schooling.

Guidance and counselling services in PNG are very similar to those provided in many developing countries. Mostly, they are either completely missing or are provided by teachers or ancillary staff who have little or no training in the field. Furthermore, this lack of services is occurring in a context of rapid change where the number of children attending school is growing substantially. Nowadays, more children are staying at school for longer periods of time, compared to the situation before the Education Reform in 1992 (PNG Education Department, 2004; 2008; Pagelio, 2008). In addition, there has been a dramatic rise in serious social issues: drug and alcohol abuse, health problems including HIV/AIDS, domestic violence, poverty, teenage pregnancy, ethnic clashes and inter-school fights (Post Courier, 2001; 2013; Philemon, 2012; Ukaha, 2013). Therefore, there is an urgent need for guidance and counselling services in PNG to undergo a transformation. This is necessary to help ensure that these services are able to adequately and more equitably meet the educational, social, vocational, and emotional needs of all students, not just those in their final year of schooling. Of course, the main difficulty with this is how this challenge might be realistically achieved. It is for this reason that I have chosen to employ a transformative paradigm approach to my research (Mertens, 2010a). I will describe this approach in detail later; however, before I do, I want to share my story of my involvement in guidance and counselling. This will provide some pertinent insights into the kind of problems being faced.

After graduating as a secondary teacher in 1985, from the University of Papua New Guinea (UPNG), I spent six years teaching. I taught at three different high schools: Awaba in Western Province (1986), Okapa in Eastern Highlands province (1987-1988), and Iarowari in Central Province (1989-1991). My teaching subject areas were Social Science and English. During that time, I was also asked to teach a subject called Guidance; this subject is taught across all secondary school grades. In lower secondary it focuses on adjustment to school and in upper secondary it concentrates on career development.

In 1992, a visiting guidance officer invited me to apply for a recently advertised position as a guidance officer because of my active involvement in guidance activities. Even though I had no special training in the area I applied for the position and was subsequently appointed as the sole guidance officer for Simbu and Eastern Highlands provinces, covering 17,300 square kilometres. This meant I was responsible for all 13 high schools in the region with a total student population of about 9,000. I made bi-yearly visits by road to each school. First visit focus on administering Grade 11 differential aptitude tests, a bank of eight tests from Australian Council for Education Research (ACER). The second visit was to provide career guidance to Grade 12 students and to assist them with completing their school leaver forms. These forms are necessary for entry into post-secondary education in PNG. My involvement at the whole of school level was, therefore, extremely limited.

I worked with the Guidance and Counselling Branch of the PNG Education Department as a provincial guidance officer based in Goroka (1992-1996), principal guidance officer (PGO) (1997-1998) and acting superintendent (1999-2000), both based in Port Moresby. Between 2000 and 2002, the PNG Education Department sponsored me to study for a Master of Education, majoring in Guidance and Counselling at James Cook University. I then returned to Port Moresby as a PGO (2002-2006). As PGO, I was responsible for staff development, guidance curriculum development and the school based counsellor training programme, which was introduced in 2000 in response to an explosion in student unrest and antisocial behaviour. The school based counsellors are

trained teachers with some basic counselling skills who teach the guidance subject, look after student welfare, and provide counselling in a particular school.

In 2007, I left the Education Department to become a student counsellor at the University of Goroka. I took this appointment to be able to return to Goroka to join my wife and family, as my wife was an academic member of staff at the University. Then, in 2011, I became a lecturer in guidance and counselling at the University of Goroka. In this role, I was responsible for coordinating and teaching the new two-year Diploma of Guidance and Counselling. Students doing this course included teachers on a scholarship with the PNG Education Department, self-sponsored individuals and staff from non-government organisations, including church workers. Some graduates of this course became school based counsellors and/or guidance teachers. In 2012, I resigned from my position at the University of Goroka to take up postgraduate studies at James Cook University under an AusAID scholarship, enrolling first in the Graduate Certificate of Research Methods and then in the Doctor of Education programme.

1.3   Rationale for this Study

PNG is located in the south-west region of the Pacific Ocean, situated north of Australia and sharing a border with Indonesia, through the island of New Guinea. A total land area of 463,840 square kilometres comprises a mixture of tropical rain forest, mountainous terrains, savannah grass plains, swamps and numerous islands. With a population of approximately 8 million, speaking more than 800 languages, PNG is arguably the most culturally diverse nation on earth. It is also amongst the most rural and geographically isolated, with many remote villages only accessible by boat, foot or air. A serious lack of infrastructure throughout the country often deprives people of even the most basic health and education services (World Bank, 2010).

PNG is a developing country confronted by highly pronounced issues, such as an agricultural based economy with approximately 80% of its population living in rural areas, and approximately 30% in extreme poverty measured at less than US$1 a day

(Jha & Dang, 2010). The annual population growth rate is between 2.3 and 2.7, with 40% of the population under the age of 20 and about 55% unable to read or write (PNG Education Department, 2004). Furthermore, PNG has an increasing unemployment rate and a very low human development index of 153 out of 187 (Jha & Dang, 2010; UNESCO, 2010).

PNG has been actively focusing on achieving Universal Basic Education by increasing the number of elementary, primary and secondary schools throughout the country with the goal of achieving 73% enrolment by 2015, up from 53% in 2007 (Marape, 2009). Only 1.6 million of 2 million school age children go to school, while the rest remain in the village for various reasons, according to the National Education Board Annual Report (PNG Education Department, 2008) The country's plan to improve the situation is evident in the PNG Government's Vision 2050 national strategic plan (PNG Government, 2009) and PNG Education Department national plan for education 2005-2014 (PNG Education Department, 2004). Both policies, which PNG developed in conjunction with requirements from the World Bank, UNESCO (Limage, 2007), aspire towards producing healthy, educated and skilled citizens. The policies state that integral human development is vital for eradicating poverty, improving personal health, reducing unemployment and promoting gender equality. For this to happen, PNG schools urgently require comprehensive guidance and counselling services to guide and support students in their personal, social and career development needs, and ensure an integrated approach to the provision of support services.

1.4   The Research Focus

Our vision is integral human development achieved through an affordable education system that appreciates Christian and traditional values, and that prepares literate, skilled and healthy citizens by concentrating on the growth and development of each individual's viability and character formation, while ensuring all can contribute to the peace and prosperity of the nation. (PNG Education Department, 2004, p. 17)

To facilitate the above quoted government's vision for its people and the nation, PNG must provide comprehensive, developmental, outcome-based school guidance and counselling services that would afford a measure of accountability. The "educational climate and policy initiatives must stress academic achievement and continued success for every student from every socio-economic strata, race, and ethnicity" (Thompson, 2012, p. 2). These services must help to more adequately prepare every student to face the challenges of a rapidly evolving work environment within a newly developing complex multicultural society (Calaguas, 2012). The current guidance and counselling services, introduced in the early 1970s, continues to focus on the traditional aspects of guidance: educational, vocational and personal; whereas, at the global level, guidance and counselling in schools has witnessed dramatic and irreversible changes in the way services are conceptualised and delivered (Gysbers & Henderson, 2006).

The aim of this research is to investigate the guidance and counselling services in PNG so that they provide a basis for transformation and will adequately address the complexities of the research context. It will be a comparative study using a transformative paradigm research approach to explore guidance and counselling services in PNG and in Queensland, with a particular focus on services available to schools in Goroka (PNG) and in Townsville (Queensland, Australia).

1.5   The Conceptual Framework

This study zeroes in on the guidance and counselling activities in the schools for students by espousing the idea that a comprehensive guidance and counselling service for students is a critical factor for students' achieving their full potential. The researcher based his assumption from the literature that the service provides the knowledge and skills to help all students achieve success through academic, career and personal/social development experiences (Dahir, Burnham, & Stone, 2009; Mogbo, 2011; Gysbers & Henderson, 2012).
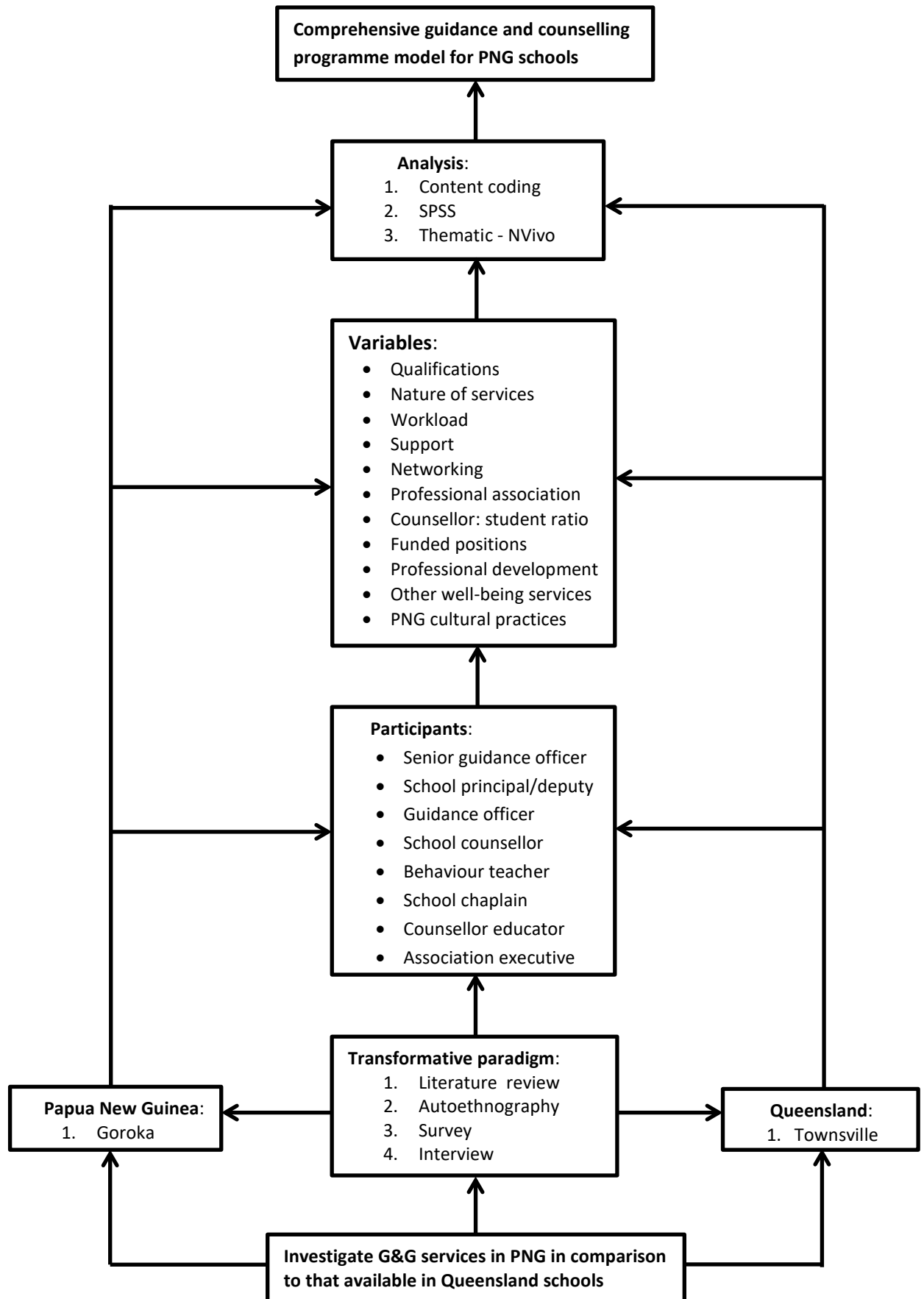
Figure 1.1: A transformative paradigm illustrating the researcher's conceptual framework

The paradigm in Figure 1.1 shows the researcher's conceptual framework of the study; an abstract representation of the researcher's aspiration towards transforming guidance and counselling services for PNG schools. According to McGaghie, Bordage and Shea (2001), the conceptual framework sets the stage for the presentation of the particular research question that drives the investigation being reported based on the problem statement. I decided on this model to conduct a research study that is realistic and achievable, that is not just a carbon copy of western based research; which has a PNG authenticity, that is respected, that incorporates my own deep understanding of my own experience, knowledge and expertise (both discipline wise and also socio-culturally). It will also provide a critical synthesis of the literature that should provide me with a learning experience where I could learn how to conduct a research study that will be relevant and worthwhile for PNG as a potential research leader in my own field of expertise. This is not only in the area of guidance and counselling but also as an academic working at university in PNG with my own doctoral and higher degree research students.

The conceptual framework will enable me to design different research methodologies, research methods and approaches which could provide me with different learning experiences, different ways of collecting data, and different types of analysis. The conceptual framework is therefore particularly important because it provides me with a way to create a coherent story. The conceptual framework shows the research methods I will use under the transformative paradigm approach, the participants, the variables and the analysis packages. Further details of the components of the paradigm are provided under respective headings in this chapter.

1.6   The Research Design

This study will use a transformative paradigm framework (Figure 1.1) to explore whether students with different needs are adequately supported by the guidance and counselling services provided in PNG schools. The transformative paradigm is a research "…framework for addressing inequality and injustice using culturally competent, mixed methods strategies" (Mertens, 2007, p. 212). The transformative

paradigm guides researchers in the clarification of their systems, in relation to the ontology (nature of reality), axiology (role of ethics), epistemology (relationship between knower and the known), and methodology (research paradigm). Rather than coming from the current political, socio-cultural, economic reality where some are privileged, the transformative paradigm purposively employs research methods from different types of methodologies to conduct research that promotes social justice. Qualitative and quantitative research methodologies are combined in ways that ensure the perspectives of those who are disadvantaged and marginalised are taken into account. Research using a transformative paradigm approach, therefore, aims to establish a more authentic and equitable foundation for social change that will address complexities of those being researched (Mertens, 2010b).

The transformative approach is relevant for guidance and counselling in both developed and developing countries. Guidance and counselling services in developing countries have tended to lag far behind those in the developed world, with vulnerable individuals being the most disadvantaged. This disparity is particularly the case in PNG, my home country. The goal is for the data collected from this study to be used to assist in identifying suitable and manageable guidance and counselling services to address the needs of the marginalised within the school population (Mertens, 2010a). Furthermore, these services are culturally appropriate and socially just, while being in line with world best practices (Henderson & Gysbers, 2005). The research approach is, therefore, built on the understanding that every student, as a citizen of the community, has equal rights to access and benefit from the services provided by the government or its agencies (UNESCO, 2010). Hence, this research is designed to contribute immensely towards achieving the stated goals of the PNG Government (PNG Government, 2009).

1.7 The Research Questions

The following three questions will form the basis of the study:

1. What were my subjective experiences when working in guidance and counselling in PNG and how do these fit in with the wider cultural, political and social meanings and understanding?

2. What is the scope and type of guidance and counselling services currently available in PNG schools and how do these compare with those available in Queensland schools?

3. How could guidance and counselling services in PNG be improved to benefit all students?

1.8   The Research Methods

I plan to conduct three separate, but related, research studies using mixed methods research. Each study will be based on one of the above stated research questions. These studies will be combined to provide a diversity of values, stances and positions, and "…contain an action agenda for reform that may change the lives of the participants, the institutions in which individuals work or live and the researcher's life" (Creswell, 2009, p. 9). In addition, the use of mixed methods research provides "…the opportunity for presenting a greater diversity of divergent views and…better inferences" (Tashakkori & Teddlie, 2003, p. 14). The first study will be an autoethnography in which I investigate my own experiences of working in the area of guidance and counselling in PNG. The second will be a quantitative comparative study in which I will use a survey questionnaire to help explore the scope and type of services currently provided in PNG and Queensland schools. Finally, the third will be a comparative qualitative study where I will interview personnel who have associated with guidance and counselling services in various capacities in PNG and Queensland with a view to explore how services in PNG will transform to adequately meet students' learning requirements.

1.8.1   Autoethnography Research

I will answer the first research question by engaging autoethnography, as described by Ellis and Bochner (2003):

> I start with my personal life. I pay attention to my physical feelings, thoughts, and emotions. I use what I call systematic sociological introspection and emotional recall to try to understand an experience I've lived through. Then write my experience as a story. (p. 206)

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Autoethnography is an approach to research and writing that seeks to describe and systematically analyse personal experience in order to understand social and cultural experiences (Ellis, Adams, & Bochner, 2011). It is an autobiographical genre of research in which the subjectivity of the researcher is explicitly taken as the object of enquiry. Autoethnography situates oneself within a cultural context, moving in and out through one's own experiences (Chang, 2008).

I will engage in autoethnography to investigate and openly discuss my lived-experiences. Autoethnography will allow me the opportunity to more deeply document and analyse my lived-experiences by re-examining them through the lenses provided by Bronfenbrenner's bioecological systems theory (Bronfenbrenner, 1979) and post-colonial theory (McKinley, 2015). The making of my story is influenced by my own active social relationships with my environmental contexts, including my family, church, school, and workplace (Bronfenbrenner, 1979). This also includes the cultural, political, economic and social systems and developments of my community (Waiko, 2007; Chang, 2008; Muncey, 2010). These two theories, therefore, will provide a structural outline for me to critically explore some of the kernels of guidance and counselling in my lived-experiences and how these have informed my work in guidance and counselling.

1.8.2   Survey Research

I will use survey research to investigate the second research question, namely: what is the scope and type of guidance and counselling services currently available in PNG schools and how do these compare with those available in Queensland schools? A survey is an "information collection method to describe, compare, or explain individual and societal knowledge, feelings, values, preferences, and behaviour" (Fink, 2013, p. 2), so it is particularly well suited to the research question. Surveys allow the researcher to collect data by questioning, observing, interviewing (or combination of these) people as they are, without altering anything. This means the emphasis is on the researcher being as unobtrusive as possible, with the goal of collecting data that accurately reflects real conditions (Robson, 2011). For this reason, survey research tends to be quantitative or,

as it is in this research, follows a mixed methods approach where both quantitative and qualitative data are collected.

A survey questionnaire will be designed to gather information relevant to the research question. The instrument will comprise three types of questions: closed, open-ended, and Likert scale (Robson, 2011; Creswell, 2012). The questionnaire will cover every aspect of the research purpose in order to provide sufficient information about the scope and types of guidance and counselling services available in PNG and Queensland schools. To determine the appropriateness and usefulness of the specific survey instruments and to avoid any inconsistencies and ambiguity, the questions will be pre-tested with persons in PNG and Queensland who are currently involved in guidance and counselling. In addition, there will be clear instructions and explanations so that the "schedule of questions must be responded in the same order, with the same wording ... to ensure each subject is responding to the same instrument" (Burns, 2000, p. 257). I will personally administer the survey instruments at all research locations to maintain uniformity. The participants' identities and privacy will remain anonymous.

There will be 24 participants engaged in this study as shown in Table 1.1. They will come from four schools: a primary school and a high school in Goroka in PNG (Figure 1.2) and a primary school and a high school in Townsville, Queensland (Figure 1.3). A quantitative sampling method, known as convenience sampling (Burns, 2000; Creswell, 2012), will be used to select the participants from each school. This method has been adopted because of the researcher's acquaintance with the participants who are willing to contribute, prior knowledge about guidance and counselling in the two locations, financial constraints, and limited duration of the researcher's scholarship (Burns, 2000). In order to minimise research bias, reputable participants, who are actively engaged in guidance and counselling, have been identified so that the data collected are useful for the purpose of the study and for external generalizability (Robson, 2011).

Robson (2011) describes analysis of data as "…breaking up of something complex into smaller parts and explaining the whole in terms of the properties of, and relations between, these parts" (p. 412). The data collected from the survey will be analysed using two methods: 1) content analysing process involving organising collected data in a systematic approach to see whether it provides answers to the research question. It will involve preliminary organisation of the data under various headings and subjects using coding, then the inductive process of narrowing data into a few themes (Lankshear & Knobel, 2011; Fink, 2013) The Statistical Package for the Social Sciences (SPSS) computer software will also be used to analyse Likert scale items and represent the results in tables and figures for reporting and discussions (Burns, 2000; Creswell, 2012).

Figure 1.2. Location of Goroka study site.

(Source: www.lonelyplanet.com/maps/pacific/papua-new-guinea/)

Townsville

Figure 1.3. Location of Townsville study site.

(Source: http://www.lonelyplanet.com/maps/pacific/australia/)

Table 1.1. *The PNG and Queensland Survey Participants.*

Participants	Organisation	Goroka	Townsville
Guidance officer	Education department	2	2
Guidance teacher	School	6	2
School counsellor	School	2	2
Chaplain	Church	2	2
Service provider	External agency	2	2
	Total	14	10

1.8.3 Semi-structured Interview Research

The qualitative semi-structure interview method will be employed to collect data for the third research question: how could guidance and counselling services in PNG is improved to benefit all students? Interviewing, as a research method, is widely used in

social research and is characterised by the researcher asking questions and receiving answers from the people being interviewed (Robson, 2011; Yin, 2011). Yin (2011) stated that the basic objective of qualitative interviewing is: "…to pursue an interest in understanding the lived experience of other people and the meaning they make of their experience" (p. 134). This is achieved through a conversational mode, which presents the opportunity for two-way interactions between the researcher and a participant or even a group of people. The researcher maintains rapport between the parties through respect, understanding and confidentiality while keeping a healthy conversation through being neutral (Robson, 2011; Fink, 2013).

The interviews will be conducted in Goroka and Townsville (Figure 1.2 and Figure 1.3), involving ten experienced personnel in the field: five at each study location (see Table 1.2 for full list of participants). Each interview will involve a 20 - 40 minute one-on-one session, with the aid of an interview guide (Appendix L). With the permission of the participants, the interview sessions will be recorded. Notes will also be taken so that important details are not lost, as well as for transcribing purposes (Robson, 2011). The participants were specifically identified because of their association with guidance and counselling in various capacities, such as school administrators and counsellors. They were expected to provide well-informed responses about guidance and counselling services in the two countries with a view to exploring options towards developing effective comprehensive services, which will meet the needs of every student. Townsville has been identified as the other location for study for several reasons:

1. Australia's historical influences in PNG politically and educationally. PNG's education system was basically designed around the Queensland and New South Wales curriculums until changes were made after independence (Waiko, 2007). However, the Guidance and Counselling Branch continues to utilise Australian expertise to develop its programmes.

2. Queensland's proximity to PNG has enabled closer professional relationships among guidance officers in exchanging ideas and attending workshops in Queensland in recent years.

3. The rapport already established with the possible participants as a result of the researcher based at James Cook University in Townsville. In addition, other related costs for travel and accommodation are greatly minimised.

The information collected from the qualitative interview will be analysed using coding; i.e., classifying material into themes, issues, topics and concepts (Burns, 2000). The NVivo software package (QSR International, 2012) will be used in analysing the interview data.

Table 1.2. *The PNG and Queensland Semi-structured Interview Participants.*

Participants	Organisation	Goroka	Townsville
Senior guidance officer	Education Department	1	1
Deputy principal	School	1	1
School counsellor	School	1	1
Counsellor educator	External agency	1	1
Executive member	Professional Association	1	1
	Total	5	5

1.9 Ethics Approval

This study comprises real world research involving people, and thus, will require ethical consideration for the participants and the researcher (Robson, 2011). Consequently, it is essential for the following to eventuate before performing the research:

1. Ethics application will be prepared and forwarded to the James Cook University Human Ethics Committee for approval prior to piloting the survey questionnaire and commencing data collection.

2. Ethics approval will also be sought from the PNG Education Department to incorporate the schools and staff of the selected schools and sites in PNG.

3. Ethics application will be presented to Queensland department of Education and Training for approval to engage staff of selected schools and sites in Queensland.

Table 1.3. *Research Matrix.*

Aim: To develop an effective comprehensive guidance and counselling services

Research Question	Methodology	Approach	What Data?	Data collection method	Means of data analysis
1. What were my experiences when working in guidance and counselling?	Qualitative	Auto-ethnography	Lived experience	Personal account	Elaborative: - Relationships - Comparison
2. What are the current guidance and counselling services available to students?	Mixed methods	Survey	Accounts of guidance officers, teachers, counsellors & service providers	Survey questionnaire	Coding Content analysis SPSS package
3. How can these services be improved to benefit students?	Qualitative	Semi-structured interview	Accounts of senior GOs, principals, counsellors & educators	Semi-structured interview	Coding Thematic analysis NVivo package

1.10   Definitions of Key Terms

Following are some major terms used in this study that require further explanation to avoid misunderstanding, as well as facilitate more focused reading:

Guidance officer

In PNG, a guidance officer is an employee of the Education Department who is attached to the Guidance Branch. He or she makes itinerant visits to schools to monitor guidance and counselling programmes, provide career guidance, conduct aptitude tests, and offer consultation services to students, staff and parents (PNG Guidance Branch, 1990).

According to the Queensland Guidance and Counselling Association (QGCA), in Queensland, a guidance officer is a member of the school staff responsible for a cluster of schools in an area. He or she possesses recognised qualifications in guidance and counselling, or psychology, in addition to a teaching qualification (QGCA, 2014).

School counsellor

A trained counsellor based in the school to assist the school administrator with the social, emotional, and academic development of students. School counsellors design and deliver comprehensive school counselling programmes that promote student achievement. According to American School Counselor Association (ASCA) and QGCA, school counsellors focus their skills, time, and energy on direct and indirect services for students while working in collaboration with other relevant stakeholders (ASCA, 2005; QGCA, 2014).

Guidance teacher

In PNG, a guidance teacher is a trained teacher in the school who teaches guidance or personal development subjects. He or she may also be in charge of guidance and counselling programmes in the school.

Guidance services

Proactive programmes which provide students with information about themselves and the world around them, to help them plan for the future and make informed decisions in their lives (PNG Guidance Branch, 1990). Adebowale (2011) asserted that "guidance means asserting, piloting helping an individual with all the services to bring out the best of him or herself towards maximizing the potentials" (p. 363).

Counselling services

Counselling is a professional relationship between a trained counsellor and a client designed to help people make choices and solve problems (George & Cristiani, 1995). Geldard and Geldard (2012) stated that the counselling process empowers people seeking help to become self-sufficient and discover their own solutions. Counselling services enables them to understand themselves, become self-sufficient and confident.

Comprehensive guidance and counselling programme

A student-centred programme that is specifically designed to facilitate students' personal, career, and academic development, with the support of professionally certified school counsellors working collaboratively with other members of the well-being team, teachers, administrators, parents, and other relevant stakeholders of the community (Gysbers, 2010). The comprehensive guidance and counselling programme model is based on five principles:

1. Guidance and counseling is a program similar to other programs in education.
2. Guidance and counseling programs are developmental and comprehensive.
3. Guidance and counseling programs feature a team approach.
4. Guidance and counseling programs are developed through a systematic process of planning, designing, implementing, evaluating, and enhancing.
5. Guidance and counseling programs have established leadership that ensures accountability for the program. (Gysbers & Henderson, 2012, p. 30)

Primary schools

Primary education begins at Grade 3 and finishes at Grade 8, and caters for the 9 to 14 year age group. Lower primary education comprises Grades 3 to 5, and upper primary Grades 6 to 8 (PNG Education Department, 2004; Marape, 2009). Some primary schools, especially in rural areas, still operate in the old structure (Figure 2.1). This is often due to limited infrastructure and they send their Grade 7 and 8 students to nearby primary schools with upper primary grades or high schools. Grade 8 students sit national examinations for selection into Grade 9.

High schools

High school education, under the old structure (Figure 2.1), begins at Grade 7 and finishes in Grade 10, and caters for the 13 to 16 year age group. Some high schools, especially in rural areas, still operate using the old structure due to limited infrastructure and send their Grade 11 and 12 students to secondary schools with upper secondary grades (Figure 2.2).

Secondary schools

Secondary school education under the new structure (Figure 2.2) begins at Grade 9 and finishes in Grade 12 and caters for the 15 to 18 year age group. Lower secondary education comprises Grades 9 and 10, and upper secondary Grades 11 and 12 (PNG Education Department, 2004). Grade 12 students sit national examinations for selection into post-secondary institutions.

Vocational training centres

Vocational training institutions offer courses of varying lengths to students, who have completed primary, high school and secondary schools to allow them to develop appropriate skills to satisfy personal and community demands (PNG Education Department, 2004).

1.11   Possible Benefits of this Study

It is appropriate to conduct this study taking into consideration the goals of the PNG Government's Vision 2050 (PNG Government, 2009), the PNG Education Department's National Plan for Education 2005 – 2014 (PNG Education Department, 2004), and the current socio-economic trend. Furthermore, it will fill in the literature gap on guidance and counselling services in PNG schools. The possible benefits of this research include:

1. PNG Government's vision
   This study will have an impact on the PNG Government's integral human development plan to achieving a smart, wise, fair, and happy society through an affordable education system that prepares literate, skilled and healthy citizens The study would assess the current guidance and counselling services in the schools and make recommendations to develop a comprehensive guidance and counselling service in order to embrace the needs of every student. Furthermore, the school system is a vital mechanism for integral human development and the expansion of an effective comprehensive guidance and counselling service will sustain the Government's goals (PNG Government, 2009).

2. Plan for a comprehensive guidance and counselling services

The result of this study has the potential to influence the Guidance and Counselling Branch to revise its scope of programmes and services so that it caters for students' holistic needs. Currently, the focus of the Guidance Branch is towards educational guidance and career development, with little attention given to areas such as emotional, spiritual, and inclusive education, and students with special needs. In addition, the guidance and counselling programmes in PNG schools have been designed and in practice for over 40 years. The literature (Henderson & Gysbers, 2005; Anctil, Smith, Schenck, & Dahir, 2012; Schofield, 2013) indicates that there have been major changes in the field of guidance and counselling in which other aspects of students' learning and well-being are considered vital toward academic achievements. Therefore, it is crucial that this study should assess and assert the need to review the guidance and counselling services in PNG in order to develop a plan for a comprehensive programme model for PNG schools.

3. Responsibilities of stakeholders

The findings of this study will enable all relevant stakeholders to be effective partners of the guidance and counselling services in the schools (Gysbers & Henderson, 2001). The success and sustainability of the services depend on the perception and commitment of the administrators, parents, students and the community. Therefore, the results of this study are expected to change the stakeholders' perceptions of the value of guidance and counselling services in PNG schools, and appreciate the importance of the services in the whole philosophy of education. In addition, according to Burns (2000), educational leaders and practitioners are required to make decisions daily which have tremendous impacts on the type and quality of education made available to students. Therefore, there is an optimal opportunity for this study to present data for stakeholders' consideration.

1.12   Conclusion

It is anticipated that the guidance and counselling services in PNG schools will realise changes in the following areas:

1. Identify systems, processes and strategies to develop comprehensive guidance and counselling services that are socially just and meet every student's needs.

2. Develop guidance and counselling services that will sustain the PNG Government's integral human development policies.

3. Promote development of guidance and counselling services in line with world practices.

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Chapter Two

Literature Review

2.1   Introduction

This survey of the literature will provide an overview of the research topic, namely: Investigating Guidance and Counselling services in Papua New Guinea schools. The survey will investigate the literature to assemble some understanding of the history and development of guidance and counselling services in different countries of the world, both in developed and developing nations. Six countries representing different regions have been selected: United Kingdom, United States of America, Australia, Nigeria, Brazil and Singapore.

When considering the development of guidance and counselling services in Papua New Guinea (PNG) it is important to understand that PNG is a developing country with a short but highly complex and somewhat unstable political history as well as limited natural resources. The country is the most culturally diverse nation on earth with over 800 languages and different cultural groups and a developing economy, where approximately one third of the population lives in extreme poverty. PNG is confronted with highly pronounced issues, such as an agricultural based economy with approximately 80% of its population living in rural areas, very high illiteracy rates, extremely low income per capita and a very low human development index (UNESCO, 2011). A serious lack of infrastructure throughout the country can deprive people of even the most basic health and education services. Therefore, it is not realistically possible for PNG to adopt the guidance and counselling model of another country in its entirety. However, PNG has the prospect to develop and adapt guidance and counselling models within the context of PNG by integrating culturally appropriate and internationally reasonable comprehensive guidance and counselling services.

2.2   Background to this Study

Guidance and counselling started in isolated schools in North America and Europe in the late 1900s. The primary focus was to provide career guidance to identify and prepare students for appropriate occupations in the community (Brown, 2007). It was initially developed in response to the belief that for students to be able to achieve their highest potential in education they required some form of individualized attention in their career planning. Since the 19th century, school based guidance and counselling programmes have evolved from a position model to a comprehensive programme model in response to the diverse needs of students, workplaces and the wider community in many developed countries, including Australia. The position model perceived guidance and counselling as an ancillary activity that required no specialized training and could be performed by any person. In contrast, the programme model, referred to as comprehensive guidance and counselling programme, views guidance and counselling as core to the school curriculum. Focusing on student holistic outcomes, the programme model services are coordinated by qualified counsellors working collaboratively with relevant stakeholders to support students to achieve their full potential (Gysbers & Henderson, 2001).

Even though guidance and counselling services have been available in PNG schools since the 1970s, the services are exceedingly limited, with only 17 itinerate guidance officers currently catering to the needs of approximately two million students in the entire country. The focus of the guidance and counselling programmes at all levels of schools are targeted around three major areas: career development, academic studies and personal-social development. The school administrations and other stakeholders were complacent towards guidance and counselling services until 2000 when there was a community outcry about increasing student antisocial behaviour problems in the schools (The National, 2001; Post Courtier, 2001). Under the direction of the National Government, the Education Department developed three remedial measures: assertive discipline courses for teachers, training of school based counsellors, and student behaviour management policy. In addition, the Education Department endorsed a study in 2005 for the Royal Melbourne Institute of Technology (RMIT) into student antisocial behaviour problems.

According to the PNG Education Department, around 2 million (23%) of PNG's 7 million population are school-aged children (PNG Education Department, 2004). However, 48 thousand (3%) children are not enrolled in schools because of closed schools in the local areas, or they cannot afford school fees, while 32 thousand (2 %) drop out of school for various reasons. About 137,000 (8.5%) of the children exit at the end of primary and secondary schools through examination screening, because of lack of sufficient spaces at the next stages (Grade 9, 11 and post-secondary). Only 15,000 (1.5 %) proceed to post-secondary training institutions and direct employment. Therefore, the schools require effective guidance and counselling services to guide students in their career development while attending to their welfare needs. However, no study has been conducted to assess the current guidance and counselling services that were introduced since the 1970s. The findings of this research will be invaluable towards transforming guidance and counselling services in PNG schools. A transformation requires a reorganisation through a change in ideas and theories as well as habits and practices in order for the current services to become more effective and beneficial for the students.

2.2.1 Emergence of guidance and counselling services

The history of school counselling around the world varies greatly. According to the American School Counsellor Association (2005), different countries and local communities have provided a range of academic, vocational and personal/social guidance and counselling to children and youths through school counselling programmes. At the same time, each country's political history and the people's perception of guidance and counselling influenced the development of the profession. Although school guidance and counselling is relatively a young field compared to other programmes in the school system (Jackson, Walsh, & Cohen, 2005), an examination of its historical development leads to a greater understanding of the current mission and focus of countries that have embraced guidance and counselling in the schools.

Six countries were chosen to provide examples of the emergence of guidance and counselling services in the world: United States of America (USA), United

Kingdom (UK), Australia, Brazil, Nigeria and Singapore. Their selection was regionally based to provide equal representation: North America (USA), Europe (UK), Australasia (Australia), South America (Brazil), Africa (Nigeria) and Asia (Singapore). Another focus when reviewing the literature was to determine the influence of colonial history on the development of guidance and counselling services. For instance, emergence of guidance and counselling in countries that were colonized, such as Australia, Nigeria, and Singapore indicates a resemblance to the services that existed in their former colonial powers. The review was also used to identify the agents who introduced the services and the purpose for each of these services. An additional factor contributing to the choice of countries was the status of economic and political developments. For example, USA, UK and Australia would be categorized as developed countries while Brazil, Singapore and Nigeria are developing countries. Australia's inclusion is necessary because of its historical influences and proximity to PNG. Furthermore, the research indicated that the circumstances prompting the development of guidance and counselling services in each country was considerably different.

Another interesting factor that became apparent in the literature review is the link between the services in former colonial powers and present services in the countries selected. For example, the United Kingdom has links to Nigeria, Singapore, Australia and PNG in terms of the education system, political practices, and influence of the church. Even USA and UK do share some common traits. The involvement of the education system, role of voluntary sector, churches and other pastoral organisations "… have been key strands in the evolution of counselling in Britain from the outset … and remain powerfully pervasive" (Dryden, Mearns, & Thorne, 2000, p. 469). This is evident in the countries that UK once was linked to as a colonial power.

2.2.2   United States of America (USA)

Vocational guidance and career counselling began in the United States in 1883 with Richards' publication of his book, Vacophy (Brown, 2007). In this book, Richards envisioned professionals providing vocational guidance in all states, in a manner similar to lawyers and doctors. Other pioneers in the profession, including Merrill, Davis, and

Parsons, were also active in developing the programme in USA (Brown, 2007). They realised the need to provide career guidance to students who were developing career pathways. At the same time, they focused on offering life skills training to young people, emphasising personal, social, and moral development. During this time, the school counselling programme began to gain momentum and many schools across USA developed guidance programmes. However, in the decades that followed, there was a decline in the services as a result of the schools reacting to the movement as anti-educational, combined with economic hardship of the Great Depression (Jackson et al., 2005). Nevertheless, after World War Two, the government increased support to guidance and counselling activities in schools by providing large amounts of funding in the hope of producing more scientists and mathematicians. Additionally, the government wanted to help "… states establish and maintain school counseling, testing, and other guidance-related activities, as well as school counselor training programmes in colleges and universities" (Jackson et al., 2005, p. 2).

Since the 1950s, the school counselling programme in the USA has become more comprehensive. "… major services include educational and vocational planning, assessment of student needs, integrations of services in the school curriculum, coordination of student services" (Jackson et al., 2005, p. 2). Moreover, the programmes also cater for special education plans for students with special learning needs and immigrants. The success of the different programmes is evident in the development of the comprehensive guidance and counselling programme by Gysbers and Henderson (2006). This programme places the needs of students at the centre of a total school approach of providing services to children. It has gained popularity as the preferred way for schools to address the guidance needs of students. According to Hiebert (2002) schools that adopted the comprehensive guidance programme meet the whole-person needs of students and enjoy a higher degree of student commitment and academic achievement scores. Another development was the formation of the American School Counsellor Association (ASCA), which has become a very important and influential body in the country's school counselling programme (Brown, 2007). The ASCA continues to monitor the programmes, provides professional development for the counsellors and utilises the expertise of its members to conduct regular research towards delivery of effective guidance and counselling programmes in USA.

2.2.3   United Kingdom (UK)

Counselling in the UK emerged at the end of the Second World War in 1945 as a planned and organised activity (Dryden et al., 2000). There were two major circumstances that gave prominence to the development of counselling activities. Firstly, the impact on family life by the absence of many men on military service was immense, and marital breakdown threatened the social fabric. As a result, the National Marriage Guidance Council was founded in the post-war years and its volunteer counsellors were among the first to receive systematic training in counselling. The second development was the training of counsellors to work with disillusioned young people and people affected by a range of issues, including alcohol problems, bereavement, mental health problems, domestic abuse, drug problems, serious illness and many others (Bondi, 2004).

The first counselling services to develop in the UK were offered by voluntary-sector organisations to people experiencing difficulties in their marriages (Lewis, Clark, & Morgan, 1992). According to Bondi, "evolving out of marriage guidance, and inspired in part by the ideas of American humanistic psychologist Carl Rogers, the term counselling began to be used in the 1950s to describe the work done by trained volunteers" (2004, p. 320). Rogers' humanistic, or person-centred, counselling approach emphasised the client–helper relationship as vital for effective counselling. In his approach, counselling is described as a relationship between two persons (client and counsellor) built on empathy, understanding, acceptance and confidentiality (Geldard & Geldard, 2012).

In its early stage, counselling was considered exclusive to counselling ministries in religion and pastoral settings and an extension of psychotherapy (McLeod, 1998) with the counsellors mostly working in entirely voluntary capacities. As the 1950s witnessed development in counselling services, so too did training for volunteers, incorporating inputs from experts in a number of different fields, including psychiatry, psychology and psychotherapy. Carl Rogers' ideas provided a robust rationale for insisting that counselling training was best served by practice-based development and

refinement rather than by extensive academic study associated with training for professional occupations (Bondi, 2004). Consequently, there were no academic pre-requisites for counselling training and adult volunteers without any qualifications trained alongside others with qualifications. Training was offered free in return for a commitment to volunteer for a few hours each week.

Nevertheless, universities began to offer counselling "… as an essentially educational service and as part of a unit which offered full range guidance and counselling from vocational counselling to personal therapy" (Dryden et al., 2000, p. 469). With the development of many universities and an increasing number of students, the value of counselling as part of provision for students' welfare became increasingly recognised, and by 1970, the Association for Student Counselling was formed. This name was later changed to the British Association for Counsellors (BAC) in 1976 (BAC, 1988). Furthermore, a number of the volunteer-sector organisations began to discuss the idea of counselling networks to forge links amongst counsellors. The BAC has proceeded to develop several documents including guidelines for counsellor training courses, professional practices, counselling supervision, code of ethics, and establishment of accreditation. For the future of counselling, BAC considers greater emphasis on research and evaluation, attention in psychological education and response to and utilisation of technological development (Dryden et al., 2000).

The beginning of 21st century witnessed counselling spreading beyond the voluntary sector, into both the public and private sector. Counselling services were available in over half of the primary health-care practices in the UK, most colleges and universities, also schools and large work places, and via numerous private practitioners (Mellor-Clark, Simms-Ellis, & Burton, 2001). Gradually, guidance and counselling services were introduced into the schools, highlighting the need for school counsellors to be qualified teachers. These developments have been associated with the emergence of counselling as a salaried occupation: "although a good deal of the voluntary-sector counselling continues to be delivered by volunteers" (Bondi, 2004, p. 322).

2.2.4   Australia

Guidance and counselling in Australia has a long history and has involved many significant scholars in psychology and education. Vocational guidance has gone through many changes, depending on the changes in the society and circumstances in political and industrial developments in Australia. The early 1900s' vocational guidance reflected a differentialist model which had elements of Parsons' formulation. Frank Parsons, in his book *Choosing a Vocation* (1909), advocated for matching individuals with jobs, which is still the basis of guidance practices in USA and UK (Naylor, Elsworth, & Day, 1985). The procedure determined the aptitude and temperament requirements of particular occupations and matched these with the qualities of individuals (Naylor et al., 1985; Arthy, 1995). After 1960, the model was increasingly questioned with a growing influence of the human relations movement in counselling psychology which adopted theories and policies of Carl Rogers (1951; 1961) in counselling training and ideology in USA and Australia. Rogers' non-directive and later client-centred orientations provided a professionally acceptable alternative to the matching procedures of differential models (Rogers, 1951; 1961). The holistic approach of counselling in Australia has become increasingly apparent. State schools provide access to pastoral care services in the schools addressing adolescent health and wellbeing (Cardoso, Thomas, Johnston, & Cross, 2012).

Guidance and counselling services play a significant role in the overall educational development and health of students. The services in the public schools are the responsibility of the government, and thus, determine the number of positions available for guidance officers and influence the range of services provided. The services include a wide variety of interventions, ranging from direct assistance to students who are experiencing problems in schooling, to policy and programme development designed to cater for a wide range of students (Whitla, Walker, & Drent, 1992). The task of the guidance officer is to assist students, teachers, parents and school communities to solve and improve any educational problems. The roles of the officers vary greatly from state to state in terms of their qualifications, experiences and services required. In some states skills are clearly defined, while in other states skills are expressed in broad terms (Naylor et al., 1985; Whitla et al., 1992).

Guidance and counselling in state schools are provided by guidance officers. Though the qualification requirements may vary from state to state, all guidance officers are trained, graduate teachers with the minimum of seven years of teaching, and either a background in undergraduate behavioural science or postgraduate studies in psychology or a related field. The guidance officers are based in the schools and provide vocational, educational and personal counselling. Other work involves assisting students with special learning needs and consulting with teachers and parents (Naylor et al., 1985; Pelling & Sullivan, 2006). In addition, they provide access to pastoral care services, playing a pivotal role in addressing adolescent health and wellbeing (Cardoso et al., 2012). The ratio of guidance officers to students is 1:1,500, on average (AGCA, 2008). Depending on the student population, a cluster may comprise of one more schools, both primary and secondary. To maximise the benefits of these services, they need to be accessible, useful for, and acceptable to students. Students who feel supported and accepted by their teachers and school staff are also more likely to be connected to their school (Jose, Ryan, & Pryor, 2012). This can promote a student's sense of belonging, increasing their self-confidence and independence. The importance of students' connectedness to their school and their relationships with staff also has a positive impact on students' health and academic outcomes (Cardoso et al., 2012).

The demand for guidance and counselling is increasing and the need to regulate is important, according to an article, Career Counselling in Australia by McMahon:

> Increasingly, policy makers are recognising the importance of career guidance and counselling in assisting to achieve policy goals related to lifelong learning, employment and social equity. Thus closer links have been created between policymakers and practitioner associations such as the Australian Association of Career Counsellors (AACC). Such intense focus on career guidance and counselling has also resulted in closer scrutiny of its professional standards and qualifications. Consequently, at the same time as there being increased demand for an interest in career counselling, practitioner associations are faced with issues related to redefining their roles with members, the community and the policymakers. (2006, p. 174)

According to a recent study by Pelling and Sullivan (2006), counselling is an unregulated activity in Australia, there is no statutory legal regulation of counselling at present. As a result, numerous counselling organisations in Australia have individually set standards for membership on their respective counsellor databases made available to the public. Some of the organisations established to cater for the professional needs of guidance and counselling officers are: Australian Counselling Association (ACA); Association of Career Counsellors (AACC); Australian Guidance and Counselling Association (AGCA); and Queensland Guidance and Counselling Association (QGCA). The QGCA mission statement says:

> To contribute to excellence in education by promoting quality leadership in guidance and counselling by promoting high ethical standards and by providing effective individual and professional support to members. (2013, p. 1)

2.2.5. Brazil

Because Brazil was a colony of Portugal between the 1500s and 1822, higher learning institutions were not established until the beginning of the 19th century. Brazilians who wanted to pursue a career had to go abroad, usually to Europe (Hutz, Gauer, & Gomes, 2012). Counselling in Brazil emerged in response to career and vocational guidance needs in the 1940s (Hutz-Midgett & Hutz, 2012). Despite its relevance, counselling was regarded as a specialty within psychology until Angelini published an article reporting the findings of his research about career and vocational choices of Brazilian adolescents in 1955. He concluded that there was a need for offering professional guidance in schools to help students select careers on the basis of aptitude and interest, rather than on familiarity or perceived status. Angelini described the process of counselling students as having five main objectives:

> 1) To inform students about the professions and careers they may select, 2) to learn about students' personality through professional relationship and assessment inventories and to adjust the counselling process as needed, 3) to provide information about the requirements of each profession, 4) to provide information about the training required to become a professional in a career,

and, 5) to recommend training or professional programme that are a good fit

for a particular student. (Hutz-Midgett & Hutz, 2012, p. 238)

Guidance and counselling does not yet have a firm base in Brazil. Melo-Silva, Lassance and Soares (2004) attributed four main reasons that may have led to counsellors not relying on an empirical knowledge to guide their work with students. Firstly, they identified the lack of clarity in the definition of competencies for professional and educational counselling with curriculum psychology training programmes. Next, they indicated the absence of efficient public policies that lead to the implementation of counselling services for the general population. Another difficulty was the absence of professional training programmes in career and vocational guidance, and lastly, the lack of research into evaluating counselling procedures and interventions (Melo-Silva et al., 2004).

The interest and significance of guidance and counselling is growing in Brazil. Despite its short history, according to Hutz-Midgett and Hutz (2012), guidance and counselling is expanding beyond career and vocational guidance and is interweaving with the multicultural movement. They recommended a stronger professional identity in order for counselling to become a separate field from psychology. In addition, the literature suggests a need for a clearer definition of counsellor identity, role definition, education and training (Ayyash-Abdo, Alamuddin, & Mukallid, 2010). At the same time, the relevant stakeholders in Brazil are establishing partnerships and international collaborations aimed towards counselling becoming an independent profession. There is also a strong emphasis to conduct research and develop public policies to help the counselling profession define itself in a culturally appropriate manner (Hutz-Midgett & Hutz, 2012).

2.2.6   Nigeria

The emergence of guidance and counselling in Nigeria developed from three significant situations. The first was a career workshop organised for graduating students by a group

of Catholic nuns at St. Theresa's College, Oke-Ado in Ibana, in 1959 (Aluede, Afen-Akpaida, & Adomeh, 2004). The outcome saw 54 out of the 60 graduating students offered full employment upon graduation. The second significant situation was a paper presented by Rees titled *The role of the guidance counsellor in a comprehensive high school* at a workshop in 1963. Finally, a book written by Berepiki entitled *An approach to guidance in schools* inspired the Federal Government of Nigeria to consider the role of guidance and counselling in the nation's development. Consequently, the government appointed Berepiki to coordinate the implementation of guidance and counselling services in Nigeria's school system (Odebunmi, 1985).

The Federal Government of Nigeria then became instrumental in introducing guidance and counselling in schools. It considered guidance and counselling services an effective approach to attaining quality education for its people (Mogbo, 2011). In its new national education policy, adopted in 1977, there was a focus on guidance and counselling services in primary and secondary levels of education (Aluede et al., 2004). The country was experiencing trends, such as unstable homes, poor academic results, drug abuse, high risk sexual exploitation, and cultism, which contributed to students in primary and high schools being unable to pass common entrance examinations at secondary and tertiary levels. The vision was to establish guidance and counselling units so that pupils received a total education that was academically, physically and psychologically rewarding (Ogunsanmi, 2011). The other event, which propelled the development of guidance and counselling services, was the Nigerian Civil War, July 1967 to January 1970, (Aluede et al., 2004). The effect of the civil war on the people and students was so profound that the limited trained counsellors could not cope. This necessitated the need to train more guidance counsellors with the government providing scholarships for candidates pursuing a degree in counselling.

Several studies conducted by Ogunsanmi (2011), Mogbo (2011) and Aluede et al. (2004) have provided information on the status of guidance and counselling in Nigeria. The teacher training institutions continue to make the guidance and counselling course a compulsory component to skill teachers so that they are able to assist the students. According to Ogunsanmi (2011), teachers were aware of the effectiveness of

guidance and counselling services in primary schools through their training at college. The Federal Government's effort to promote the service has resulted in guidance and counselling services being present in some secondary schools, while all federal government colleges have functional guidance and counselling centres with trained guidance counsellors. The guidance counsellors in the secondary schools are expected to develop innovative schemes of collaboration between institutions of higher learning and different sectors of society, to ensure that higher education and research programmes effectively contribute to local, regional and national development. In addition, students completing secondary school must acquire the relevant knowledge, skills, attitudes, values and interests for further education and life after school (Adebowale, 2011).

The federal government has made guidance and counselling an integral part of tertiary curriculum and the education system, as declared in its national policy. As a result, most universities in Nigeria are making remarkable efforts through training of potential counsellors, at undergraduate and graduate levels, with a view to meeting the needs of school children in Nigeria. According to Adebowale (2011):

> There are three major aims of higher education: to help students develop self-knowledge, to enable him identify his potential and facilitate his achievement of life and civic responsibility. Both the aims of guidance and counselling and that of higher education are inseparable, because guidance counselling is an integral part of education. (p. 362)

The increase in guidance counsellors, as a result of the federal government's initiative, prompted the formation of the Counselling Association of Nigeria (CASSON) in 1976. The main objectives of CASSON are to monitor and supervise guidance and counselling programmes, counsellors' ethics and practices, counsellors' accreditations, consultation and research in Nigeria. However, the association is yet to assume a legal status (Aluede et al., 2004).

2.2.7 Singapore

The development of guidance and counselling in Singapore began in 1964. A group of missionaries, doctors and pastors created the Churches Counselling Services Centre (Yeo, Tan, & Maureen, 2012). The general public's perception of counselling, though, was an activity associated with religious practices. Eventually in 1975, the centre was renamed as the Counselling and Care Centre because ordinary people began to access the counselling services. Soon after, there was increase in the number of social service agencies providing counselling. Nonetheless, counsellor was a term loosely applied to individuals, such as social workers, welfare volunteers, and the clergy, who assumed various helping behaviours; establishing a strong professional identity was difficult. The perception is now changing with professional training and a more informed understanding of the nature of counselling.

The Ministry of Education pursued the introduction of guidance and counselling in the school system in the 1960s. The two factors which impelled the development were: the need to provide financial support to needy students from lower income families, and providing pastoral care to students who experienced social and emotional problems (Yeo et al., 2012). Unfortunately in 1977, the Guidance Unit established by the Ministry of Education disbanded due to lack of impact within the school system. However, the situation changed in 1986 when a report entitled Toward Excellence in Schools highlighted the need for counselling and career guidance, which was lacking in Singapore schools, despite the strong preparation of students for academic excellence (Tan, 2004). In 2006, Guidance Branch was re-established, which paved the way for a systematic implementation of school counselling and career counselling services. Accordingly, there was an increasing demand for training teachers to serve as counsellors. The National Institute of Education responded by producing guidance and counselling courses at different levels. Currently, the ratio of counsellors to students is approximately 1:2,000 (Yeo et al., 2012). In 1983, the Association of Counselling was also established to provide professional help for counsellors.

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Counselling in Singapore is steadily developing a strong identity as a profession. Some challenges facing Guidance Branch in Singapore today include: the increasing demand for adequately trained school counsellors, integrating some aspects of psychology in counsellor training, and implementing a better control mechanism for counselling ethics, certification and service delivery (Yeo et al., 2012).

2.2.8   Section summary

Some important points that were apparent in the overview of guidance and counselling programmes in the selected countries were:

1. United States of America and United Kingdom have established programmes to cater for different needs. They have organised professional associations to monitor and supervise their guidance and counselling programmes. The associations are very proactive in developing different guidance and counselling programmes and are actively involved in community and national issues. Furthermore, the respective governments are very supportive with the programmes as they contribute to achieving government objectives, both past and present.

2. Nigeria's case is unique in the sense that its political leaders embraced guidance and counselling as a mechanism to improve the quality of education for their people. Similar to USA and UK, the government had a reason to support the programmes. Nigeria is utilising its education system to promote guidance and counselling services as an important medium to produce quality students who can identify themselves as sources of development.

3. The realization of the value of guidance and counselling services in Nigeria and Singapore had a slow beginning. As a result, the services were provided by early missionaries. Recently, Singaporeans began to take an interest in developing guidance and counselling programmes. There has been no political will to coerce and sustain the guidance and counselling programmes in the two countries. However, Singapore now considers

guidance and counselling vital in its education system and trains teachers as counsellors.

4. The experiences of these countries will provide some directions for PNG to develop guidance and counselling model appropriate to support students and young people. The development of guidance and counselling programmes in PNG is similar to the situations in Singapore and Nigeria. PNG has the potential to develop suitable guidance and counselling services through its education system, as demonstrated by Nigeria. It will be a mammoth task which the government must be willing to undertake, but the prospect of the positive impacts it would have on the general population in the future is promising, as witnessed in Nigeria.

2.3   Emergence of Guidance and Counselling in PNG

Guidance and counselling services in PNG schools have a short history compared to other school programmes. It is still experiencing major changes since its introduction into the education system in the late 1970s. Originally, the main services were educational and vocational guidance, concentrating on secondary education services. Since the Education Reform in 1996 (PNG Education Department, 2004), the Guidance and Counselling Branch has incorporated counselling as a vital component to address emerging social issues, such as antisocial behaviour, substance abuse and the HIV/AIDS epidemic. However, factors such as the shortage of trained counsellors and guidance officers, inadequate resources and lack of support from stakeholders continue to hinder the progress of counselling services in schools. Despite the difficulties, the Guidance Branch has endeavoured to develop programmes to ensure that some guidance and counselling services are available.

The guidance and counselling services in schools in PNG are coordinated by the Guidance Branch, which is a section in the Inspections and Guidance Division of the Education Department. The Guidance Branch is one of the four sections that make up the Standards Division of the Education Department. The other sections are Elementary, Primary and Secondary schools inspections. As the names indicate, these sections

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comprise school inspectors who perform teacher appraisals, supervise curriculum implementations and the execution of policies at each of the respective school levels. The Guidance Branch is responsible for developing the guidance curriculum, providing career guidance, conducting aptitude tests, training school based counsellors, student leadership training and advocating for student welfare issues.

2.3.1   The Past

Until it gained its independence from Australia on the 16th September, 1975, PNG had been governed by the three external colonial powers; Germany, Britain and Australia (Downs, 1980; Waiko, 2007). Beginning in 1884, the northern part of the country, referred to as New Guinea, was occupied by Germany and the southern part, Papua, was administered by Great Britain. After World War Two (1942-1945), the two territories were combined as the Territory of Papua and New Guinea, and Australia was mandated by League of Nations to administer the territory. On 1st December 1973, PNG was granted self-government to prepare for independence (Swadling, Wagner, & Laba, 1996; Waiko, 2007).

Missionaries (besides planters and traders) from Britain and Germany were already actively involved in evangelical activities in the territory prior to formal colonisation. The Lutherans and Catholics settled in New Guinea, while London Missionary Society built settlements in Papua (Waiko, 2007). They were also instrumental in introducing formal education with the intention of teaching locals to read and write in the local languages and spread Christianity. However, they did not have significant influence until after official colonisation by the respective powers in 1884. In contrast, the colonial administration concentrated on providing universal basic education by teaching the locals to read and write in English, as well as training them to perform general clerical, teaching and manual jobs. The Germans developed and used top Pidgin, a trade language which borrowed words from Dutch and different local languages on the coast, to communicate (Downs, 1980; Waiko, 2007).

The colonial regime and the churches were criticised for providing little real education for the people. Both were accused of designing education systems to achieve their own purposes, whether economic, social or ideological (Smith & Guthrie, 1980). A mission from the United Nations in 1962 led the change in the colonial authority's education policy resulting in:

> The expansion of secondary, technical and higher education; primary education has advanced rapidly with large numbers of students … Secondary and technical training should proceed at the fastest rate which the output of primary students will permit. … Secondary level training should concentrate on the development of individuals who can contribute usefully to agricultural, livestock, and forestry programmes, to other sectors of the economy, and to administration and the public service generally. (Downs, 1980, p. 250)

As a result, between 1960 and 1970, there was a massive increase in secondary school enrolments (Waiko, 2007). Quality education was rapidly developed as a means to increase and equip the workforce. The dominant values were skills and efficiency as the country became exposed to the international community. In addition, this period also marked a significant and broad shift in education, from literacy and numeracy to specific skills development. This was evident with the inaugurating of post-secondary training institutions including the University of Papua New Guinea in 1966, and the University of Technology in 1967. During this time, there was a push by the Australian Government to prepare the people of PNG for self-government and eventually, independence (Waiko, 2007).

In 1969, a national education system was established by combining the public and church school education systems (PNG Education Department, 2009). As a result, an education structure (Figure 2.1) was developed to coordinate and supervise the progress of education in the country, until it was replaced with the new education structure (Figure 2.2) in 1996. Moreover, the churches embraced this structure and still continue to make huge contributions to education in the country. For example, in 2006,

approximately 50% of elementary and primary schools were administered by the churches (Table 2.1).

Table 2.1. *Number of schools and enrolment by Government and Churches, 2006.*

	Government		Church	
School Type	Number of school	Total	Number of schools	Total
Elementary	2,851	175,439	2,622	155,274
Primary	1,629	324,189	1,726	318,920
Total	4,480	499,628	4,348	474,194
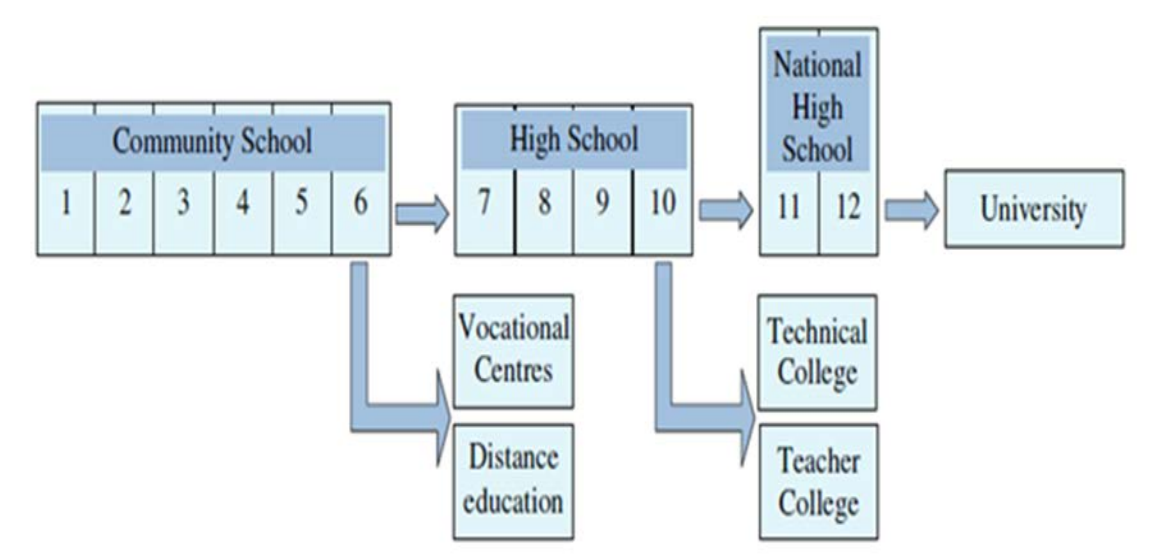
Figure 2.1. The old Education System structure (Marape, 2009, p. 7).

2.3.2 The Guidance Branch

The Education Department established the Guidance Branch soon after PNG gained independence. The situations in schools warranted a need for guidance officers to visit schools and provide career information and guidance. The majority of students came from subsistence family settings with limited exposure and knowledge of further education and employment opportunities available in the country. In addition, the National Government commissioned the Education Department to produce graduates

who would localise many of the expatriate occupied positions, both in the public services and private sectors (Downs, 1980). Consequently, the Guidance Branch started with four designated regional guidance officers; southern, northern, highlands, and islands. It was a mammoth task for these officers, with each region experiencing growth in schools and education services.

The post-independence era (1976 – 1990) saw the Guidance Branch concentrating on providing career guidance for Grade 10 students and the development of Guidance syllabi for Grades 7 – 10 in high schools. The career guidance service for Grade 10 students was referred to as the School Leaver Programme. It involved administering scholastic aptitude tests, tests for colour blindness, career information and guidance on completing school leaver forms, including applications for post-grade 10 training. Under the old education structure, Grade 10 was the exit point at which students were selected to attend national high schools or pre-employment training programmes (Figure 2.1). At the same time, the army, police and other private enterprises had set their entry requirements at Grade 10 level, which also took in many school leavers. The guidance officers played vital roles in disseminating career information and guidance. They worked under extreme pressure to cover as many schools as possible. The visits focused heavily on career guidance with little time to provide personal or social guidance and counselling services. However, where possible, they conducted short staff in-service sessions and talked to rest of the student body about academic and social issues.

A major undertaking during the post-independence era was the production of the Guidance syllabi for Grades 7 - 10. The syllabi were developed in the following themes: Grade 7 – Adjusting to high school environment; Grade 8 – Importance of education; Grade 9 – Adolescence issues; and Grade 10 – Career development. The guidance teachers at each level used the syllabi as a guideline for providing guidance to the students. According to ASCA (2005), classroom guidance lessons are an efficient way for school counsellors to inform students about school-wide opportunities, such as counselling department services, and to distribute information including post-secondary opportunities. The lesson can also address student needs in the form of preparing for

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school transitions, identifying disabilities, and learning skills to eliminate bullying or discrimination. Thus, it is widely accepted that classroom guidance remains critical for a developmental, sequential, and systemic school counselling programme (Henderson & Gysbers, 2005). The syllabi were replaced with Personal Development under the new Outcome Based Education curriculum introduced in 2005 (PNG Education Department, 2009). Many teachers have raised reservations about the Personal Development syllabus because it contains other themes, such as sports and religion with few guidance topics, which is seen as diminishing the value of Guidance.

The era also witnessed the creation of permanent positions for the Guidance Branch as a result of the increase in numbers of guidance officers. Positions were established for a superintendent, a principal guidance officer and eight provincial guidance officers with two support staff. The superintendent, principal guidance officer and support staff were based at the headquarters in Port Moresby, while the guidance officers were located around the country, catering for two or more provinces. The officers were trained high school teachers with more than five years teaching experience and had previous association with student welfare. During this time, the guidance officers continued to work under difficult situations to provide adequate services to the huge student population. Often, their operations were hindered by high operational costs, lack of school administrators' support, natural disasters, and tribal warfare (PNG Guidance Branch, 1990).

2.3.3   The Present situation

Since the 1990s, there have been a number of improvements to the Guidance Branch. These included training programmes for guidance teachers and student leaders, a new education reform, schools based counsellor training and a name change. The first change was the training programmes for student leaders and guidance teachers. The Guidance Branch realised that the Grade 10 School Leaver Programmes were limiting access to guidance and counselling services for the rest of the student body. At the same time, many schools had expressed concern at the lack of training on effective handling of student behaviour problems. Therefore, in 1991 the Guidance Branch developed a

five-day training in basic counselling skills for teachers and a two-day leadership training for student leaders. These training programmes, conducted by senior guidance officers, were usually at the beginning of the academic year. Both programmes were developed with the objective of preparing personnel based in the schools to help students with problems. At the same time, the Branch did not have the capacity to provide guidance and counselling services, so these training programmes were developed as proactive approaches to addressing situations in the schools.

The second activity, which had a major influence on the Branch, was the implementation of the new education reform in 1996 by the Education Department (PNG Education Department, 2004). This was the biggest change ever introduced to the education system since the colonial era. Figure 2.2 shows the new structure of the PNG education system following the reform. The change involved moving Grades 7 and 8 from the secondary schools to the primary schools, while keeping grades 9 -12 in the secondary school. As a result, the Guidance Branch had to adjust its programmes to accommodate the primary schools' guidance needs. Unfortunately, due to a lack of resources, inadequate funding and a shortage of trained guidance officers, the Branch has been unable to sustain an effective guidance and counselling services for primary and secondary schools, including the vocational training centres.
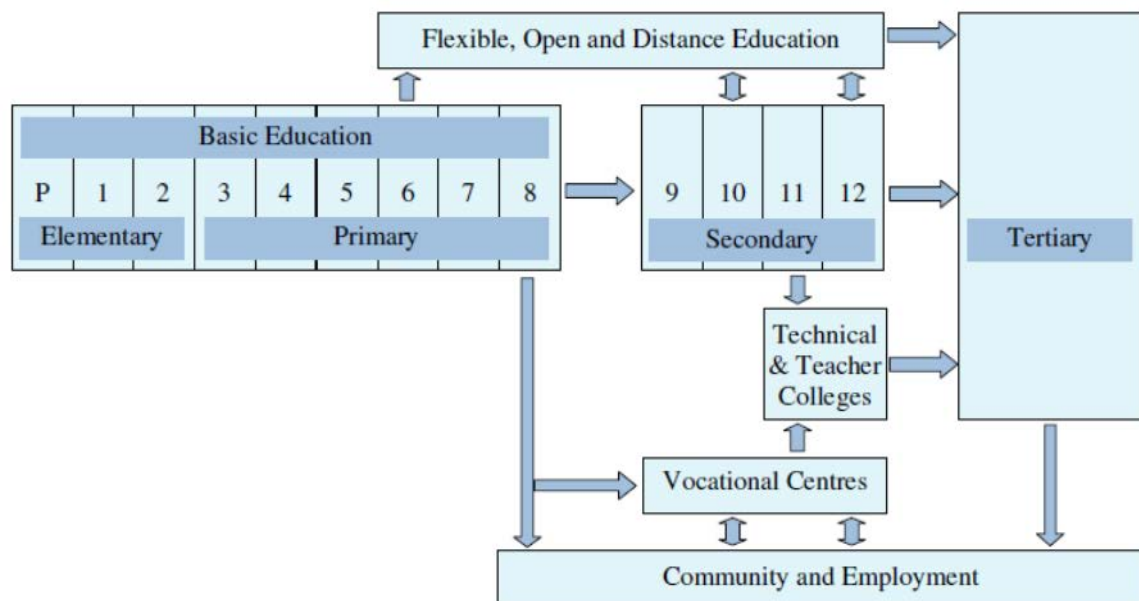
Figure 2.2. The new Education System structure (Marape, 2009, p. 7).

Guidance Branch has only 17 guidance officers for the whole country. The capacity of the guidance officers to respond to an increasing demand for guidance and counselling services by schools is quite limited. Guidance officers make brief visits to secondary schools only, while their visits to the primary schools are done with prior appointments. There are two million students enrolled in 3,868 primary, secondary and vocational training schools each year (Tapo, 2013). This puts the guidance officer-student ratio at 1:120, 000 or guidance officer-school ratio at 1:227. In contrast, a guidance officer in Queensland is in-charge of a single school or cluster of schools depending on the student population (1:1,500). Some schools even employ counsellors and other welfare officers to attend to student behavioural and emotional issues (McMahon & Patton, 2002; AGCA, 2008).

The third change was the development of the school-based counsellor training programme in 2002 (PNG Guidance Branch, 2003). The programme was one of the measures in response to the National Government's direction following a public outcry in the local media about frequent student anti-social behaviour problems (The National, 2001; Post Courier, 2001). The Branch designed a six-module training programme covering different aspects of guidance and counselling, and student welfare issues: 1) introduction to school counselling, 2) practical school counselling skills, 3) student behaviour management, 4) student support, 5) social skills training, and 6) critical incident management. Each module is designed to be completed in one week with certification at the completion of each module. Teachers who attend this programme come from elementary, primary, secondary and vocational centres at the recommendation of their head teachers. There are over 2,000 teachers who have either completed or are undergoing this training programme throughout the country. The aim is to have a trained counsellor in each school to provide counselling services as well as coordinating guidance and counselling programmes. Schools have embraced the programme, but its success is yet to be evaluated.

One positive outcome of the school-based counsellor training programme is the production of a handbook in 2010 on student behaviour management. This followed a nationwide consultation by the Guidance and Counselling Branch in 2006 which

revealed that schools did not have a uniform approach to address students' behaviour issues (PNG Education Department, 2009). For example, before this handbook, schools had varying approaches to deal with incidents of drug abuse; now, there is a uniform approach to addressing the issue. The handbook is currently distributed to all schools, both primary and secondary, including the vocational training centres.

The last change that has impacted the Guidance Branch was the name change from Guidance Branch to Guidance and Counselling Branch in 2005, due to its commitment to introducing counselling services. The change affected position titles as well as increasing the number of guidance officers to seventeen. The Branch has requested additional positions with the Education Department so that 22 provinces will have their own guidance officers (PNG Education Department, 2003). The need is necessitated by the increase in student enrolment at primary and secondary schools under the Universal Basic Education and Tuition Free Education policies. There are more school leavers at Grade 8, 10 and 12 exit points, compared to the number of places available in Grade 9, 11 and post-secondary institutions. For example, in 2007 (PNG Education Department, 2008) about 35% of the students continued into Grades 9 and 11, while 65% exited to vocational centres, flexible and open distance education centres, and the community (Table 2.2). These students require tangible counselling to guide them into life outside of formal education.

Table 2.2. *The school leavers' population in 2007*.

Sex	Grade 8	Grade 10	Grade 12	Total
Male	37,611	16,780	5,668	60,059
Female	28,174	11,543	3,433	43,150
Total	65,785	28,323	9,101	103,209

The manager of research at the PNG Education Department, James Agigo (2012) revealed that 3% of students in primary and 2% of students in secondary schools were unable to remain in the schools because of school fees problems, tribal fights, family problems, teacher absenteeism, peer pressure, poverty related issues and poor counselling. He explained that, according to the education records, from 2003 to 2009 there were 432,540 intakes in the education system and 279,200 were retained while 153,340 students left school early at some stage. The statistics indicated an annual average loss of 25,557 students. Agigo emphasized the need for legislation of compulsory education for all school-age children in PNG and make education accessible at all levels through the current free education policy.

2.3.4   Section summary

The guidance and counselling services in PNG began to take a prominent role in the education system after the country's independence in 1975. A number of roles, highlighted by the preview of guidance and counselling programmes in PNG were:

1. To promote development of personal competencies in an individual so that he or she can have the capacity to cope with developmental concerns. The students came from cultural based backgrounds with little or no life role models. The guidance and counselling programmes helped to change students' mind-sets and directed them towards the wider spectrum of development and their future status.

2. To help students plan for the future and make informed decisions in their lives. Through the guidance and counselling programmes in school, the students will hopefully be able to develop and make informed decisions about their career paths. Many students did not have mentors to guide them in developing their career paths; thus, guidance programmes provided support through career expos, job search, work inventory, aptitude testing and leadership training.

3. To use counselling to help students make choices and solve problems, thus empowering them to become self-sufficient. There was an increased output of school leavers at all levels of the school system, but at the same time, there was a high rate of unemployment in PNG. Therefore, students were offered guidance and counselling in making informed decisions about life after school in formal and informal economic activities, or other useful ways.

4. Set up and continue to play a pivotal role in addressing socio-economic issues, such as unemployment, HIV and AIDS, students with learning disabilities, poor health services and poverty in the country. Society often ignores or mistreats students in these categories. The guidance and counselling programmes encompass such students and ensure that they have equal opportunities in accessing support services. In addition, society is encouraged to acknowledge and respect these people as members of the community with equal rights, as promoted under the 1989 Convention on the Rights of the Child (UNICEF, 2013).

2.3.5   The Future

Like many other countries in the world where guidance and counselling services is an emerging discipline, PNG faces several challenges in developing comprehensive guidance and counselling services in the schools and community. There is need for the Guidance Branch to address its manpower and resource capacity to adequately respond to the increasing demand for guidance and counselling services. This could be achieved by working in collaboration with teacher training institutions, such as the University of Goroka and Madang teachers' colleges. These institutions are already introducing some elements of guidance and counselling courses as components of their teaching training programmes. The Guidance and Counselling Branch has to network with the institutions to ensure that potential guidance officers and counsellors are trained in some aspects of psychology, including programmes and opportunities for sound clinical supervision (Yeo et al., 2012).

The Guidance and Counselling Branch, working in collaboration with relevant stakeholders, can continue to play a pivotal role in supporting students confronted by socio-economic issues, such as unemployment, HIV/AIDS, poverty, poor health, and learning disabilities. The majority of the population still lives in traditional societies and practice subsistence-based agriculture. According to UNESCO Human Development Report (2011), PNG's Human Development Index (HDI) is 0.466, which gives the country a rank of 153 out of 187 countries with comparable data. In the East Asia and the Pacific region, it places PNG below the regional average. Despite there being a steady increase in the total number of children attending schools, UNESCO figures indicate only 54% of the eligible student population complete primary school, with only 21% going onto secondary education (UNESCO, 2011).

Guidance and counselling is steadily developing and has the potential to provide a strong identity as a profession in PNG. Presently, there is no mandatory regulation of counselling services in PNG; anyone can provide counselling services, claiming himself or herself as a counsellor. There is no government policy or an established professional body in place to regulate counselling services in the country to ensure that counsellors are accountable to a standard of training and code of ethics. Therefore, Guidance and Counselling Branch needs to generate interest among guidance officers and counsellors to establish a professional body that will protect and promote the interests of the members, as well as have the mandate to monitor the quality of services. Similar professional groups exist in other countries: American School Counselors Association (USA), Queensland School Counsellors Association (Australia) and Counselling Association of Nigeria (Nigeria).

2.4   Implementing Guidance and Counselling Services

It is apparent from the survey of literature that the purpose of guidance and counselling programmes in schools is to impart specific skills, and facilitate learning opportunities in a proactive and preventive manner. The programmes provide the knowledge and skills to help all students achieve success through academic, career and personal/social development experiences, as well as promoting and enhancing the learning process as

an integral part of the total school programme (Dahir, Burnham, & Stone, 2009). A study into the implementation of guidance and counselling services in Nigeria stressed the challenges facing the ever changing frontiers of knowledge in the world of work and society calls for proper implementation of guidance and counselling services (Mogbo, 2011). It suggested that the task of helping students to adjust to these changes calls for proper implementation of guidance and counselling services. The study emphasised the need to attend to students affected by unstable homes, substance abuse, cultism, poor academic performance and sexual exploitation. The Royal Melbourne Institute of Technology (RMIT) study conducted in PNG found similar findings (Perry, 2006). Dahir, Burnham and Stone (2009) pointed out that USA is losing more than a quarter of students of colour before graduation day. Their academic performances and general social interactions can be severely affected, often forcing students to quit school prematurely. The implementation of effective guidance and counselling programmes has the prospect to guarantee each student, regardless of ethnicity, race, or income, an equitable opportunity to a quality educational experience (UNICEF, 2013).

Guidance and counselling programmes in the schools cater for students' career development as well. The school counsellors assist students with the lifelong processes of getting ready to choose, choosing, and continuing to make choices from among the many occupations available in society (Patton & McMahon, 2006). A study in Nigeria pointed out the need for guidance and counselling programmes designed to assist students in developing and planning their career paths (Mogbo, 2011). The guidance programme was supported by the government, with the availability of specialized training for teachers. In contrast, Schloss (2011) conducted a qualitative study involving 34 teachers attending an Australian Trade Training College. She found that many teachers acted as career teachers and industry placement officers with little or no additional training, few resources and little or no extra time to guide students. The RMIT report recommended against the school principal's teaching guidance and counselling because they were busy with administration matters and unable to provide adequate career guidance and information (Perry, 2006). It was obvious from the RMIT study that principals were keen to teach guidance lessons because they were interested in the external examination results and the number of students selected for post-secondary training institutions (Perry, 2006).

Studies have highlighted that established policies and guidelines on guidance and counselling services in schools can facilitate effective implementation of programmes (Gysbers, 2000; Petersen, 2002; Friedel, 2011). The policies are either school originated or formulated by the state education department or church group, depending on the agency operating the school. Schools may also base their policies on general polices held by professional organizations, as demonstrated in the USA. For example, the comprehensive guidance and counselling programmes have been adapted by schools and states based on the ASCA general policies (Petersen, 2002; Friedel, 2011). In addition, policies are developed and endorsed by schools so that the execution of guidance and counselling activity is implemented and monitored accordingly with the schools having ownership of the programmes.

An effective policy outlines duty statements for school counsellors, the services provided, record systems, clear objectives, and the responsibilities of all stakeholders. Furthermore, the policy accords counsellors the confidence and respect to implement their services. For instance, a study in Nigeria highlighted the need for government endorsed documents for the proper implementation of guidance and counselling services in schools (Mogbo, 2011). Additionally, the RMIT report emphasised the need to have clear guidance and counselling policy for schools (Perry, 2006). This study revealed that many schools in the country did not have policies to implement guidance and counselling services.

It is evident from the literature that acquiring appropriate guidance and counselling qualifications enhances effective implementation of duties for those people who decide to engage in the profession (Gysbers & Henderson, 2006; Dahir et al., 2009). Guidance and counselling is a specialist area that requires people with appropriate training and experience because students regard them as resourceful people who can teach, lead and guide them into making good life choices. For instance, in Australia, according to a qualitative research conducted by McMahon and Patton (2002), all guidance officers were registered teachers with postgraduate qualifications in counselling or psychology. A quantitative study conducted by Ogunsanmi (2011) into awareness of teachers' effectiveness of guidance and counselling in Nigeria, noted the

value of teachers with guidance and counsellor qualifications. The RMIT study indicated lack of adequate counselling training for teachers who were involved in school counsellor or guidance teacher roles (Perry, 2006). The report also highlighted the need to establish funded school counsellor positions in the schools at senior levels, to attract qualified persons who can attend to students' issues. It was evident from the report that many deputy principals, who were responsible for discipline cases, were forced to apply punishment with little or no counselling.

The literature indicates that school counsellors and guidance officers appreciate working in an environment where school administrators and policy makers provide increased emphasis on the guidance and counselling programmes (Stone & Dahir, 2006). After investigating quality education through effective guidance and counselling services, Ogunsanmi (2011) recommended that the establishment and successful progress of guidance and counselling programmes in schools depended on the government's full commitment and support. School administrators and the community, too, have a responsibility to the students and teachers by ensuring that effective guidance and counselling programmes are in place. Even at the provincial and national level, guidance and counselling cannot be isolated from other school programmes. Guidance and counselling is limited in what it can do; in fact, it cannot function effectively unless there is collaboration and networking among those equally concerned with educating the young people (Gysbers & Henderson, 2003).

In addition, school administrators' attitudes are reflected in adequately resourcing guidance and counselling programmes in the schools. This includes staff professional development, adequate allocation in the annual budget, office space, furniture and equipment (Mogbo, 2011). Counselling is a confidential helping service that requires a good, secure and conducive environment that will put the client at ease to share about his or her problems. The RMIT report recommended the need for schools in PNG to establish specialist rooms for counselling (Perry, 2006). The report also pointed out the school administrators' poor support for guidance and counselling programmes, in relation to funding, equipment and resource allocations, demeans the value of guidance and counselling services.

The literature highlights the potential comprehensive guidance and counselling programme has to cater for students who are marginalized and disadvantaged, abused children, orphans, and those affected by poverty or HIV/AIDS (Gysbers & Henderson, 2003; UNESCO, 2011). Gysbers and Henderson (2003) asserted that the focus should not be dominated on vocational guidance, but consider the possibility to engage in broader programmes that are beneficial to every student's holistic development.

PNG is one of the signatories to the Convention for the Rights of the Child (UNICEF, 2013) to protect children from any form of discrimination. Under the new education reform, the Education Department has adopted an inclusive education policy to integrate students with special needs (physical and learning disabilities) into the normal school system (PNG Education Department, 2004). However, many schools do not have appropriate infrastructure, trained personnel and resources available to cater for students with special needs. The Callan Services under the Catholic Church is assisting some schools (e.g., Goroka Secondary) that have enrolled students with special learning needs. After their study with young people with disabilities, Hay and Cuskelly (2006) recommended that schools should develop guidance and counselling programmes to cater for students with special needs. They are often the most 'unheard and unseen' in the schools. Hay and Cuskelly stated that:

> by interacting with the students in a supportive and proactive manner, and by being understanding of the student's sometimes challenging behaviours, school counsellors working with teachers and others can play a significant role in helping the young person ... develop the resilience and protective factors and skills necessary to better cope with the future. (2006, p. 114)

Schools should engage the services of guidance officers and counsellors with appropriate qualifications to help students with academic, career, personal and special learning needs. These personnel should understand the dynamics of the learning process and student personality in order to recognise unusual behaviour early in a child to make referrals to appropriate levels of service (Hay & Cuskelly, 2006). This is very essential

in PNG because the schools have students who come from very diverse cultural and socio-economic backgrounds.

2.5   Conclusion

The survey of the literature indicated that guidance and counselling services are a very important component of educating children and young people to reach their full potential. The service embraces a holistic development of an individual and provides an opportunity to nurture values, morale and self-esteem. The survey also revealed positive impacts in places where guidance and counselling services have been promoted (Friedel, 2011; Petersen, 2002; Ogunsanmi, 2011). Countries that have initiated comprehensive counselling and guidance programmes were beginning to realise the integration of academic curriculum and a positive pro-social climate, resulting in academic excellence (Gysbers & Henderson, 2012).

PNG continues to embrace the position model introduced in the early 1970s, by Australian colonial administration. PNG needs to view itself as part of the global society and begin to consider some of the comprehensive guidance and counselling practices implemented in other countries. Though PNG may lack the expertise and infrastructure to affect vibrant programmes available in developed countries, the country should not doubt the potential to adapt for its situation. Many changes can be achieved by implementing a comprehensive guidance and counselling service in the schools. Students will be guided to reach their full potential academically, mentally, physically, socially and vocationally. The PNG education system has a responsibility to ensure that its children and young people are provided the environment to learn and develop knowledge and skills to become resourceful citizens (PNG Education Department, 2004). Therefore, it is essential to carry out studies to explore the validity of comprehensive guidance and counselling services for PNG schools.

The research proposal will seek an appropriate research methodology in order to explore the following questions:

1. What were my subjective experiences when working in guidance and counselling in PNG, and how do these fit in with the wider cultural, political and social meanings and understandings?

2. What are the scope and type of guidance and counselling services currently available in PNG schools, and how do these compare with those available in Queensland state schools?

3. How could guidance and counselling services in PNG be improved to benefit all students?

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Chapter Three

My Papua New Guinean Guidance and Counselling journey: An autoethnography

3.1   Abstract

School guidance and counselling services aim to help students better understand themselves so they can more actively shape their world. By discovering personal and collective needs, interests and capabilities, students formulate their own goals and make plans for realizing them. While students in developed countries have sophisticated services actioned by well qualified staff, students in Papua New Guinea (PNG) have little to no access to such highly nuanced support. In this autoethnographical study, my 'insider' life experience of becoming a guidance and counselling practitioner is re-examined through the theoretical lenses of bioecological systems and postcolonial theory. I seek to identify what in my culture and my support structures gave me the agency to formulate and actualise my goals. I do this by closely analysing my pertinent transformative life moments. This autoethnography provides particular rich home-grown insights into guidance and counselling service design and problem solving that would, more than likely, be overlooked if PNG simply adopted a replica model of Guidance and Counselling services from abroad. My intention in this autoethnography is to contribute to positive social change by building on our PNG knowledge and wisdom germane to this area.

3.2   Introduction

In my doctoral thesis, I discuss three research questions using a transformative paradigm informed, mixed methods research approach. The research question I address in this particular study is: *What were my subjective whole of life experiences and wider cultural, educational, political, and social understandings, and how have these informed my work in guidance and counselling in PNG?* I use autoethnography as a qualitative research method to openly discuss and investigate my lived-experiences. Then, to more deeply analyse those lived-experiences, I apply Bronfenbrenner's

bioecological theory (Bronfenbrenner, 1979) and post-colonial theory (McKinley, 2015). Throughout this autoethnographic research, I will seek to maintain a high ethical standard by basing my work on Kitchener's (1984) five moral principles. These principles which inform ethical practice in guidance and counselling are also relevant to my story. They are: autonomy, justice, beneficence, nomaleficence, and fidelity (Linde & Erford, 2015):

> Autonomy refers to the concept of independence and ability to make one's own decisions. … Justice means treating each person fairly … Beneficence refers to doing good or what is in the best interest of the client. … Nonmaleficence means doing no harm to others and finally fidelity involves the concepts of loyalty, faithfulness, honouring and commitment. (p. 113)

3.3   What is Autoethnography?

3.3.1   Autoethnography: a qualitative research method

Autoethnography is a popular qualitative research method that is used in a wide variety of disciplines, including anthropology, sociology and education (Roth, 2009). A researcher explores personal experiences through a process of self-reflection and writing, and connects the experiences to the wider social, political and cultural contexts. A useful way to think about the term autoethnography is to consider the etymology of the three parts: the Greek auto = self, ethnos = nation (group of people) and graph = write. Basically the word means to write (research) about a group of people and the self (the researcher).

Autoethnography, according to Reed-Danahay (1997), can have multiple meanings depending on the researchers' emphasis on graphy, ethnos and auto. Ellingson and Ellis (2008) said: "the meanings and applications of autoethnography have evolved in a manner that makes precise definition difficult" (p. 449). There is, therefore, much room for individual interpretation. Given this arbitrariness, for this study, I adopted Ellis and Bochner's (2003) description. For them autoethnography is a:

… genre of writing and research that displays multiple layers of consciousness connecting the personal to the cultural. Back and forth ethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience; then they look inward exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations. (p. 739)

3.3.2 Why use autoethnography?

I decided on autoethnography because of three enduring features that distinguish it from other qualitative research methods. The first feature is its ability to grant the author insider-researcher status (Costley, Elliot, & Gibbs, 2010). Being an insider researcher enables me to provide a firsthand account of my lived-experiences. This makes the experience accessible to others in a particular kind of way. As a Papua New Guinean researcher doing a doctorate in Australia, I am especially alert to the dangers of my voice being drowned out in the western dominant research process. Autoethnography will hopefully help me to guard against this threat. As Devault (1997) so eloquently states: "the personal account makes excluded voices hearable within a dominant discourse; it is compelling in part because it reveals in vivid detail those whose presence might not be noticed if they spoke abstractly" (p. 226).

The second feature is that it allows me to focus on myself for data collection, analysis and interpretation about myself and the social phenomena involving me (Ellis, 2007; Chang, 2008). This affordance is personally significant because it empowers me to deeply investigate myself, to better understand my own journey and align it with my own particular social, cultural, political and historical background. Some of these experiences are sensitive and unique and this feature makes it a powerful and exclusive means for individual and social understanding (Ellis, 2009; McIlveen, Beccaria, Preez, & Patton, 2010). The process provides me with an opportunity to think in two ways at the same time; inwards towards my own personal experience, and outwards to consider the Papua New Guinean cultural context.

The third feature is that autoethnography allows for self-reflection and self-examination which lead to greater self-understanding (Reed-Danahay, 1997). This, in turn, empowers me to more clearly recognise and describe the structural aspects of my relationship with others who are similar, different, or in opposition (Chang, 2008). Autoethnography helps me to better recognise, understand, and critically appraise these experiences, and by so doing enables me to more clearly share them with others and even model this in my future work (Bridgens, 2007; McIlveen, 2008).

Despite the above distinctive positive features of autoethnography I am also cognisant of the criticisms that have been made in the literature. For example, Delamont (2007) terms autoethnography as being: "essentially lazy, literally lazy and also ethically lazy" (p. 2). Ellis, Adams, and Bochner (2011) similarly describe it as being too artful and not scientific, or too scientific and not sufficiently artful. In addition, Buzard (2003) rebukes autoethnography for having too little fieldwork, while Doloriert and Sambrook (2012) reproach it for being too egotistical. Therefore, my intention is to not only be alert to these criticisms, but to also actively employ them to help strengthen my research. I will action the following strategies throughout the conduct of the research:

1. Discussion will only be included if it is directly pertinent to the research question (Chang, 2008).

2. A high ethical standard will be achieved by basing my work on Kitchener's five moral principles: autonomy, justice, beneficence, nomaleficence, and fidelity (Linde & Erford, 2015).

3. A focus on self will be minimised by analysing my lived experiences through bioecological and post-colonial theoretical lenses (Chang, 2008).

4. A focus on deliberately connecting the personal (insider) experience, insights and knowledge with the larger (cultural, political, educational and historical) contexts will make the research more purposeful and move it beyond a simple narrative (Adams, Jones, & Ellis, 2014).

Amidst the criticisms though, other scholars ardently support autoethnographical study (e.g., Bochner, 2000; Anderson, 2006; Ellis, 2007). They argue that autoethnography has particular strengths and applications that make it worthwhile. For example, McIlveen (2008) identifies autoethnography as a rich and relevant methodological instrument for a researcher to bring him or herself into critical view and understanding. Ellis, Adams, and Bochner (2011) argue that autoethnography "seeks to describe and systematically analyse personal experience in order to understand cultural experience" (p. 1). Bridgens (2007) goes on to argue that it is only through autoethnography that some experiences which are ignored, distorted or silenced become known and understood.

Autoethnography gives me the opportunity to document and analyse my lived-experiences by re-examining them through the lenses provided by Bronfenbrenner's bioecological systems theory (Bronfenbrenner, 1979; 1994) and post-colonial theory (Ashcroft, 2013). The making of my story is influenced by my own active social relationships with my environmental contexts including my family, church, school, and workplace (Bronfenbrenner, 1979; Santrock, 2013). This also includes the cultural, political, economic and social systems and developments of my community (Waiko, 2007; Chang, 2008; Muncey, 2010). These two theories, therefore, provide a structural outline for me to critically explore some of the kernels of guidance and counselling in my lived-experiences and how these have informed my work in guidance and counselling in PNG. My lived-experiences are my own and the discussions in this autoethnographical writing legitimately represent me as the author.

3.3.3   Bronfenbrenner's bioecological systems theory

Bronfenbrenner's bioecological theory dates back to the 1960s. During the 1960s and 1970s, developmental psychology was undergoing a profound change. Researchers started to pay much more attention to the vast array of environmental and societal influences that shape a child's development. Given this was before the days of the supercomputer, this ever expanding list posed an enormous problem because

researchers of the day did not know how to conduct research without compromising the complexity.

Bronfenbrenner's (1979) bioecological systems theory offered an early prototype by which to sort the system influences, to put them into some type of manageable perspective. He divided the environment into five socially organised subsystems that support and guide human development. These go outward from the individual into the wider community and include the microsystem, mesosystem, exosystem, macrosystem and finally the chronosystem, which takes account of changes that occur over time as shown in Figure 3.1. The theory was pivotal in developmental psychology in the latter part of the twentieth century because it not only drew attention to the problem of how to conduct research into environmental and societal influences, but it also provided a pragmatic solution for that problem.
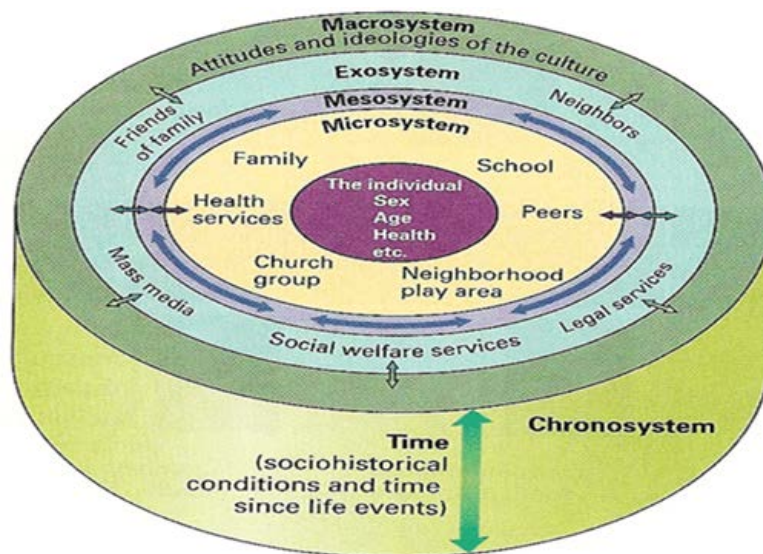
Figure 3.1. Bronfenbrenner's five bioecological systems theory (Santrock, 2013, p. 28).

Even though Bronfenbrenner's bioecological systems theory is now one of the most widely adopted theoretical frameworks for studying child development in the world, it is not without its detractors, including Bronfenbrenner himself. Throughout his life, he continued to draw attention to possible weaknesses and biases of his model

(Bronfenbrenner, 1994). One particular bias pertinent to me relates to the model being developed in the United States of America in the 1970s for a western population. As such, the model was based on Bronfenbrenner's western experiences and his ways of thinking about American childhood. Because I am writing about my early life in PNG, which is very different, it is necessary for me to re-think these assumptions from a Papua New Guinean perspective.

I discuss my lived-experiences, coupling them with Bronfenbrenner's bioecological systems theory because it provides a structure outlining the different levels of influences I encountered with various environmental contexts. The theory stresses the role of reciprocal impacts between a growing person and his/her immediate environment settings (Bronfenbrenner, 1979). Bronfenbrenner says that in order to understand human development, the entire ecological system in which growth occurs needs to be considered. He considers the growing child as an inseparable part of the social network that is surrounded by layers of relationships, like a "set of nested structures, each inside the other like a set of nested Russian dolls" (Bronfenbrenner, 1994, p. 22).

The microsystem is the setting in which there is direct social interaction with others in the immediate environment. Here, the key word is direct social interaction. In western society, the most basic microsystem for the child is likely to be the family where the direct social interactions are with parents and siblings. In PNG, this can be very different because various tribal groups have much more extended and less clearly delineated living arrangements.

The mesosystem involves the relationships between the various microsystems that the individual inhabits. For example, in addition to the family two other microsystems that a child might inhabit are the school (teachers and students) and the church (pastor and parishioners) (Bronfenbrenner, 1979). Once again these microsystems can be considerably more complicated in PNG because a church might be

situated between two different tribal groups who each speak separate languages, have dissimilar cultures, and may sometimes even be at war with each other.

The exosystem consists of interactions between one setting where there was an active role and another setting where the interaction was not active. For example the child's father may need to travel to a distant place for work, somewhere that the child has not visited. For me, when I was a child, my father went away to work for the Lutheran Church. He worked as catechist in another district. From my perspective he just disappeared because there was neither telephone nor mail service during that time to communicate.

The macrosystem is the setting that relates to the socio-political-culture of the child. It includes political, economic, social, and cultural ideologies and beliefs (Leonard, 2011). In PNG, this is enormously complicated with over 800 different language groups in the one country.

The chronosystem refers to the changes that happen over time. This includes the transitions and shifts in one's life span (Rosa & Tudge, 2013). Clearly, as the children grow older, their worlds expand and change. Bronfenbrenner's bioecological systems theory, therefore, provides an intriguing lens through which to examine my own story. That said, it does need to be adapted to more neatly fit PNG, which I have aimed to achieve by adding the second lens of post-colonial theory.

3.3.4 Postcolonial theory

Postcolonial theory involves the study of the impact of colonial rule and the conditions arising from, and pertaining to, the legacy of the era of European direct global domination, which ended in the mid-20th century (Parsons & Harding, 2011). The effects of colonialism vary from colony to colony and depend upon the particular

colonial power that was in charge at the time. PNG has experienced a complicated array of different colonial powers over an extended period of time. These include Germany, Britain and Australia.

McKinley (2015) developed what she refers to as a critical lens through which the reader of a postcolonial novel could analyse the text (Figure 3.2). It is divided into three levels, beginning at the individual (where the impacts colonialism might have on the self are examined), extending to the nation (where the influences colonialism might have on the nation are considered) and then to the world (where they are inspected on the international stage). McKinley drew these ideas from the works of Said (1993) and Bhabha (1994), both highly regarded authorities in post-colonial theory. According to Said (1993), postcolonialism has always been about the uncivilised *Others* in contrast to the civilised West. He asserts that the powerful colonisers have imposed a language and a culture, while ignoring or distorting those of the *Other*s, in their pursuit to dominate these peoples (Hamadi, 2014). Said (1993) argues that the consequences of colonialism are still persisting today in many ex-colonies in the form of chaos, coups, corruption, civil wars, and bloodshed (Hamadi, 2014).

Bhabha (1994) proposes four key concepts; hybridity, mimicry, difference and ambivalence (Huddart, 2006). Bhabha describes hybridity as:

> The process by which the discourse of colonial authority attempts to translate the identity of the *Others* within a singular category, but fails and produces something else. The interaction between the two cultures proceeds with the illusion of transferable forms and transparent knowledge, but leads increasingly into resistant, opaque and dissonant exchanges. (Werbner & Modood, 2015, p. 279)

Hybridity is a condition generated by colonialism where two separate races or cultures cross, resulting in extreme social and psychological upheaval. In some instances, the condition results in the *Others* being left in a state of ambivalence; the

state of having contradictory ideas about the colonialists. In other cases, the *Others* try to mimic the language and culture of the colonisers for the purpose of identification and acceptance by the colonialists (Werbner & Modood, 2015).

WORLD	* Us-Others mentality * Dehumanisation of colonised people * Distorted world-view
NATION	* Value shift * Loss of identity * Challenges to faith, language, politics
PERSON	* Dehumanisation of self * Inability to support/protect self/family * Self-doubt
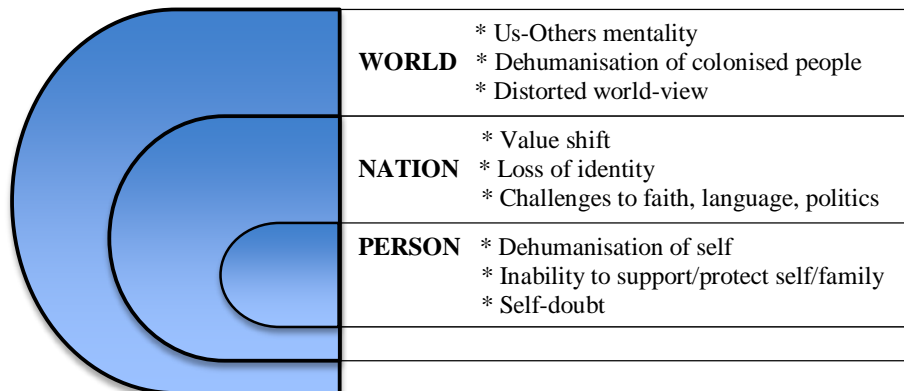
Figure 3.2.   Effects of colonialism (McKinley, 2015).

(Source: http://study.com/academy/lesson/post-colonialism-in-literature-definition-theory-examples.html).

Postcolonialism examines the manner in which emerging societies wrestle with the challenges of self-determination and how they incorporate or reject the Western norms and conventions, such as legal or political systems, left in place after the end of direct administration by a particular colonial power (Ashcroft, 2013). Postcolonialism continues to exist as an aftermath of colonialism and it manifests itself in a range of areas, such as political, social, and economic, from the cultures of the former imperial powers to the concerns of those that was colonised (Ahluwalia, 2012; Said, 1993). For example, PNG recognises the English language over the local languages as the official medium of instruction (Waiko, 2007). On the one hand, this threatens the long term individual identity of the more than 800 diverse languages and cultures present in PNG. Yet, English also presents opportunities for greater intra- and inter-cultural cohesion and communication within PNG and with the outside world (Bhabha, 1994).

Since political independence from Australia on 16th September 1975, PNG's colonial legacy continues to have an impact across the full spectrum of life in PNG. For

example, despite political independence which supposedly marked the end of colonialism, PNG inherited a highly centralised administrative and political system from its colonisers, Australia and Great Britain (Pokawin, 1992; Waiko, 2007). None of the 800 PNG indigenous cultural entities was politically and administratively developed to replace the colonial government system. Another example is the western education system bestowed to PNG at the time of independence. Since then, the system has increasingly come under siege, due to a fragmentation of traditional society where it collides with western cultural values and expectations. Hence, questions have been raised about the appropriateness of the adopted western system to PNG needs. This is while PNG continues to seek reform to develop an education system that is consistent with the government's national goals and principles to promote integral human development (Young, 2000; PNG Education Department, 2004).

Furthermore, PNG schools continue to embrace the largely unchanged position model of guidance and counselling, initially introduced by Australia in the 1970s. This is despite most developed countries, including Australia, adopting a comprehensive guidance and counselling programme model. The position model perceives guidance and counselling as an ancillary activity that requires no specialised training. In contrast, the comprehensive programme model regards guidance and counselling as core to the school curriculum and is coordinated by highly qualified guidance counsellors working collaboratively with relevant stakeholders to support students' needs (ASCA, 2005; Gysbers & Henderson, 2012). In the other study (Chapter 4) I appraised the current guidance and counselling services in PNG schools and considered the adoption of a more comprehensive programme model that will adequately cater for every student's learning and developmental needs.

3.4   The Story of My Life

The aforementioned reasons outline why I decided to narrate my story through the critical observations of both the post-colonial and the bioecological systems lenses. I will now use these lenses to begin my story. When I was growing up, the era of colonial rule was still active and strongly influential in multiple aspects of PNG's development.

For instance, there were many expatriate officers, particularly from Australia, who had leading and influential roles in hospitals, schools (including guidance and counselling services), business and politics. Then, after PNG gained independence, some positions were localised and the expatriate population gradually decreased, although they did not disappear altogether. During this time, PNG was exposed to a great number of vagaries introduced from the outside world, with seemingly little to no connection to PNG, and I grew up witnessing first-hand the impact of these changes and challenges. Through the lenses of the bioecological systems theory and post-colonial theory, I discuss the direct and indirect social interactions with systems that have influenced where I come from and how I got to where I am today (Chang, 2008).

3.5   No Man is an Island

From an ecological perspective, the human being and the environment are seen as partners in human development; each change over time and each adapts in response to changes in the other as a consequence of this interdependence (Garbarino, 1985; Lerner, 2001). In hindsight, human beings essentially live in a connected world, as depicted in John Donne's poem (1624): "No man is an island, entire of itself; every man is a piece of the continent" (cited in Walls, 2003, p. 20). 'No man is an island' is an expression emphasizing people's associations with others and their interactions with the environment. We are surrounded by people and systems that have:

> …impacted on our lives and significantly altered our world views, from specific teachers to individual clients, from family members to key events. In all of these influences on our lives none are perhaps more important than individuals – individuals who have inspired us, given birth to us, made us angry or even changed the course of our lives; among all these influences are the makings of our stories. (Muncey, 2010, p. 3)

The first permanent European settlement in PNG commenced in the early 1870s when groups of missionaries and traders began to establish themselves. PNG was

ruled by three colonial powers, Germany, Britain and Australia, until independence in 1975 (O'Donoghue, 2009; Waiko, 2007). Beginning in 1884, Germany occupied the northern part of the country referred to as New Guinea, while Britain administered the southern part, Papua. After the Second World War (1942-1945) the two territories were combined into the Trust Territory of Papua and New Guinea with the administrator rights, mandated by the League of Nations, given to Australia (Swadling, Wagner, & Laba, 1996). Soon after the end of the war the highlands region (my homeland) was invaded by missionaries, government officers and business entrepreneurs.

In 1963, I was born into a peasant family comprising my biological parents and two older siblings; a brother and a sister. I grew up in a small village called Kaiyufa with a population of around 200, in Benabena District, Eastern Highlands Province of PNG. However, I never had an intimate relationship with my birth-parents. When I reached the age of around three years old they relinquished their roles and placed me with a paternal uncle and his wife through a pre-arranged agreement. My uncle and aunt had been married for some years, but did not have any children at that time. My birth-parents' marriage resulted in divorce when I was five years old and was already living with my adoptive family. I have no recollection of my elder brother because he had died a few months after I was born. I still had contact with my elder sister because she was in the custody of our paternal grandparents. My relationship with the adoptive family was very strong and any mention of '*my family*' hereafter in this autoethnography is in reference to my adoptive family.

The Kaiyufa people, for generations, had learned how to live together and make decisions, choices and plans in a way that was familiar to traditions and customary practices. As a child, I grew up in this community where everyone was related to each other and had a cultural understanding that it took the whole community to raise a child. A similar view held by Low, Kok, and Lee (2013) about Malay society: "The overall psycho-socio-emotional and cognitive development of children was the responsibility of the whole community" (p. 199). I was, therefore, fortunate to experience some forms of guidance and counselling services rendered by traditional agencies that included family members, peers, clan leaders, traditional medicine men

and hausman (a special house in the village in which only males were allowed to enter or reside). Other agents that were influential as a result of colonisation were the Western education system, religion, and the court system (Kulwaum, 1995; Waiko 2007). My interaction with these agencies that Bronfenbrenner (1979) referred to as microsystem settings aided me to handle confusion, resolve choices and conflicts, predict future behaviour and success, and helped align my hopes and aspirations to culturally realistic modes (Bojuwoye, 1987).

I had active social relationships with each setting in the microsystem because I spent most of my time there. My family had the major influence on my personal growth (Bronfenbrenner & Morris, 2006). I regard my home as my first school and my family as my first teachers because they helped me to learn and develop, and talk and walk according to the Kaiyufa cultural beliefs. Besides catering for my basic needs (shelter, food and clothes) my family contributed greatly to my physical, biological, and emotional growth (Garbarino, 1985). For example, at birth I was given the name of a long deceased male ancestor, wore clothes different to girls, slept in the male section of the family house and was taught to handle tools associated with male roles (e.g., bow and arrows and axes). During family times, my parents in particular emphasised the values of life and abiding to family and clan expectations. They would make reference to past incidents or to a prominent member in the village, or even stress the themes in the form of legends as bed-time stories.

My father and grandfather taught me the tribal history and cultural practices which were also emphasised in the hausman. They advised me to address the village elders, my parents, and my uncles and aunties by the culturally acceptable titles. It was regarded as rude and culturally wrong to address someone senior or advanced in age by their first names. For example, in Benabena 'tata' is the general address for grandparents, '*afo*' for father and uncles and '*ito*' for mother and aunts. I now encourage the same principle with my own children; they use '*bubu*', '*uncle*' or '*aunty*' respectively. To learn manual labour skills, I also spent time with my father and grandfather, engaged in constructing fences, houses, or gardens. I recall them reiterating that I would make a good father if I had those important life skills. They would never

allow me to join other village children in leisure activities unless I had attended to my chores for the day. I remember one day my father scolded me and almost made me go without dinner for failing to fetch water for dinner preparation from the creek nearby. On that day, I got carried away playing with peers and forgot to refill the water containers. After that experience, I developed a habit of checking that water was always available in the storage containers. Sadly, my grandfather succumbed to old age in July 1988 and my adopted father died in August 2009. They were my mentors and role models. Their guidance and counsels prompted me to develop high self-esteem and adopt strong moral and ethical principles that have continued to influence the course of my life and form the essence of what I hold to be true today.

Another microsystem setting that I had direct social interaction with was my peer group which comprised the village children. As a young child, Kaiyufa was the entire world to me. I felt that the village was the only safe place to live, except when there was tension with one of the surrounding enemy tribes. During any free time I would join the village children playing games or collecting wild berries or firewood. My peers delivered support and understanding when it seemed that my parents did not understand or provide what I needed. The social interactions with my peers presented me the opportunity to learn, explore and test my abilities and skills (Garbarino, 1985). For instance, I learned about the different edible wild berries and swimming skills from my peers. Peers bolster positive attitudes by sharing activities, feelings and ideas. They also served as buffers against stress by providing intimacy and comfort during hard times, such as the death of a loved one, or a health crisis (Garbarino, 1985; Hoffnung et al., 2013).

The more I moved away from my village, the more I leaned on my peer groups for support and endurance. For example, during my school years, I associated with students from my local area, and my church and sports groups, to draw emotional and social support. My interactions with other people helped me to be independent, sociable and confident. The mentoring and counselling I had early in my life rendered me the will-power to make prudent choices regarding my social interactions (Brent, 1982; Garbarino, 1985). For example, I refused to associate with individuals or groups that

were into a crazy party lifestyle, substance abuse or alcohol consumption. I have tried to emulate these values in my children. God willing, none of my children have been involved in any serious peer pressure issues (e.g., drug and alcohol abuse). My two older offspring have completed university studies, secured jobs and started living their own lives.

I recognise guidance and counselling as an abstract *hausman*. Hausman was an important cultural institution in Benabena society. I had the privilege to experience life in the last hausman before its abrupt extinction due to lack of corporation among the young adult menfolk of the village. It was the biggest house and positioned in a central location. I am inclined to associate the hausman as 'neighbours' because its tenants comprised village elders, other adult males and young men. The hausman was also used to keep weapons, sacred artefacts, and conduct special meetings. In the hausman, the men discussed and planned feasts or initiation rituals, or raids on an enemy tribe. It was also used as a venue to settle any disputes, impose discipline and provide guidance and counselling among menfolk of the tribe. For example, any young man found guilty of stealing was rebuked and shamed by the clan leaders in front of his peers and kinsmen in the hausman.

When I was about six years old, I transferred from my family house to the hausman with other boys in my age group. I found the hausman a classroom for informal schooling. During the night, the village elders lectured us on the history of the tribe, taught us the art of dance and music, and tribal fights. They instructed us about gardening, organising feasts, raising families and becoming a useful and respected member of the tribe. During the day, they engaged us in practical hands-on activities, such as constructing a house, hunting and dancing. I learned values of life and virtues of good citizenship by observing and listening to the village elders. They shared their wisdom, knowledge, and skills with the next generation of men for the tribe's sustainability and sustenance (Edosomwan, 2014).

In 1971, the hausman was suddenly destroyed in an inter-tribal fight and several attempts to construct another one received little support from the tribesmen in my village. In my opinion, the absence of the hausman has had a detrimental effect on the people of Kaiyufa. This is because many males who were born into Kaiyufa after the destruction of the hausman lack a deep understanding of the cultural values and norms that were promoted in the hausman. Sam Kari (2013), the Director of Centre for Melanesian Studies at the University of Goroka, argues that the nonexistence of hausman in many contemporary PNG societies has contributed to some of the social problems associated with law and order, and lack of economic interdependence. Kiri Dicker (2015), a local writer, realised a similar problem was affecting many young men in Simbu Province. He noted that hausman have become extinct in most parts of Simbu. Consequently, "young men pass into adulthood with little or no guidance on how to live healthy, happy and safe lives. [They became]…a generation of young men who were 'lost' and turning to alcohol, drugs and sex for an answer" (Dicker, 2015, p. 1). Dicker has tried to revive the hausman in Simbu with the support of the local leaders.

I gained much from the cross-relationships between church and hausman. Bronfenbrenner (1979) referred to the space where this relationship occurs as the mesosystem. In my youth, the church-hausman interrelations were very central to the general functions of the Kaiyufa community. These institutions complemented each other in teaching, nurturing and promoting moral and cultural values of the people. For example, both institutions forbade stealing, idleness, and fighting, and instead encouraged hard work, respect for others, and care for and supporting the needy and weak (e.g., such as the old, widows and orphans). These values were not only an expectation, but obligatory and all young people had to comply (Nkomazana, 2014). My exposure to both institutions early in my life had a tremendous influence in my character and perspective development of life in general. For example, I show respect for other people, have compassion for the poor, and appreciate life. As a child I often fetched water or collect firewood for the old people in the village. I am guided by the principles of the hausman and church that those who listen to advice and obey them enjoy longevity and good life in general.

In my opinion, the absence of the hausman in Kaiyufa and the reduction in church attendance has had an unfavourable impact. For example, over the years, I have witnessed the gradual diminishing of the religious and cultural values that once unified the tribe. The church has become less important. Now, the people prioritise caring for themselves over others, unless a situation, such as a death in the village, requires a whole community involvement. Also, only the immediate family members cater for the orphans and the old and sick; no other person feels obliged to assist. The big feasts are hardly held nowadays because nobody wants to share their wealth. If anyone wants to make a new garden, he or she has to hire labourers and the harvest is either for private consumption, or for sale at the local market. I was born into a society at a time where the hausman and the church co-existed to foster more cooperative ethical values and morals. Though they differed in many aspects (e.g., the church dominantly discouraged some Benabena initiation rituals), their relationships encouraged an environment that was largely conducive for me.

I also benefited from cross-relationships between the home-health services settings. Bronfenbrenner (1979) referred to this relationship as occurring in the exosystem. My birth-place was a small colonial hospital in Goroka, the administrative centre for Eastern Highlands Province. According to a dirty old fading birth certificate in my grandfather's treasured metal box, I was born on the 13th June 1963 (unfortunately, the certificate was destroyed when his house was torched in a tribal fight in 1971). I commend my birth-parents for their decision to have me delivered in a medical facility because it protected my mother and me from many potential health risks. PNG has the highest rate in child mortality and mothers dying from childbirth complications in the Pacific region (Gibson & Rozelle, 2003; PNG Health, 2007; UNICEF, 2012).

The colonial administration established district health centres and village Aid Posts in central locations around the province. The medical officers from the health centres conducted monthly maternal and child welfare mobile clinics in the rural communities and villages. The clinics provided general health awareness, child-care and immunization services. My mother regularly attended these clinics when she was

pregnant with me. The health awareness was enough to convince my mother to make the long distance trip to the hospital in Goroka to give birth. This also gave her access to immunization against the major killers of children in PNG, including measles, meningitis and tetanus. Unfortunately, the regularity of the mobile services has diminished over time, due to financial constraints and escalating law and order problems in PNG (PNG Health, 2007).

By the time I was born, the influences of the colonial administration were evident in many aspects of Kaiyufa. There was a drastic political change, from a simple communal structure where the elders made collective decisions on the affairs of the tribe to a system where instructions were given by someone far away through its representative. Bronfenbrenner (1979) refers to this setting as the exosystem. This person talked and acted with so much power and authority that no one dared oppose. Sadly, the process sapped the potency of the tribe, left it without an internal locus of control, and added to the cultural erosion. I gradually realised that this person from outside, with all the power, was called the government, which was much bigger and more powerful than my small village. I learned that everyone had to accommodate the changes in order to benefit from the developments and services the government was providing. Though, the transition from one system to the other was very debilitating on the cultural integrity of my tribe.

The government had established an administration post at Henganofi, with a district administrator (*kiap*), several policemen and other trained government officers responsible for services, such as education, health and agriculture in the district. The kiap and the policemen aggressively attended to tribal feuds, which were very common in the district. The kiap made regular patrols throughout the district to ensure that people were conforming to government legislations and policies. The kiap installed his agents in the community, who included a tultul (a leader responsible for one village) and a luluai (a leader responsible for a cluster of villages). These were not necessarily the traditional leaders (Waiko, 1993; Swadling et al., 1996). For example, the selection of the leaders in one case was contrary to the village guidelines and led to certain ambivalence in the people's attitudes toward the kiap. However, the kiap displayed such

authority that no one, even the traditional leaders, could dispute his decisions. Bhabha (1994) coined the term *ambivalence* to describe the state of having a contradictory attitude about someone. The luluais and tultuls were authorised to settle disputes in the community and anyone found guilty of breaking any law was either fined, or sent to prison. Henceforth, there were fewer tribal fights, people respected each other, and the communities began to accept the changes.

Kaiyufa is part of PNG, a country that is arguably the most culturally diverse nation on earth. PNG is a developing country confronted by highly pronounced issues, such as an agricultural based economy, with approximately 80 percent of its population living in rural areas and approximately 30 percent in extreme poverty (macrosystem), measured at earning less than US$1 a day (Jha & Dang, 2010; Hinton & Earnest, 2011). My parents were simple rural settlers whose lives depended on subsistence gardening. Their general income would put them under the poor economic condition. Neither had formal education nor engaged in any job with a regular salary. They represented the bulk of the nation's population without formal employment, nor any form of social security system (Levantis, 2000). The cash economy began to have an impact on their way of life with the colonial administration's introduction of coffee, now a major cash crop in the highlands (Uyassi, 1990).

My parents cultivated a small coffee plot to support the family income. For example, the price of parchment coffee was twenty cents per kilogram in 1972, compared to Aus$3 per kilogram in 2014 (Manny, 2014). Earning a decent wage from the family garden was not possible, especially considering my parents' poor access to the main market in Goroka. In the period leading to independence, 1971 – 1975, the transport system was unreliable because not many public vehicles were operating and the roads were dirt tracks. Furthermore, the cash flow in town did not warrant sufficient income from the sales at the market because the urban working class population was still low. As PNG experienced development in commerce, education and politics, the situation gradually improved. Given the challenges they faced, I am forever grateful to my family for their foresight and perseverance towards supporting my achievements in

education and gaining a profession. For example, they worked the land to raise enough to sustain the expenses for my education.

As I reflect on the different ecological settings in my early childhood, I observe kernels of guidance and counselling that were instrumental in my formative years and have continued beyond that time. The home environment remains critical to my learning and developmental needs. I experienced love, care and support from my family that nurtured my growth (Lee & Bowen, 2006; Rowcliffe, 2012). It is these experiences that have led me to regard any sensible admonition and discipline as tools to help me develop good character. I affirm with the Bible verse: "Train up a child in the way he should go and when he is old he will not turn from it" (Anderson, Cameron, & Clifford, 2010, p. 697). This is not a blanket promise that devoted families will not have wayward children, but it does underscore the age old principle that good parenting, caring and a supportive home, school and community can, and do, have a life-long impact (Howe, 2011). Now that I am doing my doctoral studies, I have been reflecting on the values of sound guidance and counselling that has influenced my life values. I am grateful to the agents and the systems that have influenced my formation, enabling me to develop essential life skills and values.

3.6   Growing up with Strangers

Schools were introduced in Benabena by the missionaries and colonial administrators in roughly 1950. The missionaries used the local language to teach the Bible, and for evangelism purposes (Munster, 1985). The colonial administration engaged English lessons to teach and train locals for commerce and education (Swadling et al., 1996; Waiko, 2007). At the recommendation of a delegation from the United Nations in 1962, there was rapid development of formal education as a means to increase and equip the workforce while preparing for independence (Waiko, 2007; Kulwaum, 1995). This resulted in the expansion of secondary, technical and higher education services to develop workforce needed in PNG society (Downs, 1980; Waiko, 2007). The Benabena people were apprehensive and reluctant to enrol their children in the schools. They

considered school an obstacle to initiation rituals for manhood, that they might deny children's duty to care for younger siblings, and deprive the tribe of strong men to defend the land. The people's general attitude towards school gradually changed in the 1960s, when they saw the coastal people engaged in various jobs working alongside the missionaries, colonial administrators and entrepreneurs (Young, 2000; Waiko, 2007).

Formal education, for me, began in 1971, as a seven year old, when my birth-father convinced my parents that I should attend school. I got enrolled at Faniufa Primary School in Goroka, 80 kilometres away from Kaiyufa. I could not attend the school closer to Kaiyufa because I had to walk through enemy territory to reach it. For the first time in my life, I was placed with total strangers. My grandfather arranged a homestay with one of my paternal aunts, whom I had never met before, and who had married into a village located about 10 kilometres from Faniufa. The family accepted me as one of their own. The aunt already had four children; the eldest was a male of my age which made interaction easier for me. I earned my homestay by loyally attending to chores that any child would do. I experienced some minor mistreatments, but these never dampened my enthusiasm for school.

The new place delivered an enormous challenge for me. My entirely new microsystem languages consisted of a homestay language (Gahuku), school language (English) and a peer language (Tok Pisin). The only language I knew, Benabena was not spoken. It was, therefore, a mammoth task to simultaneously learn these languages. Yet, I worked hard to acquire them as they were fundamental for interaction with others and essential for my acceptance as a member of the community (Boroditsky, 2009). Boroditsky states that "when you are learning a new language, you are not simply learning a new way of talking, you are also inadvertently learning a new way of thinking" (2009, p. 8). My new situation not only forced me to learn to speak three new languages, it also enabled me to think and comprehend in multiple ways, four to be precise. Each language has its unique characteristics and ways of communicating things, events and concepts. For example, Gahuku only has words to describe the five main colours, whereas English has many distinct colour words. My old ways of understanding reality were constantly being confronted by new ways of understanding.

Boroditsky (2009) highlights that "the languages we speak profoundly shape the way we think, the way we see the world, the way we live our lives" (p. 8).

Faniufa was a Catholic Mission school. Most of the teachers were from the coastal regions of PNG, with two Australian nuns; one as principal and the other as deputy principal. Two-thirds of the students came from working families living in Goroka, while one-third from the surrounding villages. I am grateful to the teachers, especially those for Grades 1, 2 and 3, for their patience and skills in teaching me to speak, read and write English. I recall an incident in Grade 1, where I unintentionally spoke to my desk mate in Benabena in my effort to speak English. Fortunately, he understood Benabena, but I was really embarrassed.

In Grade 1, I had to contend with the unexpected violent death of my birth-father when he was caught in cross tribal warfare. No one in the school, even the teachers, knew about his death. Though, I did not have an esteemed relationship with him, I was naturally devastated. The school did not have counselling services so I saw myself as an unfortunate neglected exception. I drew support from my peers and friends to get through the ordeal, but to be frank, I felt as if I had been seriously cut adrift. The experience forced me to be even more independent. Fortunately, an event that substantially changed this perception I had of myself was in Grade 4 when I was awarded the top academic prize of the class. This affirmed that my background should not be a hindrance, but rather provide a stepping-stone for me to strive for better results.

In 1975, my parents transferred me to Kintinu, the primary school near Kaiyufa. This was after a peace treaty was reached between the surrounding enemy tribes and passage to attend Kintinu was safe. Once again, my transition was not without problems. When I showed strong performance in the subjects, the other Grade 5 students accused me of repeating Year 5 after not advancing to high school from my previous school. Then was also an incident that got me in trouble with my Grade 6 teacher when I joined two other boys to tease a girl in our class. I had five slashes across my back and was sore for a couple of days. At the time I accepted it as a warning not to tease other people. The year 1975 was important because on the 16th September, PNG

gained political independence from Australia. I remember the excitement on that day when the whole Henganofi District turned out in huge numbers with traditional dances and sports to celebrate at the district station. There were a lot of anxieties among the people about the country's future with Australians leaving, but the political transition was peaceful without disorder or bloodshed (Swadling et al., 1996; Waiko, 2007).

The Eastern Highlands Provincial Government (EHPG) established Benabena High School in 1977as a day school to cater for the growing number of primary school graduates in the province, me being one of them. The Province already had three established high schools and the available spaces in those schools were inadequate. Because of the urgency, the EHPG made a hasty decision to convert an ill-equipped vocational training institute located in a rural area into a high school; a decision which was reversed in 1980. In its maiden year, Benabena started with two classes and three teachers. There were very limited textbooks, no library nor science laboratory, and no resources for practical subjects, such as Home Economics and Practical Skills. The school did not have boarding and lodging amenities. That said, the school management allowed many of us who came from distant villages to construct small bush material huts on the school grounds for our lodging. In some instances, people from the local villages were kind enough to accommodate some other students. Every weekend we went home to collect food supplies for the following week. The school had neither water nor electricity supplies. We used a small creek, about a kilometer from the school, for showering and laundry and had hurricane lamps to aid cooking and studying at night. The dismal situation forced many students to transfer or leave school. Of the original 80 students in 1977, only 46 of us completed Year 10 in 1980. The EHPG realised that it erred in its decision, and in 1980, Benabena was granted boarding school status. Gradually, infrastructural changes occurred with electricity connected, water supply installed, and a library and science laboratory built.

The boarding school culture created an opportunity for me to develop into a young adult. Living among students from all over the province, I learned to respect them and their cultural differences. But, school life was not easy. My food supply would often run out before Friday and I would only have enough coins for the bus fare home.

Also, I never owned any footwear, nor had any good quality clothes, just a few presentable shirts and shorts. I remember an incident when I joined the queue to collect my lunch at the school mess. I heard giggling behind me and turned around to observe a boy pointing at the cracks on the heels of my bare feet. The students thought it was funny. My first pair of shoes was given to me by a cousin who returned from Port Moresby when I was in Grade 10. At that time in that situation, my poverty and my extended isolation from my family in particular, was regarded as being something unusual. Throughout my entire time at high school, I never received any visits from my parents. Nonetheless, the yearning for education motivated me to work hard and stay focused. This behaviour was rewarded by me being made class captain in Grade 9 and a prefect in Grade 10.

In 1980, I was among the first cohort of Year 10 students from Benabena. The national education system consisted of: Grades 1–6 (Primary Schools), Grades 7–10 (Provincial High Schools) and Grades 11–12 (National High Schools). Students who enrolled in the system were expected to complete one stage and progress to the next through a national examination screening system. Therefore, Year 10 was a crucial period for me. My progress to Year 11 or the prospect of a post-secondary profession depended on my examination results and career guidance from the guidance teacher. Unfortunately, Benabena did not have any trained counsellors or guidance teachers. Furthermore, no guidance officer ever visited Benabena. The only vocational guidance I remember was with the headmaster. He would walk into the classroom and brief us about the post-secondary opportunities and the application procedures. He provided brochures of various institutions in the country. There was no interview or assessment tool to help us make informed choices. I applied for three institutions: University of Papua New Guinea (UPNG), Vudal Agricultural College, and Air Traffic Controller School. A few days before the 1980 Christmas, I received an offer letter to study at UPNG, under a government scholarship, in 1981. I was thrilled for making it into one of the highest learning institutions in the country. My grandfather killed a pig to celebrate my achievement.

When I reflect on my experiences, I marvel at how I was able to positively adapt to the challenges of living with strangers, attending new schools, and learning multiple languages and cultures. Despite the complete absence of school counsellors and guidance services, there were agencies such as my homestay family, peers, and teachers who provided me with the necessary support. For example, one of my teachers in Grade 8 recognised my academic abilities and provided me with books on a range of subjects. Another thing that stood me in good stead was my belief in myself, my internal locus of control attained early in my school life, and a solid belief in myself that I had the academic abilities to excel in school. I was doggedly determined to acquire the best education I could because I saw it as the only credible means to achieve a better life. In the words of Nelson Mandela:

> Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine that the child of farmworkers can become the president of a great nation. (Mandela, 1994, p. 194)

3.7 The Sky is the Limit

3.7.1 University of Papua New Guinea (UPNG)

After World War II (1942-1945), when the European imperialist expansion began to crumble, the post-colonial pushback raised issues of nationality and cultural identity (Ahluwalia, 2012; Ashcroft, 2013). For PNG, being one of the European colonies, there was a ripple effect of the situations in Europe. Technical and higher education expanded to enable individuals to contribute to PNG's growth. As a consequence, in 1965 the University of Papua New Guinea and the Papua New Guinea University of Technology (Unitech) were commissioned as institutions of higher learning by the ordinance of the Australian Government (Waiko, 1993; Downs, 1980). The PNG Government initiated scholarship packages for PNG citizens to undertake studies and training at these new universities and other tertiary institutions. I was fortunate to be one of the scholarship recipients of UPNG in 1981.

In early February 1981, I took my first step inside a plane at Goroka Airport. Just as I had requested from the officer at the check-in counter, I sat at a window seat. The week leading to my departure had been rousing, but the thought of prolonged separation from my family and relatives, especially my grandparents, was very tough. My family and relatives had even travelled to the airport to see me off. They were crying and waving at the plane as it taxied out of the terminal and headed for the runway. The view from the plane on that fine cloudless day was fantastic – truly awe inspiring. A feeling of satisfaction flooded over me as the sequence of pertinent life events leading up to this moment flashed across my mind's eye. While this was happening, I remembered a phrase that seemed to deeply resonate with the occasion: '*the sky is the limit*'. I had heard it regularly from my teachers and special guests at school graduations. And, here I was flying across the sky wondering whether that was what they literally meant, or whether they were referring to something that was more abstract.

Looking back on my life up to then, I can make connections with Maslow's hierarchy of needs (Maslow, 1943). My quest for success aligned with Maslow's (1971) observation that: "self-actualization means working to do well the thing that one wants to do. One must strive to be the very best in whatever one undertakes" (p. 42). I wanted to gain the best education I could. I wanted to attain the best education I could. My experiences led me to having a strong internal locus of control and greater self-efficacy (Rotter, 1990). I was learning to believe in myself, to recognise that I could influence what happened to me.

I determined that a number of pertinent transformative life experiences had led to this. For example, the time when I received the top academic award in Grade 4. This was when it dawned on me that I had the ability to reach my own highest potential, and it excited me (Bandura, 1997). Clearly, my childhood poverty struggles had cemented in me a firm foundation of the need to be self-sufficient and optimistic. Somehow, I knew I would find enough food to survive, to meet my psychological needs, to feel safe and to even develop ways to make me feel as if I belonged (Maslow, 1943).

Another valuable set of experiences relate to the influence of modelling transference from my two fathers, my paternal grandfather, teachers and other successful people in the community. The thought that 'If they can do it, I can do it as well,' reinforced my self-efficacy, and my perception of my capabilities to execute the actions necessary to achieve a desired goal (Bandura, 1997). During my childhood life was tough and challenging, but I somehow managed to shift my focus from the things that would have caused my failure to the things that would lead me to greater opportunities (Rotter, 1990).

This toughness continued. The experience of university life was never easy for me. I found myself in a group of academically bright students selected from schools around PNG. Compared to the other students, I felt inferior, because I came from a newly established rural high school and sensed that I was not well prepared for university life. University culture was totally different to high school and I had a lot of new skills to learn. It was not mandatory to attend lectures and there were lots of temptations, including social and recreational activities every weekend. Still, I took it as a challenge to work hard and do the best I could. I disciplined myself, utilised the library and wholeheartedly accessed the professional learning services to help me pass my courses.

I worked hard and maintained my scholarship for the duration of my degree programme (1980-1985). The scholarship covered all the expenses; tuition fees, stipend, book allowance, board and lodging, and air fares. Finally, in March 1986 on my graduation day, I got on the dais and received my degree with a triumphant feeling that I finally achieved my goal. I regard my degree as a springboard for other opportunities:

1. Employment as a high school teacher.
2. Career as a guidance officer.
3. Contract as a university lecturer.
4. Opportunities for postgraduate studies - Masters in 2000, Doctoral studies from 2012.

3.7.2   James Cook University

My wife was awarded a scholarship under Australian Awards to do her postgraduate studies at James Cook University in 2000. I, therefore, used the opportunity to secure my employer's (PNG Education Department) support to also do postgraduate studies while accompanying my family. This resulted in me gaining a Master of Education. Then in 2012, I was awarded an Australian Awards Scholarship to pursue a Doctor of Education programme at James Cook University. This study is part of my research thesis under that programme.

It was quite an experience to live and study in Australia, a land that I had learned about in textbooks and saw on the television, especially as a fan of football and cricket. I found that Australians, in general, were open and direct; they said what they meant and were more individualistic and outgoing than my Benabena people. In contrast to my culture of origin, in most practical ways Australia was an egalitarian society in that there were no apparent formal class distinctions. There was no apparent segregation between people of different incomes or backgrounds and everyone was free to live where they liked, attend university and follow whichever religion and/or occupation they chose. In the workplace, at university and among friends, Australians generally address each other by their first names. Furthermore, men and women are treated equally (Galligan & Roberts, 2004; Elder, 2007).

I found my doctoral studies at James Cook University very challenging and demanding. It was a situation in which I was once again pushed to my limit to demonstrate my highest potential academically. I was expected to produce work of high academic quality. I had to access many academic support services provided by the university to assist me meet the academic demands. I regularly attended the professional development programmes organised by the library and the Graduate Research School, peer support programmes planned by other research students, and ongoing consultations with my supervisors. The library facilities enabled me to access a world class collection of international professional journals, which enhanced my subject knowledge and improved the content representation of my written reports.

In addition to audacity, my decision to pursue further studies required a certain level of commitment and sacrifice on my part and on the part of my family, particularly my wife. Because of the nature of my profession as an academic, my life experiences and my interest, I decided to obtain a higher degree in guidance and counselling. This would enable me to continue to train teachers and mentor other people in this area. Unfortunately in order to take up my scholarship I had to resign from my lecturer position. This negatively impacted on our family budget. My wife had to remain in PNG to keep her job and provide for the family. We had three children attending school; one in pre-school, one in high school and the other at university. Also, it was very difficult to be away from my family. I commend my wife's perseverance and supporting spirit during my period of study. Reaching for this aspiration, a doctoral degree, has helped me gain a better insight into the saying; *the sky is the limit* as a more abstract context.

3.8 My Encounter with Guidance and Counselling

3.8.1 My work life

It was during the second year of my studies at the UPNG that I began to think of the teaching profession in PNG as a job haven, with frequent vacations, reasonable accommodation and an opportunity to see other places. When I entered university in 1981, I had no career pathway because of the limited career guidance and goal setting instructions at high school. Curran and Reivich (2011) stress setting goals as an important aspect in a person's development as a student and/or professional. If I had had the access to good career guidance, maybe I would have worked out another career pathway (e.g., lawyer or accountant). Over the years I have found teaching, and then guidance and counselling, a most rewarding vocation, one that I deemed to be worthy of doctoral studies.

My first teaching post after graduation was in 1986 at Awaba High School, a rural Evangelical Alliance Church agency school in the Western Province. Awaba is

located in the central region of Western Province occupied by the Gogodala people with 80% of the terrain being swampy vegetation. In my first year, I passed the two inspections carried out by the school inspector. This meant that I was able to register as a teacher, a level only the skilful and passionate in the profession accomplish. I thought at two other high schools, Okapa in Eastern Highlands Province and Iarowari in Central Province. I became involved with career guidance at these schools. Even though I was a junior teacher, I developed a strong passion to help students with their career pathways.

In 1993, I left teaching to join the Guidance Branch. The transition was quite seamless. When a position became vacant in Guidance, I was approached and I accepted. I subsequently spent 13 years with the Guidance Branch, initially serving as guidance officer, and then rising to the position of Director. I travelled to many parts of PNG conducting aptitude tests for Grade 10 and 11 students, providing career guidance to Grade 12 students, and conducting training for guidance teachers and counsellors.

In August 2007, I joined the University of Goroka as a student counsellor. I attended to students' issues, both academic and personal. Many students did not utilise the counselling services. This was due to a lack of awareness and understanding of the availability of the service or being more inclined to confide in their peers or friends rather than a stranger, which is very much a PNG cultural trait. Then, in 2010, I was appointed as a lecturer at the same university. I coordinated the Diploma of Guidance and Counselling programme. Students enrolled in this course were experienced teachers, social workers or those from welfare services. Having considerable experience as a teacher, guidance officer and student counsellor in PNG, as well as an Australian Master of Education, I used the course to advocate for guidance and counselling services in the schools and encourage the trainees to be the agents of change.

3.8.2   My family life

The Benabena people associate marriage with values such as family continuity, inter-tribal friendship and land ownership. In traditional Benabena society, marriage was

always arranged and based on a series of familial considerations. Parents played a central role in selecting the spouses of their offspring, in a way that is similar to what is practised in many Middle Eastern and Asian societies (Apostolou, 2007). Over the years, as a result of outside influence, this has changed. Nowadays, modern Benabena young adults decide who their own partners will be with little input from parents.

One of the biggest decisions I have ever made was choosing my life partner, which was a modern thing to do at that time and highly disruptive for my family. In 1987, I met my wife at UPNG where we were both studying. She comes from the neighbouring district. After courting for one year we went to visit our respective families; however, the whole process was problematic. The first time I took my future wife to meet my family, my mother and sister explicitly refused to acknowledge her even though she was with me. I was surprised and embarrassed by their behaviour, particularly because I had naively assumed they would see we were well suited and welcome her into the family. Later, when we were alone, my wife said to me that she would respect my decision, whether I go with my people and end our relationship or maintain our friendship. Naturally, I decided to maintain our friendship despite receiving a similar prickly reception when I went to visit my wife's family. Interestingly, I then learnt that when I was in Port Moresby my father had even visited her tribe with a photo looking for a potential bride for me. Yet, at no time had he discussed this course of action with me. Looking back, I suppose it was hard for him to have to relinquish this role, especially considering it was such a fundamental part of our culture.

On Christmas Day 1988, a Benabena traditional wedding was organised between my family and my wife's family to formalise our marriage. A reasonable quantity of food and cash was given to my wife's family and relatives in bride price. Bride price in Benabena culture is highly valued. It is:

1. a token of appreciation to the bride's family for giving away their daughter;
2. a down payment on all the family chores and child-bearing for the groom;
3. to make the marriage strong;

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4. to create friendship between the bride's and groom's people; and

5. a form of self-respect on the groom's part.

My wife had a lived-experience similar, in some aspects, to mine. She grew up with her parents who are both still alive. This laid the foundation for a dyadic relationship with our children, especially at the microsystem setting: "facilitating the formation of norms of obligation and reciprocity that are inherent in parent-child relations" (McNeal, 2014, p. 3). We have four children: first is a male with a geology degree, who works for a mining company; the second is a female, who completed her university studies in 2014 and now works as an accountant; next is a male in first year of university studies; and the youngest a female attending primary school. We have consented to translate good parenting and be good role models for our children.

In the absence of hausman, we have tried to maintain an abstract hausman in our family. For instance, we occasionally have our children together and tell them about the history of Kaiyufa, the different clans, and land ownership. We stress to them that moral and ethical principles are important virtues of life. The emphasis is often on the boys when it comes to ownership of land because of our paternal society, but as educated parents, and with the changing views on gender and equal opportunities, we treat our children equal. For example, we have taken the same approach to educate all our children irrespective of their gender.

I humbly attest to be the first Kaiyufa man to have attained the highest educational qualification. Since my graduation with a bachelor degree, only four people (including my two offspring) from Kaiyufa have graduated from university. My daughter is the first female from Kaiyufa to have reached that level. It is my strong desire that more Kaiyufa young men and women will have the opportunity to achieve formal education and live more productive and fulfilling lives. Whenever I visit Kaiyufa, I organise awareness sessions on the benefits of education and equal opportunities for both boys and girls. My wife also shares her experiences and many girls regard her as a role model. Unfortunately, I cannot do the same in my wife's

village because I am still regarded as having a *visitor status*. This is because her village also follow a paternal system. However, I do get the opportunity to discuss and encourage the children in my wife's immediate family unit. We are also involved in mentoring programmes for the young adults in the church and the local community.

3.9   Discussion

Autoethnography made it possible for me to revisit my life experiences and focus on trying to better understand who I am: where I came from, where I am at the moment, and where I will go in the future. It helped me gain a more critical inward insight into my own personal experiences, while aligning them with external cultural, socio-political and chronological contexts. It has led me to realise how, initially, I had tended to take my life for granted. I had not previously deeply reflected on my life. I had quite a superficial understanding of how my life experiences had helped to shape who I am. Through this autoethnographical analysis of my story, I have begun to better understand how my experiences have taught me life skills including a strong internal locus of control.

In addition, this autoethnographic writing was therapeutic for me, because as I write, I learn to make sense of myself and my experiences (Ellis & Bochner, 2003). It empowered me to focus inward to expose the vulnerable self and to look outward on the sociocultural chronological aspects of my experience, which would have remained hidden had I not partaken in the activity. I grew up in a male dominant culture, which influenced me to regard females as second class citizens, or from a power perspective, not important at all. This view took a while to change; it occurred when I began dating my wife, then my girlfriend. I began to respect her as a colleague at university and a professional when she entered the work force after completing her studies. Furthermore, according to our culture, having paid bride price would have put me in a dominant position over her. However, I have come to respect her as an equal, as individual, as a wife, and as a professional in her own right. This shift has enabled us to continue to improve our relationship and maintain our marriage over the years. In addition, having

two daughters and two sons enabled me to promote the principle of equality and respect so that I am an authentic role model for my children. The change in my mindset prepared me to be an active team player in my own career as a guidance officer, counsellor and lecturer, where I found myself working under female team leaders.

Another cultural belief I struggled with was 'bad blood' (menstruation period). Benabena culture regarded menstruation as contaminated blood. Women were not allowed to cook or attend to manual work during their mensuration period. It was assumed that any young male who ate food prepared by a woman in her menstruation period would have disruptions in his growth or get sick. In the case of an adult male, his strength to perform manual work would be weakened. It was only after I had settled down with my wife that I was convinced that menstruation was nothing bad but a biological process of the human reproductive system. This view is now also changing with today's male generation accessing better knowledge of the menstruation cycle at school and through public health clinics. Thus, I have been able to help instil greater respect and understanding towards women by men in Kaiyufa, but it is a slow process.

Autoethnography afforded me the means to look at my own experiences in a more meaningful way, especially when they were examined through the lens of Bronfenbrenner's bioecological systems theory. As previously stated, I adopted Ellis and Bochner's (2003, p. 739) description of autoethnography; namely, that it is a "genre of writing and research that displays multiple layers of consciousness connecting the personal to the cultural". Even though Bronfenbrenner's theory was devised for the study of western populations, it does provide a useful framework that is congruent with autoethnography. This is because I was able to consider my own experiences over time within the four nested developmental contexts of microsystem, mesosystem, exosystem and macrosystem. The framework helped me to create multiples layers with which to consider my experiences, and thereby, gain a greater appreciation of their complexities.

Furthermore, the process enabled me to understand that growing children in Western and PNG societies encounter different environment settings throughout their

lifespans that influence their behaviour to varying degrees. For example, the settings of the two societies differ in culture, lifestyle, and economic, health, education and social services. Although Bronfenbrenner's theory is based on a Western society, it should not cancel out the theoretical concept of the theory common to all human development. It is evident that a growing child, regardless of his or her cultural context, is influenced by the multi-layers of systems both direct and indirect in his or her environment. For example, a growing child's regular exposure to active social interactions and positive nurturing plays an important role in the child's holistic development (Bronfenbrenner & Morris, 2006). Therefore, no growing child in any society is separable from the environmental context. All aspects of a growing child are interconnected, from family and school, to the broader cultural context (Bronfenbrenner, 1979; Kail & Cavanaugh, 2000).

The language of autoethnography helped me to think in another way – looking through the post-colonial lens. It provided me an opportunity to discuss my experience through a hybrid lens, as a product of the major transformation PNG was undergoing under the colonial administration. PNG was being exposed to the global village through the various systems introduced by the colonisers. My social setting was limited to my tribe, but it expanded to include other settings as a result of the services and systems introduced by the colonial administration. They include, the government structure, the education system, Christianity, health services and cash economy. My experience and understanding of other people and systems expanded as I moved away from my immediate family and community. I began to learn about other people and their cultures and had to adapt myself be accepted into those cultures. For example, I had to learn three languages simultaneously in order to feel like I belong: Tok Pisin with my peers, Gahuku with local people, and English at school. My ability to adjust to different situations at an early age (e.g., given away for adoption, living with strangers, and learning different languages) provided the springboard to confront later challenges, such as life in a new high school, childhood poverty and struggles, and university life.

Furthermore, I mimic the language and culture of the coloniser for the purpose of identification and acceptance by the colonialist. For example, I had to learn to speak,

read and write in English to progress in my formal education. I recall once, during my Year 5, I was punished for speaking in Benabena in class. I had to remain behind after school and write 100 times: 'I must always speak English in school.' It was stressful and I remember getting home late that afternoon. My general dressing, basic hygiene and grooming transformed to meet the expectations of the new culture at school and later at the work place. There were times I experienced vulnerable situations, but I had self-determination to strive. For example, I went to school on several occasions without anything for breakfast when I was staying with my aunt to attend Faniufa Primary School. School life was very tough for me but I seized it as a tool to confront my childhood poverty and struggles (Werbner & Modood, 2015). My self- efficacy has enabled me to achieve many things in my life, which I would have never gained if I had refused to mimic the culture of the coloniser. These included attending universities in PNG and Australia, having a paid job, and meeting people. In this process, I realised that I was part of a multiple layer of systems that were interconnected and belong to a wider changing world. They influenced my development both directly and indirectly, and I had to make important decisions in the process to get to where I am.

There are vast array of environmental and societal influences that shape a child's development. By better understanding how and why people change and grow, one can help this growth take place in positive ways in cross-cultural settings. PNG should recognise and respect cultural values and integrate them into the guidance and counselling services provision of the education system. For example, invite elders from the local community to talk to students about cultural practices. PNG could consider Bronfenbrenner's theory as a framework to design a comprehensive guidance and counselling service that would serve every student's need (Rosa & Trudge, 2013). And, I have used my story to illustrate the impacts of the socio-cultural environment and the interrelationships between different settings and systems.

3.10   Challenges and Actions

There were several challenges I encountered in this study. First, the coherent reconstruction of my personal epiphanies – the attempt to recall moments and experiences perceived to have significantly impacted my life was cumbersome (Ellis et al., 2011). The autoethnography was based on my lived experiences that span over 50 years. In general, it was impossible to recall or report on events in language that exactly represent how those events were lived and felt. However, throughout the writing process, the autoethnography itself became part of the reflexive process of data collection and analysis (McIlveen et al., 2010). The manuscript was written over a period of 12 months. Hence, the writing process progressed through interactive cycles of checking and returning to data, and themes were derived from the data and the writing process itself.

Second, it was difficult to mask my community and many of the members featured in my story without altering the meaning and purpose of the story. In my autoethnography, I implicated those I had connected to social settings that included my family, relatives, peers, spouse, offspring, and intimate others. Consequently, the communities and organisations were identified, as were some of the participants being featured in my writing. However, as indicated at the start of this report, I heed high ethical standards, according to Kitchener's five moral principles (Linde & Erford, 2015). I provided the opportunity for persons I have referred to in my autoethnography for checking and confirming.

Third, it was impossible in some instances to maintain relational concerns throughout the research and writing process. Relational concerns obligate autoethnographers to show their work to others implicated in or by their texts, "allowing these others to respond, and/or acknowledging how these others feel about what is being written about them and allowing them to talk back to how they have been represented in the text" (Ellis et al., 2011, p. 9). Subsequently, some members who were part of my story including my grandfather, birth and adopted fathers and clan leaders were no longer alive. However, I was able to corroborate with one of the senior elders in my

village, my father in-law, my mothers and elder sister. I allowed my spouse and offspring to read and comment as well.

Finally, generalizability in autoethnographers, unlike other methods of research, focus on the readers as they determine whether the story are of similarity, of difference, or even of opposition with their own experience or about the lives of others they know (Chang, 2008; McIlveen, 2008). The whole exercise has provided me with an opportunity to truthfully share my life experiences with other people. Hopefully this will help them to gain some insights into how to nurture their own self-esteem and become more self-determining in their own lives. I also would encourage the readers also to pen their own lived experiences, utilising the autoethnographic narrative method of research.

3.11   Conclusion

The autoethnographic genre of writing and research process allowed me to critically analyse my lived experiences through a back and forth gaze; first, focusing outward on social and cultural aspects of my personal experience, then, looking inward exposing my vulnerable self (Ellis &Bochner, 2003). The process helped me to explore my relationship between self and others in my cultural context, especially the cultural systems, practices, values and beliefs that were critical to who I am. Furthermore, it enabled me to recognise the significant roles these systems and practices had in supporting my learning and development that I had taken for granted. I cannot assert my live experience for other people, because people are unique in a lot of ways and how they respond to situations and value cultural systems vary depending on their experiences, expectations and aspirations.

The styles of writing afforded me to see myself through the lenses provided by the bioecological systems theory (Bronfenbrenner, 1979) and postcolonial theory (McKinley, 2015). Even though Bronfenbrenner's theory is from North America, it is

evident from the research that it is applicable for PNG cultural context, and helps to bring out ways of seeing influences of the society on the developing child. This could be done by incorporating the PNG cultural practices with the introduced guidance and counselling approaches in order to offer students appropriate preventative, remedial, and developmental support to students in PNG schools. PNG communities already have own cultural systems that support growing children in their educational, physical, social-emotional needs for many generations. This would provide confidence for both students and teachers as they relate to systems that they identify themselves with.

Guidance and counselling is a foreign concept, but was accepted without question when originally introduced by Australia. The position model has remained unchanged in PNG while Australia has progressed into the comprehensive guidance and counselling programme model. It is an opportune time for PNG to be more self-determining by transforming guidance and counselling services in the schools by:

1. Framing a comprehensive guidance and counselling service that incorporates the local cultures with the introduced approaches so that it is more appropriate and meaningful.

2. Developing comprehensive guidance and counselling services that is socially and culturally just and in line with international practices.

3. Developing guidance and counselling service that will support the PNG Government's integral human development policies.

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Chapter Four

The scope and type of Guidance and Counselling services currently available in PNG schools

4.1   Abstract

This chapter reports on comparative research into the scope and type of guidance and counselling services in Papua New Guinea (PNG) and Queensland schools. A mixed methods survey questionnaire allowed for the collection of both quantitative and qualitative information. Forty-four participants, PNG (n=30) and Queensland (n=14), all actively working in guidance and counselling, were selected through convenience sampling. Of the 42 questions, 28 required respondents completing a five point Likert type scale, to specify their level of agreement with a statement. Six questions were open ended items and eight were closed ended questions. SPSS, Version 22, was used to analyse the quantitative data and content analysis was used for the qualitative data. Results highlight and detail the substantial challenges facing PNG in its quest to modernise services. Findings suggest that transformation towards a more culturally appropriate contemporary guidance and counselling service in PNG would require: changes to employer perception of guidance and counselling, improved staff training, expansion of the range and type of services at all levels of schooling, greater collaboration among stakeholders, and a considerable increase in the numbers of qualified personnel in the field.

4.2   Introduction

In this chapter I describe the mixed methods survey research study carried out in Papua New Guinea (PNG) and in Queensland to explore the key research question: *What is the scope and type of guidance and counselling services currently available in PNG schools and how do these compare with those available in Queensland schools?* The report begins with an extensive section detailing the background to the study. This information is crucial for understanding the data collected.

4.3   Background to the Study

The PNG Government identifies education as a vitally important mechanism to promote national development. This is emphasized in the government's Vision 2050 National Strategic Plan, whose stated aims are to meet socio-economic, political, cultural and technological changes of the modern era. The goal is to achieve these aims by developing policies in key areas, such as education, economics, and health (PNG Government, 2009). According to the Education Department achieving this vision however would only be possible by providing a high quality education to train and develop young people in actualising their talents and meeting their potential to become useful citizens (PNG Education Department, 2009).

The current reality though is starkly dissimilar to the rhetoric. Most children and young people's academic pursuits are gravely hindered by logistics: a shortage of trained and experienced teachers, poor infrastructure, unhealthy learning environments, lack of textbooks and resources, inequality, student antisocial behaviour, and school mismanagement (PNG Education Department, 2004). As a consequence, there have been ongoing demands from policy makers, community leaders and parents for the Education Department to urgently address the big challenges facing education in PNG (Perry, 2006; Bihoro, 2010). One such petition is the call to review guidance and counselling services in the schools so they are better able to attend to students' needs.

Guidance and counselling was introduced into the PNG education system in the 1970s by the Australian colonial administration. Its main activities were vocational: administering aptitude tests and providing career guidance to Grade 10 and 12 students. At this time PNG was experiencing a transition from colonial rule to independence. Guidance and counselling services were therefore seen as supporting the push towards preparing an educated workforce to work in the many facets of government, business and local political development (Kulwaum, 1995; Waiko, 2007).

By comparison, guidance and counselling services in Queensland were established in the early 1900s. They started as a psychological clinic, to support the special education needs of children with learning disabilities (Faulkner, 2007). Early in its history, psychometric testing was a major activity of guidance personnel working in this clinic. The establishment of the Australian Council of Educational Research (ACER) in 1930 provided much impetus for psychometric testing practices in schools. Through the 1940s and 1950s, psychological clinics were established in different states in response to growing government and community expectations that suitable educational arrangements were needed for all children. With this growth in psychological knowledge, the changing educational philosophies and a greater awareness in schools of the unique needs of individual children, the nature of guidance and counselling services changed markedly (Faulkner, 2007; Schofield, 2013).

Over the years Queensland services have undergone tremendous change. Guidance officers now work with multidisciplinary professionals and families to address the diverse needs of the whole student through the provision of school wide programmes, to support every student to be successful in reaching his or her highest potential. These programmes include:

- Guidance and counselling services,
- School-based health programmes,
- Education and career pathways,
- Special learning needs and disabilities,
- Chaplaincy/student welfare services,
- Youth support initiatives, and
- School-based policing programme. (Queensland Government, 2015a)

Changes have also occurred in guidance and counselling services in PNG but not as rapidly, nor as expansively. In 1980 the PNG Guidance Branch was formed within the Education Department. All guidance and counselling services operate from this branch. It is the place where programmes are coordinated for all school levels

throughout the country (Perry, 2006). Despite the guidance branch purporting to provide the following services, many are not currently available:

- Develop guidance and counselling syllabi for high schools,
- Produce educational and vocational guidance (upper secondary students),
- Conduct scholastic aptitude tests (for upper secondary students),
- Produce student behaviour management policy and training,
- Conduct teachers' workshops and students' leadership training,
- Consultation services for non-school leavers, parents and community, and
- Conduct training for school counsellors. (PNG Guidance Branch, 1990)

Perhaps the major difference between PNG and Queensland is the numbers of staff working in the field. In 1980, the PNG Guidance Branch started with only four regionally based guidance officers responsible for four to five provinces. The number of guidance officers gradually increased to nine in the 1990s. By 2014, the branch had 17 guidance officers and two support staff as indicated in Figure 4. 1.
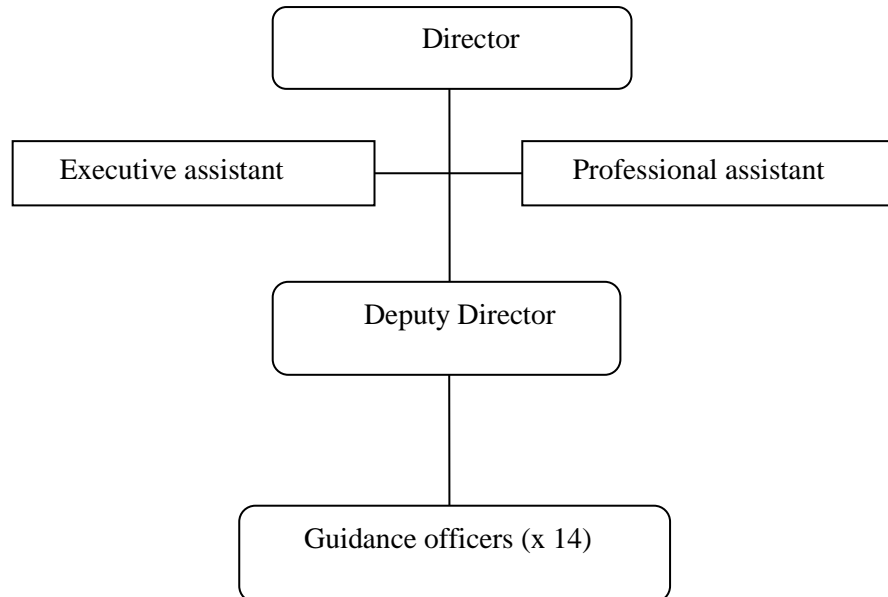
Figure 4.1. Old Guidance Branch structure (2014).

All guidance officers have recognised teaching qualifications with over five years of teaching experience, and six have previous school administration experience. However only three have specialist training: two in guidance and counselling, and one in special education. The remaining 14 depend entirely on in-house professional mentoring and training to perform their duties.

The number of guidance officers in PNG is expected to double under a new restructure, which is to be implemented in the foreseeable future (Figure 4.2). As part of this restructure, there will be a change of name from Guidance Branch to Guidance and Counselling Division.
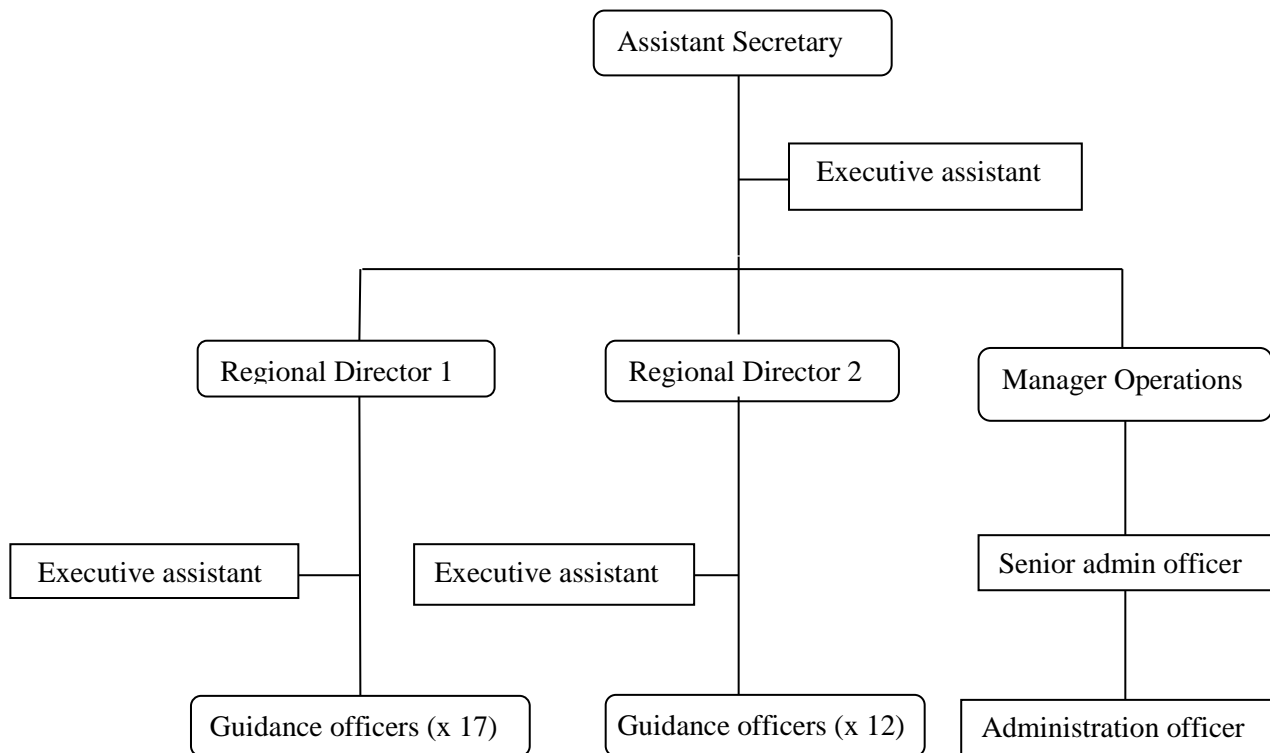
Figure 4.2. Proposed Guidance and Counselling Division structure (2016).

The capacity of the guidance officers to respond to an increasing demand for guidance and counselling services by schools is severely tested. This is because there are two million students enrolled in 3,868 primary, secondary and vocational training

schools every year (Tapo, 2013). This puts the guidance officer-student ratio at 1:120,000 and guidance officer-school ratio around 1:227. This restricts the guidance officers making brief visits to the secondary schools under their jurisdiction and only conducting aptitude tests and providing career guidance to students in Grade 11 and 12. The vocational activity is regarded as a priority because Grade 12 students have to make educated choices for the limited spaces available in the post-secondary training institutions. For example, in 2013, about 17,000 Grade 12 students competed for less than 6,000 places in tertiary institutions (Pogo, 2013). Lack of funds, resources, insufficient staffing and limited training make it almost impossible for guidance officers to adequately address social issues affecting students, such as substance abuse, school fights and cult practices.

In contrast, Queensland has over 500 guidance officers serving in 1,236 state schools and 497 independent and Catholic schools. The guidance officer-student ratio is around 1:1,500, and guidance officer-school ratio is 1: 2 or 3; a manageable cluster of schools depending on individual school student population and the geographic distance between each school (McMahon & Patton, 2002; Schofield, 2013; Queensland Government, 2015b). It is a mandatory requirement for guidance officers in Queensland to have full teacher registration, at least two years' experience working as a teacher with children, and a Masters Degree in Guidance and Counselling, or relevant postgraduate qualification which, in the opinion of the Director General of Education, is acceptable (Queensland Government, 2015b). Moreover, while it is not mandatory, guidance officers are encouraged to have professional membership with relevant professional bodies, such as the Queensland Guidance and Counselling Association (QGCA). QGCA has over 500 members who work in state, Catholic and independent schools across the state (QGCA, 2014). QGCA is affiliated with the Australian Guidance and Counselling Association (AGCA), which has recently changed its name to Australian Psychologists and Counsellors in Schools Association (APACS). APACS has over a thousand members across Australia working in schools as school psychologists, guidance officers and school counsellors (APACS, 2015). The availability of trained guidance officers in Queensland schools means that comprehensive guidance and counselling services are available to the students.

4.4   Purpose of the Study

This study is vital for the transformation of guidance and counselling services in PNG. I was motivated to examine the guidance and counselling services in PNG schools and compare these with those available in Queensland because of the impossibly high PNG guidance officer-student ratio, the escalating needs of students, the changing demographics of the student population (gender, special needs), and the debilitating socio-economic issues. The study will identify pertinent descriptive information about the scope and type of guidance and counselling services in PNG, and provide opportunity for comparisons to be made with services in Queensland schools.

4.5   Research Question

The research question for this study is:

What is the scope and type of guidance and counselling services currently available in PNG schools and how do these compare with those available in Queensland schools?

4.6   Research Methodology

4.6.1   Research design

I applied a transformative paradigm research approach to investigate guidance and counselling services available to students in PNG and Queensland schools. This paradigm provides a "… framework for addressing inequality and injustice using culturally competent mixed methods strategies" (Mertens, 2007, p. 212). Across the three studies in this doctorate I employ autoethnography, mixed methods survey research and qualitative research using semi-structured interviewing.

For this particular study I chose a non-experimental mixed methods survey design to investigate the research question. The survey method, used widely in both educational and applied social research, was considered suitable for this project (Creswell, 2012) because it is useful for generating a great deal of perception-based data

from an extensive participant base in a short period of time, at no cost to the participant (Inoue, 2001; Fink, 2013; Erford, 2015). I personally conducted the surveys because of the challenges I confronted when trying to assess information about guidance and counselling in PNG. These challenges will be described in more detail in the data collection section.

4.6.2   Research instrument

The design of a suitable survey instrument was critical in order to generate the necessary information from participants. Preparation of the survey instrument was informed by the survey of the literature (see chapter 2) and my extensive personal knowledge of and experience working in the field of guidance and counselling in PNG (see chapter 3). Another valuable strategy was to consult similar survey instruments. Two such survey samples were located. The first was a Student Behaviour and Counselling Needs in PNG Schools survey instrument used by RMIT (Perry, 2006) to review student behaviour and counselling requirements in PNG schools. The second was a School Counselling Program Implementation Survey developed and used by the American School Counsellors Association (Clemens & Carey, 2010). Another valuable strategy was to pilot the draft instrument to see if it was effective in generating the information required.

The draft survey questionnaire was pilot-tested with a sample of five credible participants: a senior guidance officer, a deputy principal and a chaplain in PNG, and a guidance officer and school counsellor in Queensland. Participant selection was based on their professional roles, status, and experience in guidance and counselling. I felt it appropriate to pilot the study using participants in similar positions to the population that I planned to engage for the study. This exercise attempted to minimise the types of problems that may be encountered in the actual survey; such as misinterpretation of questions, inability to answer questions, wording, numbering, length of time required to respond, and the general layout of the instrument (Cohen, Mannion, & Morrison, 2007; Creswell, 2012).

Several adjustments were made to the instrument as a result of the pilot-testing exercise. These included the following: (1) the design of the socio-demographic section was changed from short answers to optional indications so that levels of measurement were clear for participants (Appendix K); (2) Likert-type scale items 9, 11, 13 and 17 were changed from positive to negative connotations as per suggestions make by one of the respondents; and (3) particular errors in wording and numbering were identified and subsequently corrected.

The instrument contained questions and rating scales that relate to four types of content: demographic, attitudinal, and behavioural and suggestions. It had one open-ended and eight closed-ended questions, and 28 scales Likert-type scale items rating to measure participants' attitudes, behaviour and views on guidance and counselling services in PNG and Queensland (Fink, 2013; Erford, 2015). The final instrument (Appendix K) comprised four school level measures designed to reflect concrete and observable guidance and counselling processes.

Section One consisted of two measures: Part A contained demographic items (n=8). The section asked participants to indicate their current role, place of work, and their teaching and guidance and counselling qualification. Participants were then asked to record the number of years they have been teaching and working as a guidance officer or counsellor, and provide an estimate of the number of students they have served in their current role. Each question had four to five optional answers. Respondents were asked to tick the one most applicable to them. Part B then had a ten-element set of questions where participants were asked to indicate their perceptions about guidance and counselling services using a Likert-type scale with five possible responses ranging from *strongly disagree, disagree, neither agree nor disagree, agree* to *strongly agree*.

Section Two similarly comprised two measures: Part A contained an eight-element questionnaire that also used a Likert-type scale, with the participants indicating the time spent attending to different guidance and counselling activities from five

possible responses, ranging from *less than 1 hour* to *more than 5 hours*. Part B then included a ten-element survey item using a Likert-type scale, where the participants specify their attitudes about guidance and counselling resources and rate the support in the school from five possible responses, ranging from *poor* to *excellent*.

Finally, section Three had one open-ended item which invited participants to comment on guidance and counselling services in their schools or any aspects of guidance and counselling that the survey did not address.

4.6.3 Research sites

Two sites were chosen for this research: Goroka in PNG (Figure 1.2) and Townsville in Queensland (Figure 1.3). Goroka was chosen because the schools had organised guidance and counselling programmes, the presence of several non-government organisations, and I had established rapport with the schools while serving as a guidance officer over eight years (1992 to 2000). Townsville was selected because Queensland's proximity to PNG has enabled professional networking between PNG and Queensland guidance officers for exchanging ideas and attending workshops in recent years. For example, in 2002, ten PNG guidance officers spent a week observing the operations of the guidance officers in some Queensland schools. Since 2002, several PNG guidance officers have been attending APCSA conferences.

4.6.4 Research participants

The demographic details of the participants are presented in Table 4.1. Purposeful sampling was applied to select participants in Goroka (n=30) and Queensland (n=14) who were willing and available to participate. My acquaintance with many of the participants at the two study sites ensured that reputable respondents were engaged. I deemed these officers prominent because of their active involvement and experiences in guidance and counselling services in their schools and districts. The selection process also enabled me access to respondents at minimal financial expense within a limited

timeframe (Robson, 2011; Creswell, 2012). I was based at James Cook University in Townsville, which enabled me to reach the Townsville participants in person. The Goroka trip was organised in close consultation with the participants. It took one trip to administer the questionnaire.

Due to the nature of my doctoral thesis, the study focused on a small sample (n=44). Participants came from one primary school and one high school in Goroka (PNG), and one primary school and one high school in Townsville (Queensland). The Goroka sample had the benefit of involving 17 guidance officers from around PNG who were attending a conference in Goroka at the time of data collection. The Townsville sample included nine guidance officers from the Townsville region. The sample was sufficient to provide an overview of the guidance and counselling services in PNG and Queensland schools, while meeting the requirement of my doctoral studies.

4.6.5   Ethics approval

Ethics approvals were obtained from three institutions, namely: James Cook University Human Ethics Committee (Appendix A), PNG Education Department (Appendix B) and Queensland Department of Education and Training (Appendix C). All participants were issued copies of the ethics approvals and prepared information sheets (Appendices G and H). These documents provided them with comprehensive information about the study, their planned involvement, confidentiality and protection of personal information, and their right to withdraw from the study at any time during the progression of the research (Lankshear & Knobel, 2011; Robson, 2011). Their agreements to participate were obtained through signed informed consent forms (Appendices I and J).

4.6.6   Data collection procedures

To maintain uniformity with data collection, I personally supervised the administration of the survey instruments at all research locations. In both PNG and in Queensland, letters were posted to the principals of participating schools, managers and directors of

respective programmes informing them of the research and inviting their officers' participation. Telephone calls, emails and personal visits were then arranged with all the participants who had agreed to partake in the study. They were reminded of their planned involvement and the protocol around confidentiality (Robson, 2011). They were then advised to retain copies of the signed consent forms for their own records (Lankshear & Knobel, 2011; Robson, 2011).

In PNG, I made the first contact through the school principals (for communication with school counsellors) and the director (for communication with guidance officers) in order to set times for administering the questionnaire. The second contact involved a one-hour session for survey explanation and administration. In Queensland, after I made contact with participants, the survey documents were distributed to all 14 participants: eight through email and six by letters delivered to their respective schools.

4.6.7 Data analysis

The quantitative data were analysed using the Statistical Package for the Social Sciences (SPSS), Version 22. In order to detect whether PNG and Queensland differed on any important dimensions, all variables in the questionnaire were compared using the frequency results, as appropriate. The open-ended questionnaire responses were interpreted using the content analysis process as shown in Appendix M. Content analysis helped to identify the frequency of common codes in relation to the research question (Cohen et al., 2007; Robson, 2011). Content analysis is a method for summarizing any form of content by counting various aspects of the content, whether written, spoken or visual communication. It provides a quantitative description for making valid inferences from data to their context (Krippendorff, 1989).

4.7 Results

The survey research study engaged 44 participants (Table 4.1), actively involved in guidance and counselling services at schools in Goroka and Townsville. The responses

of the participants were analysed according to the three sections of the research instrument and the respective results are presented forthwith.

Section One (A): Participants' demographic information

According to the statistics in Table 4.1, there were 44 participants in total: PNG (n=30) and Queensland (n=14). Seventy-seven percent (n=34) returned the completed questionnaire. In Goroka, all participants, except three guidance officers, returned the completed questionnaires (n=27). The three officers were reminded on two separate occasions, but they had other commitments in relation to a workshop, so did not return the questionnaires. In Queensland, the survey instruments were delivered to 14 participants, in three cases the questionnaires was emailed; the return rate was 50% (n=7). Several unsuccessful attempts were made to contact the other seven participants. None of the selected participants provided a reason for their in-actions.

Table 4.1. *Summary of survey participants.*

Participants	PNG		Queensland	
	Frequency	Completion	Frequency	Completion
Guidance officers	17	14	9	3
Guidance teachers	8	8	1	1
School counsellors	2	2	2	1
Chaplain	1	1	2	1
Counsellor Trainers	2	2	0	0
Total	30	27	14	7

Two attempts were made to collect data in PNG. In the first instance, 17 survey questionnaires were posted to 17 guidance officers. Only 19% (n=3) officers returned the completed questionnaires. Another opportunity came at a PNG guidance officers' workshop in Goroka, where I administered the survey questionnaire. The return rate was 82% (n=14), as shown in Table 4.1. The number of guidance officers involved at both sites - PNG (n=17) and Queensland (n=9) - are more than the number of schools involved. This was done in order to gauge sufficient feedback in relation to the purpose

of the study and have a varied synopsis of the guidance and counselling services in the respective regions.

Table 4.2. *Summary of participants' experience in guidance and counselling.*

Number of years	PNG		Queensland	
	Frequency	%	Frequency	%
Less than 1 year	2	7	1	14
Between 1-2 years	1	4	1	14
Between 2-3 years	2	7	0	0
More than 3 years	22	82	5	72
Total	27	100	7	100

The statistics in Table 4.2 show that 82% (n=22) of the PNG participants had *more than three years* of experience in guidance and counselling activities, as compared to 18% (n= 5) who had *less than three* years. In comparison, Queensland had 72% (n=5) with *more than three years* of guidance and counselling activities; however, 28% (n=2) with *less than three years* guidance and counselling experience. The results indicated that 79% (n=27) of the participants at both study sites had *more than three years* of working in guidance and counselling services, compared to 21% (n=7) with *less than three years* of experience in guidance and counselling.

Table 4.3. *Summary of participants' services to students per week.*

Number of students	PNG		Queensland	
	Frequency	%	Frequency	%
Less than 100	0	0	0	0
Between 101-600	2	7	3	43
Between 601-1,200	2	7	1	14
Between 1,201-1,800	9	34	3	43
More than 1,801	14	52	0	0
Total	27	100	7	100

The findings in Table 4.3 indicate that 86% (n=23) of the PNG participants served more than 1,200 students, per week as compared to 14% (n= 4) who had less than 1,200 students. In comparison, 43% of Queensland participants served more than 1,200 students per week, as compared to 57% (n=4) who served less than 1,200 students. The statistics show that the guidance officer/counsellor to students' ratio in PNG is higher compared to guidance officer/counsellor to students' ratio in Queensland (Table 4.6).

Table 4.4. *Summary of participants' with teaching qualification.*

Teaching qualification	PNG		Queensland	
	Frequency	%	Frequency	%
Certificate	4	15	0	0
Diploma	6	22	0	0
Degree	15	56	4	57
Masters or higher	2	7	3	43
Total	27	100	7	100

The statistics in Table 4.4 indicate that participants in PNG (n=27) and Townsville (n=7) all had some level of recognised teaching qualifications. The PNG participants had teaching qualifications varying from a Certificate to a Masters degree while those in Queensland had a Bachelor's degree or higher.

Table 4.5. *Summary of participants' number of years as teachers.*

Number of years	PNG		Queensland	
	Frequency	%	Frequency	%
Less than 1 year	2	7	1	14
Between 1-2 years	1	4	0	0
Between 2 - 3 years	2	7	0	0
More than 3 years	22	82	6	86
Total	27	100	7	100

The results in Table 4.5 show that 82% (n=22) of the PNG participants had more than three years of teaching experience as compared to 18% (n= 5) who had three or less years of teaching. In contrast, Queensland had 86% (n=6) with more than three years of teaching, as compared to only 14% (n=1) with less than one year of teaching experience.

Table 4.6. *Summary of participants' guidance and counselling qualification.*

Guidance and counselling qualification	PNG		Queensland	
	Frequency	%	Frequency	%
Certificate	4	15	0	0
Diploma	4	15	1	14
Degree	1	4	3	43
Masters or higher	1	4	3	43
Others	17	62	0	0
Total	27	100	7	100

The values in Table 4.6 indicate that 62% (n=17) of the PNG participants had no recognised guidance and counselling qualification, as compared to 38% (n= 10) of the Queensland participants who had some form of guidance and counselling training. In contrast, 100% (n=7) of Queensland's participants possessed an accredited qualification in guidance and counselling.

Section One (B). Participants' status on guidance and counselling services.

In this section, the participants were asked to indicate their personal obligation to delivering guidance and counselling services to students in their schools by responding to nine statements (Table 4.7). They were invited to rate each statement using a five point Likert-type scale: 1 = strongly disagree, 2= disagree, 3 = neutral, 4= agree, 5 = strongly agree. The data were then reduced by, combining 1 (strongly disagree) with 2 (disagree), and combining 3 (neutral), 4 (agree) and 5 (strongly agree), as presented in Table 4.7.

Table 4.7. *Summary of participants' status to guidance and counselling programmes.*

Statements	PNG (%)			Queensland (%)		
	Disagree	Agree	Total	Disagree	Agree	Total
I do not need a specialist G&C qualification to work in this field	92	8	100	86	14	100
I have a sense of self-efficacy and confidence in my G&C work	4	96	100	0	100	100
I do not consider myself to be a strong advocate for student success	92	8	100	86	14	100
I consider myself to be a strong advocate for students well-being	4	96	100	0	100	100
I do not engage in ongoing relevant professional development	62	38	100	86	14	100
School need to support professional development for G&C staff	7	93	100	0	100	100
It is important that counsellors are members of G&C association	8	92	100	14	86	100
I do not have a responsibility to uphold the ethics of G&C	93	7	100	86	14	100
For professional reasons I need a good network with G&C colleagues	4	96	100	14	86	100

The statistics under the *Agree* column in Table 4.7, under PNG, indicate that the majority of the respondents felt that with suitable training and support they could engage effectively in guidance and counselling activities. The same is evident in the results from the Queensland participants. The statistics show participants from PNG (93%) and Queensland (100%) perceived professional development of guidance and counselling staff as essential. Participants from both study sites (over 90% in PNG and over 86% in Queensland), felt the need to join a professional association and the need for networking with colleagues. They also indicated high repute for guidance officers' responsibility to uphold guidance and counselling ethics (PNG 93% and Queensland 86%).

Section Two (A): Attitudinal and behavioural.

In this section, the participants were invited to show the amount of time they spend each week attending to eight aspects of guidance and counselling services (Table 8). They were asked to indicate the number of hours by using a five point Likert scale: 1 = less than 1 hour, 2= between 2-3 hours, 3 = between 3-4 hours, 4= between 4-5 hours, 5 = more than 5 hours. The data were then reduced to *0-2 hours* by combining (1 *less than 1 hour* with 2 *between 2-3 hours*) and *3+ hours* by combining (3 *between 3-4 hours* and 4 *between 4-5 hours* with 5 *more than 5 hours*). See summary of results in Table 4.8.

Table 4.8. *Summary of participants' time allocation to guidance and counselling services.*

Guidance and counselling services	PNG (%)		Queensland (%)	
	0 – 2 hours	3+ hours	0 – 2 hours	3 + hours
Academic development	63	37	43	57
Career development	70	30	43	57
Physical development	85	15	57	43
Social development	85	15	43	57
Emotional development	89	11	43	57
Spiritual Development	89	11	57	43
Inclusive education	85	15	57	43
Minority group issues	96	4	57	43

The data in Table 4.8 indicate that 37% (n=10) of the PNG participants allocate *three or more hours* to *academic development*, as compared to 63% (n=17) allocating *two hours or less* per week. Further findings indicate that 30% (n=8) of the PNG participants allocate *three or more hours* to career development, as compared to 70% (n=19) allocating *two hours or less* per week. The other six areas had 15% (n=4) or fewer participants committing *three or more hours*, as compared to more than 85% (n= 23) of the participants allocating *two or less* hours per week. The very high percentage values for PNG in the *0-2 hours'* column in Table 8 indicate that, in general, guidance officers and counsellors in PNG commit less time to guidance and counselling services in a week compared with their counterparts in Queensland. On the other hand, the statistics indicate that the Queensland participants were divided between 60% (n=4) to 40% (n=3) and 40% (n=3) to 60% (n= 4) in the amount of time they spend in the different aspects of guidance and counselling per week. For example, 57% (n=4) of the participants indicated *three or more hours* to academic development as compared to 43% (n=3) committing *two or less hours* in a week. The figures show that guidance officers and counsellors in Queensland have sufficient time for all aspects of guidance and counselling services in a week. The focus on students' holistic development is effectively nurtured under the comprehensive programme model.

Section Two (B): Support for guidance and counselling services

In this section, the participants were invited to express their perceptions of the stakeholders' support for guidance and counselling services in their schools (Table 9). They were requested to indicate their observations of the stakeholders' support by using a five point Likert scale: 1 = poor, 2= fair, 3 = average, 4= good, 5 = excellent. The data were then reduced to *Poor* by combining (1 poor and 2 fair with 3 average) and *Good* by combining (4 good with 5 excellent). See summary of results in Table 4.9.

Table 4.9. *Summary of participants' perception on guidance and counselling support.*

Stakeholders	PNG (%)			Queensland (%)		
	Poor	Good	Total	Poor	Good	Total
Government support	93	7	100	15	85	100

Education Department	81	19	100	28	72	100
Parents & Community	93	7	100	43	57	100
School Administration	70	20	100	14	86	100
External service providers	67	33	100	14	86	100

According to the statistics in Table 4.9, 93% of PNG participants perceived that
government support for guidance and counselling services was *poor* as compared to 7%
indicating *good*. On the other hand, 85% of Queensland participants perceived
government support *good* compared to 15% *poor*. The data show that guidance and
counselling services in both PNG and Queensland schools got good support from *school
administration* and *external service providers* compared to other listed stakeholders: For
PNG, *school administration* 30% and *external service providers* 33%; while for
Queensland, *school administration* 86% and *external service providers* 86%. The values
in Table 4.9 highlight that 93% of PNG participants perceived *parents and community*
support *poor* as compared to 7% *good*. In contrast, 43% in Queensland perceived
parents and community support as *poor*, compared to 57% *good*. In general, the high
percentage values under the *poor* column for PNG points out that the stakeholders'
support in PNG is poor. In contrast, the high percentage value under the *good* column
for Queensland shows that the support for guidance and counselling services from the
stakeholders is good.

Section 3: Ways forward

This section invited the participants to make suggestions on any aspects of guidance and
counselling services that the survey did not address. The responses were analysed
applying the content analysis process (Appendix M). This method involved examining
all participants' (n=34) comments and counting various aspects of the content. This
process resulted in five frequency codes being identified: trained guidance officers,
school based counsellors, qualified guidance officers and counsellors, networking, and
support for guidance and counselling programmes in the schools.

According to 56% (n=15) of the PNG respondents, students would be better served with suitably trained school based counsellors. They suggested that permanent positions should be established in the schools for counsellors to be available full-time to attend to students' needs. Forty percent of the PNG participants advocated the need to have qualified guidance officers and counsellors to support students in all areas of their learning and development.

The majority of the respondents, PNG 70% (n=19) and Queensland 40% (n=3), highlighted the need for networking among officers and stakeholders. Ninety-six percent of the respondents, PNG 59% (n=16) and Queensland 40% (n=3), indicated that guidance and counselling services in the schools need adequate support to be effective. PNG participants stated that guidance and counselling services lack support from relevant stakeholders, while the Queensland participants indicated very strong support from relevant stakeholders.

4.8   Discussion

Guidance and counselling services in PNG have lagged behind those in developed countries. As a consequence many PNG school administrators and other stakeholders think of guidance and counselling as an ancillary subject rather than a comprehensive set of services for all students. Furthermore, the services are limited to educational and vocational guidance and concentrate on Grades 11 and 12 rather than be available to all students. The students' physical and social-emotional aspects of guidance and counselling are not being attended to as part of the remit.

Findings indicate that there are two million PNG students who do not have adequate access to guidance and counselling services. Neglected services include:

- Assistance with individual academic and career planning
- Support for students' physical and emotional developmental needs
- Services that support inclusive education, mental health, marginalised and disadvantaged minorities

- Services that facilitate collaboration between school and community agencies.

All the participants from both study sites were teachers who had recognised teaching qualifications varying from certificates to higher degrees. The participants considered it as part of their professional responsibility to assist students who are facing problems. Previous studies have shown that teachers seemed to accept guidance and counselling as part of their responsibility when they perceived guidance as having educational and developmental functions (Ireri & Muola, 2010; Lam & Hui, 2010; Low, Kok, & Lee, 2013). This study revealed that 62% of the PNG guidance officers and counsellors did not have formal guidance and counselling qualifications compared to 100% Queensland's participants with recognised training. Thus, PNG guidance officers and counsellors struggled to meet students' needs, often resulting in exhaustion compared to their counterparts in Queensland who provide satisfactory student support and training. Research has shown that the additional responsibility of delivering guidance and counselling services can result in teacher mental and physical exhaustion, which could affect teacher effectiveness, especially in the absence of any formal training in the field (Lam & Hui, 2010; Chireshe, 2011).

Outcomes revealed that adequate professional training of guidance officers and counsellors is important for effective delivery of guidance and counselling services in the schools. The participants from both PNG and Queensland recognised that their guidance and counselling qualifications enhanced their professional responsibilities to competently support students' learning and growth. In Queensland, it is a State requirement that guidance officers and counsellors must have a teaching, guidance and counselling, or psychology qualification (Queensland Government, 2015b). In contrast, PNG does not have a clear employment policy or have a descriptive duty statement for guidance officers and counsellors engaged in the schools. At the present time, PNG teachers are engaged in guidance and counselling activities additional to their teaching duties either because they perceive that they have a responsibility in student well-being or they have been delegated by the school principal. This practice depicts the position

model's attitude in comparison to the programme model's emphasis on the value of guidance and counselling services and staff qualification.

This study showed that the guidance and counselling services in PNG lack support and collaboration among relevant stakeholders involved in the learning and development of students. PNG participants reported that services are affected by lack of professional development, lack of material resources, and the negative attitudes of principals towards guidance and counselling. The schools are concentrating on academic and career guidance, due to the competitive environment among students and schools for the limited career and training opportunities available at post-secondary training institutions in PNG (Perry, 2006; Tapo, 2013). This, in a way, inhibits prioritizing students' needs in the other domains of guidance; physical, psychological, and social-emotional needs. The absence of well-being officers in many PNG schools is also a contributing factor to the lack of collaboration among relevant stakeholders. Sadly, lack of resources and trained personnel in PNG schools prevent students' access to comprehensive guidance and guidance programmes, as well as impeding the rights of students as declared under the CRC (UNICEF, 2015).

In contrast, the study revealed that guidance and counselling services in Queensland were sufficiently resourced and supported by the relevant stakeholders. The schools engage qualified guidance officers, counsellors and well-being staff who are regularly available to support student learning and development. The officers are best placed to "work collaboratively with [principals], students, teachers, families, and community agencies in order that every student is learning and achieving with in a safe, supportive, inclusive and disciplined learning environment" (QGCA, 2014, p.1). This mindset is reinforced in Queensland's Department of Education and Training's vision to encourage quality education system supported through comprehensive guidance and counselling services (Queensland Government, 2015a). The nature of the services accorded to the students across the schools clearly enhances the major principles of the CRC (UNICEF, 2015).

Findings revealed that PNG has only 17 guidance officers attending to the guidance and counselling needs of 2 million students in 3,868 different levels of schools in the education system (Tapo, 2013). The guidance officer to student ratio is 1:120, 000, and the guidance officer-school ratio is 1:228. In contrast, Queensland has over 500 guidance officers serving 800,000 students in 1,720 schools. The guidance officer to student ratio is1:1,500, and the guidance officer to school ratio is 1:3 (Queensland Government, 2015b). It is obvious that students in PNG are not getting adequate support from guidance officers compared to students in Queensland.

The results of this study highlighted the need for school based counsellors in non-teaching positions so that they could concentrate on providing professional assistance to students. These results reflect similar studies (Bojuwoye, 1992; Ireri & Muola, 2010; Hamilton-Roberts, 2012) advocating for the appointment of full-time school-based counsellors supporting students' with their learning, development and progression. Schools in PNG are confronted with student anti-social behaviour including substance abuse, bullying and ethnic clashes (Philemon, 2012; Ukaha, 2013). There are students in the classrooms that are experiencing academic challenges, have special learning needs, mental health issues and display signs of critical behaviour. The Guidance Branch has endeavoured to address the situation with SBC training programmes but has been confronted with sustenance and accreditation issues (Perry, 2006). On the other hand, Queensland schools employ guidance officers, counsellors and well-being officers , working with students in the schools who are experiencing academic challenges, special learning needs, serious behavioural and mental health issues (AGCA, 2014). These officers have established professional networks with community service providers to enable these students to achieve success (Pelling & Sullivan, 2006; Cardoso et al., 2012).

The outcomes of this study are supported by previous research indicating that the success and failure of guidance and counselling services is dependent on a variety of factors. These factors include the quality of staff, adequate support for programmes and professional development, and collaborative networking among relevant stakeholders (Bojuwoye, 1992; Ireri & Muola, 2010; Hamilton-Roberts, 2012). The school's core

business is to provide opportunities for students to acquire knowledge, pursue interests, strive to achieve excellence, and develop social and vocational skills (Chireshe, 2011; Gysbers & Henderson, 2012). It is within this context that a comprehensive guidance and counselling programme model provides a range of services in the schools, all working collaboratively with relevant stakeholders (Gysbers & Henderson, 2012). '*It takes a community to raise a child*' is a proverb that leverages the cultural context and belief that the overall psycho-emotional and cognitive development of children is the responsibility of the entire community (Low et al., 2013).

4.9   Challenges and Future Directions

There were two main challenges identified in this study: sample size and data collection method. First, the survey research was limited to 44 participants from four urban schools in Goroka and Townsville, with the participating schools consisting of one primary and one secondary at each site. The study focused on the perceptions of the implementers of guidance and counselling services including guidance officers, school counsellors, guidance teachers, school administrators and counsellor educators. The students' perceptions, unfortunately, were not accounted for in this study. May be, in another expanded study in the future this should be considered. However, the sample size was sufficient to provide necessary data for the purpose of the study while concurrently fulfilling a requirement for my doctoral thesis.

An additional challenge relates to the processes involved in collecting data, particularly in relation to PNG. I originally posted the questionnaires to the participants through the postal services but the return rate was very poor. I then communicated with the participants, identified an agreed time and travelled to PNG and administered the survey instrument myself. This action resulted in a satisfactory outcome from PNG participants. Overall, the sample size allowed me to have reasonable access to all the participants at both sites (Lankshear & Knobel, 2011).

The strength of this study is that it provides a solid foundation for future large scale research. It is among the few studies examining guidance and counselling services in PNG schools and the only comparative study in existence. Consequently, the study has filled a gap on guidance and counselling services in PNG. It is my intention that the results of this study will be considered by appropriate PNG authorities when developing a comprehensive guidance and counselling programme model that will involve all relevant stakeholders to collaboratively aid students' learning and well-being.

4.10   Conclusion

Schools, while their mission is to provide academic needs for their students, are obliged to make provisions for the non-academic needs of students if they are to develop "the whole person" in each of their students. According to the findings of this study, PNG students do not have access to adequate and equitable guidance and counselling services compared to the students in Queensland. Despite the huge disparities between PNG and Queensland schools, PNG can still draw some lessons from Queensland to transform its guidance and counselling services to cater for the students' holistic learning and developmental needs.

It is my view that the PNG Education Department can contribute positively towards achieving the National Government's Vision 2050 goals and fulfilling the requirements of the treaty on the rights of children, by developing and implementing a comprehensive guidance and counselling programme model (PNG Government, 2009; UNICEF, 2015). The concept of support and partnership involvement should be considered as a framework to transform the positional model to the comprehensive programme model for guidance and counselling services in PNG. The comprehensive programme model has the elements required to develop students and young people to achieve their full potential as they continue developing their citizenship in their schools, workplaces and society as a whole.

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Chapter Five

Comprehensive Guidance and Counselling Services: A holistic approach to meeting students' learning and developmental needs in Papua New Guinea schools

5.1   Abstract

This chapter describes a qualitative research study using semi-structured interviews to compare guidance and counselling services in Papua New Guinea (PNG) schools with those in Queensland. PNG and Queensland adopted the same vocationally focused position model of guidance and counselling in the 1970s, but unlike Queensland which has undergone extraordinary transformations since then, services in PNG have remained largely unchanged. In particular the study sought to explore how current guidance and counselling services in PNG could be improved to benefit all students. Experienced senior guidance and counselling professionals from Goroka (PNG) and Townsville (Queensland) participated in the study: Goroka (n=5) and Townsville (n=4). Participants were interviewed to ascertain their perceptions of the guidance and counselling services in their schools. NVivo software was used to analyse the data. Six themes are highlighted from the Queensland guidance and counselling model, which PNG could adopt to provide a more comprehensive service. They are: (1) specialist training for

school counsellors and specialist resources to cater for the needs of students with learning disabilities; (2) support by all stakeholders for guidance and counselling services in schools; (3) qualified guidance officers and counsellors; (4) the appointment of school-based counsellors; (5) collaborative networking with relevant stakeholders; and (6) the need for a professional guidance and counselling association.

5.2   Introduction

I am well positioned to be able to conduct this qualitative study. I was born in the Eastern Highlands of PNG. I studied secondary teacher education at the University of Papua New Guinea and worked as a secondary teacher for seven years. After this I spent 13 years working with the Guidance Branch, initially as a guidance officer and then as Director of the Guidance Branch. Next I spent three years working as a student counsellor at the University of Goroka, before being appointed as an academic tasked with coordinating the Diploma of Guidance and Counselling. In addition to my PNG guidance and counselling experiences I also completed a Master of Education in Guidance and Counselling at James Cook University in Townsville before beginning my doctoral studies at the same university

The research question for this qualitative study was: How could guidance and counselling services in PNG be improved to benefit all students? The aim was to explore systems, processes and strategies to improve guidance and counselling services in PNG schools, by comparing services available in Queensland schools. The study focused on the scope of service, and the factors deemed important in providing services to meet each and every students' holistic learning and developmental needs.

For this reason, the paper begins with an extensive historical overview of guidance and counselling services in PNG and Queensland. This provides important background information for the study. The paper then goes on to describe the purpose of the study, detail the methodology and research design, data collection and analysis. The findings of the study are then presented alongside recommendations to transform guidance and counselling services in PNG from its current vocational focus to a more comprehensive set of services befitting of a developing country in the 21st century (Gysbers & Henderson, 2001; Hay & Cuskelly, 2006).

5.3   Background to the Study

Guidance and counselling first emerged in schools in Europe and North America in the 19th and early part of the 20th centuries in response to input by early pioneers, particular events and societal conditions (such as wars and the depression). Rapid industrial growth, social protest, social reform, and utopian idealism, merged to usher in vocational guidance as the initial focus:

> Economic concerns focused on the need to better prepare workers for the workplace, whereas educational concerns arose from a need to increase efforts in schools to help students find purpose for their education as well as their employment. Social concerns emphasized the need for changing school methods and organization as well as for exerting more control over conditions of labour in child-employing industries. (Gysbers & Henderson, 2012, p. 5)

Since its inception many education systems worldwide have embraced guidance and counselling programmes as one way to better prepare students for a more well-rounded, independent, productive, adult life post-school. This is partly because guidance and counselling services can sit alongside internal school functions thereby providing space to acknowledge the input of different ecological systems, namely: the microsystem, mesosystem, exosystem and macrosystem (Bronfenbrenner, 1979).

Over the past 50 years guidance and counselling has experienced a period of transition worldwide, moving from a largely vocational service to a much more comprehensive set of services. This transition has been in response to factors thought to assist children and young people to steady their lives and achieve greater self-sufficiency (Brown, 2007; Gysbers & Henderson, 2012). These include: changes in the schools (e.g., curriculum reform); technology (e.g., Facebook); work place (e.g., service economy); demography (e.g., diverse population with increasing proportions of ethnic minority); and social issues (e.g., poverty) (Collison & Garfield, 1996).

The position model of guidance and counselling, currently operational in PNG, focuses heavily on the role and functions of the guidance teachers (e.g., position description). The challenges associated with this model include: a lack of a structured plan to develop and implement suitable guidance and counselling services outside that description, a lack of adequate preparation of teachers to carry out guidance and counselling; and a lack of support and resources for the guidance and counselling activities. In addition, the teachers who are designated as guidance teachers have no professional guidance training and there is the tendency to load these teachers with so many duties foreign to their position that little real guidance teaching or counselling is done. Such a structure has resulted in guidance and counselling being viewed as an ancillary service that could be conducted by anyone, irrespective of professional qualification (Perry, 2006; Gysbers & Henderson, 2012). As a consequence, guidance and counselling within the position model is not highly valued either in the school system or in the wider community.

By comparison, the comprehensive guidance and counselling programme model employed in schools within Australia, identifies guidance and counselling as core to student outcomes, particularly for students who are considered at risk. This model is coordinated by highly qualified guidance professionals working in collaboration with relevant stakeholders. The guidance and counselling service embraces a developmental approach recognising and responding to a person's multiple domains of development

(Lehr & Sumarah, 2002; Gysbers & Henderson, 2012). In addition, it is aligned with the United Nations declaration on the rights of children (UNICEF, 2015).

Transforming PNG guidance and counselling services from the position to the comprehensive programme model would bring these services in line with world practices. Furthermore, it would help to ensure that more culturally appropriate and socially just responses are made to meet the diverse and complex needs of all students, not just the advantaged few as is currently the case (Mertens, 2010).

5.3.1   Status of guidance and counselling services in PNG

In the 1970s, the Australian colonial administration introduced guidance and counselling services into the PNG Education System. Its rationale was to support both the training of the local workforce and prepare the nation for political independence. The guidance and counselling model that was introduced was known as the position model and it was similar to the model operating in the Queensland Education system at that time. The position model presents guidance and counselling as an ancillary activity that requires no specialised training, supervision nor accreditation. The mandate for these services was held by the PNG Guidance Branch, formally recognised in 1980, to provide and supervise guidance and counselling activities in the schools. Staffed by four regional trained guidance officers, their services encompassed the following areas:

- Developing guidance syllabi and resource materials for schools
- Providing career guidance to Grade 10 and 12 students in high schools
- Administering scholastic aptitude testing. (PNG Guidance Branch, 1990)

By the mid-1990s, the number of employed guidance officers had increased to ten in the whole of PNG. However, this was insufficient to meet increasing demand. It was at this time that there was a rapid increase in student enrolment, retention and the construction of many new schools. The Guidance Branch staff was under pressure to provided additional programmes including:

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- Vocational and personal guidance
- School counsellor training
- Awareness sessions on social issues (e.g., alcohol and drug abuse)
- Student leadership training
- Guidance teachers' professional development

Under a major Curriculum Reform in 2000 undertaken by the PNG Education Department the Guidance syllabus was replaced with a Personal Development syllabus. The Personal Development syllabus comprised subjects including religion, health, physical education and some guidance topics, such as drug abuse, job search and boy-girl relationships (PNG Education Department, 2003). This meant that Guidance ceased being taught as a separate subject in schools; so no lesson-time was allocated for teachers to teach Guidance. This change had a detrimental effect on the sustainability of guidance and counselling services in schools. In response to the change the Guidance Branch realigned its programmes to focus on: 1) student vocational guidance; 2) School Based Counsellor Training (SBCT); and 3) student welfare issues. The main vocational guidance activity involved the School Leaver Testing Programme (SLTP). Under the SLTP, guidance officers administered scholastic aptitude tests to all Grade 11 students throughout the country. The officers used the results the following year when the students were in Grade 12 to help them explore career pathways.

The Guidance Branch initiated the SBCT programme in 2000, which is still operational to the present day. Under the SBCT programme, selected teachers participated in professional development to address factors hindering students' learning and development. Basic counselling skills and behaviour management training were the main elements of this professional development (Pagelio, 2008). To date the programme has trained over 1,000 teachers nationwide, but its sustenance has been affected by the lack of support from relevant stakeholders such as school administration and provincial government. Furthermore, the teachers are expected to perform dual roles of teacher and school counsellor with no job description, no defined time allocation and no release time from their regular teaching duties. Being assigned these duties without pay

increases or other incentives and with no designated counselling positions has negatively impacted the teachers' commitment to guidance and counselling duties.

In 2014, the PNG Guidance Branch increased its staff to 17 guidance officers and two support staff to provide guidance and counselling services across the provinces (Figure 4.1). These guidance officers make brief visits to high schools and secondary schools only, and visits to the primary schools and vocational centres are done with prearranged appointments. With an increasing student population, schools have been unable to sustain effective guidance and counselling services to support the learning and developmental needs of two million students across the school systems in PNG (Tapo, 2013). Some schools have attempted to recruit full time school counsellors, but this has been met with limited success because of inadequate numbers of qualified personnel and lack of funded positions in the schools.

Every year around 20,000 Grade 12 students compete for less than 8,000 places available in the various post-secondary training institutions in PNG. For example, only 5,628 out of the 21,000 Grade 12 students in 2014 were offered places in tertiary institutions in 2015. The remaining 15,372 missed out on selections into any of the tertiary institutions (Pogo, 2013). Thus, the need for guidance and counselling services remain high. The task for guidance officers is to provide support for students to make informed choices about their career pathways and life after school.

In 2015, a proposed restructure was approved for the Guidance Branch (Figure 4.2). The name has now changed from Guidance Branch to Guidance and Counselling Division. The number of guidance officers has increased from 17 to 32, with six additional administrative positions. This has allowed one guidance officer to be assigned to each province (PNG has 22 provinces). Seven provinces with high numbers of schools have been allocated an additional guidance officer. One of the officers has been appointed Assistant Secretary – head of the Division; and two officers as Regional Directors. The Regional Directors assist the Assistant Secretary in monitoring guidance

and counselling services and perform professional supervision for guidance officers in the respective regions.

Over the decades, several factors have impacted the increasing demand for guidance and counselling services at all levels of schools in PNG. One was the Education Reform in 1992, the biggest change introduced to the education system since the colonial era. The rationale of the reform was to provide quality education at the primary and secondary levels to cater for 85% of the students who remain in their own communities after Grade 8, 10 and 12. The schools are exiting thousands of students into the community every year at Grade 8, 10 and 12 (Figure 2.1 and Figure 2.2). For example, in 2013, 52,080 out of 107,960 (48%) students exited at Grade 8, and 27,910 out of 48,200 (58%) students exited at Grade 10, while 12,500 out of 17,341 (72%) exited at Grade 12 (Pogo, 2013; Tapo, 2013). Fifteen percent of the students continue with their education and find formal employment in the government, business and service industries (Pagelio, 2008; Marape, 2009). With these student demographics, it is vital that schools have comprehensive guidance and counselling services to support students in the next phase of their lives, whether they exit the school system or continue schooling (Chireshe, 2011).

A further factor prompting the need for guidance and counselling services in the schools has been the sharp increase in student enrolment at all levels of school as a result of PNG Government policies. In 2009, the Government approved the Universal Basic Education (UBE) Plan 2010-2019 under the motto, Achieving Universal Education for a Better Future (Marape, 2009). The UBE Plan aims to have all children of school age enrol in schools and reach a required standard of education so they can productively contribute to their local communities (Figure 2.2). In 2012, the Tuition Fee Free Education (TFFE) policy was introduced to provide free and compulsory education to all children from Elementary to Grade 12 (Pagelio, 2008; Marape, 2009). The inception of UBE and TFFE has resulted in a marked increase in student enrolment; 54% in 2010, 74% in 2013, and 84% in 2014 (Marape, 2014). TFFE has contributed to greater equity by substantially reducing the cost of education, especially for the 80% of

the population living in rural areas with approximately 30% in extreme poverty, measured at less than US$1 a day (Jha & Dang, 2010).

However, according to a Household Income and Expenditure survey (Walton, Swan, & Howes, 2014), the effective application of these policies are threatened by poor monitoring, overcrowding, appalling infrastructure, lack of textbooks and teaching resources. The UBE and TFFE have resulted in teacher-student ratio at 1:60 on average. An extremely real challenge is that due to demands associated with very high class sizes, teachers are not able to effectively attend to students' holistic needs. Within this complex environment guidance and counselling services have become pertinent for schools to support students' learning and development (Perry, 2006; Logha, 2014; Marape, 2014).

PNG has over seven million people with more than 800 different cultural groups, each with their own languages. Because of this diversity each group has its own cultural beliefs and customs, its own expressive forms in art, dance, music and much more (Kulwaum, 1995; Waiko, 2007). The ills of societal issues, such as drug and alcohol abuse, unemployment, domestic violence, poverty, population growth, and ethnic clashes place further demands on the traditional value structure of the PNG societies (Philemon, 2012; Post Courier, 2013; Ukaha, 2013). Having such cultural diversity in one nation is not without challenges, with many struggling to live harmoniously and productively. The schools are filled with students from the various traditional cultural groups conflicting with one another and this is proving a challenging environment for learning. School staff members are confronted with inter-school fights, cult practices, teenage pregnancy, alcohol and substance abuse, and bullying.

Murika Bihoro (2010), the Morobe Education Advisor, has requested that Education Department engage trained counsellors and guidance teachers to deal with these challenges and other social-emotional encounters confronting students. The situation entails guidance officers, school counsellors and teachers developing their multicultural knowledge and competencies so they can support or embrace a multicultural mindset (Ivey, Ivey, & Zalaquett, 2014).

The role of the family and the traditional value structure in PNG societies are undergoing changes. PNG societies are experiencing breakdown in the religious, parental and tribal influences on individuals as a result of intermarriages, rural-urban migrations, and other social and economic changes (Waiko, 2007; Bojuwoye, 1992). These changes, no doubt, negatively impact the role of psychological support, which the family was traditionally known to provide to its members.

In addition, as students progress through their early years, middle childhood and adolescence, they require more trained staff to administer comprehensive guidance and counselling services. Many schools in PNG, especially secondary, vocational and technical schools continue to provide student residential facilities. The students attending these institutions experience isolation and physiological challenges that require ongoing guidance and counselling support best administered by trained persons in the field (Thapar, Thapar, Collishaw, & Pine, 2012).

5.3.2 Status of guidance and counselling services in Queensland

The Queensland education system grew out of the first school established in 1850. In 1859, Queensland was declared a separate colony from New South Wales and the following year, the state parliament established a Board of General Education to develop and supervise the State Education System (Queensland Government, 2014).

Historically, Queensland and PNG had similar school structures. For example, the State Education Act of 1875 provided a number of key initiatives in education (similar to the PNG's UBE):

- Primary education for children aged from 6 to 12 was compulsory
- Education was secular under the control of the State
- Primary education was free (Queensland Government, 2014)

Queensland held examinations at the endpoint of primary education, which selected students for entry into a secondary school. This process was abolished in 1963 because "the examination unduly restricted the content and methods of primary education, and … limited the opportunities of many children to receive a secondary education" (Queensland Government, 2014, p.7). In contrast, PNG continues to use examinations at Grades 8, 10 and 12 for selection and screening purposes (Pagelio, 2008).

Over the decades, the Queensland Government has reviewed its curriculum, ensuring it remains relevant and responsive to the needs of the students, community, and the wider global society. The colonial curriculum was a basic skills-oriented education programme: reading, writing and arithmetic, commonly referred to as the three Rs. An extensive revision of the syllabi was carried out in the 1970s with new syllabi introduced for mathematics, science, language arts, social studies, art, health and physical education, and music. While the 'whole child' remained the focus of education, emphasis was directed at student centred learning and practical work, with greater relevance in the curriculum to the daily lives of students. In the early 1990s, the use of computers and information technology in schools was given high priority by the State Education Department and digital technology continues to be an integral part of teacher pedagogy (Queensland Government, 2014).

In contrast to PNG, the Queensland Government instituted several policies to address the diverse needs of children. In 1992, for example, the social justice policies covering gender equity, Aboriginal and Torres Strait Islander, and early childhood education were endorsed. The same year, the Commonwealth Disability Discrimination Act 1992 was passed, entitling all students to the same educational opportunities as all other students, making it illegal for a school to discriminate against a child on the basis of disability. Other guidelines that have influenced the evolving Queensland education system include the: School Management System (1997), Smart Way Smart Moves Smart Choices (2007), and Closing the Gap Education Strategy (2010) (Queensland Government, 2015).

The Queensland guidance and counselling service was established in 1948. The 1960s and 1970s saw the appointment of regional guidance officers so that full guidance services could be available in regional, metropolitan and remote areas. By 1976, there were 11 regional offices across the state. By 1980, the number of State secondary schools in Queensland had almost tripled to 135 high schools and 68 secondary departments, while enrolments had increased to 105,427. Guidance officers were employed to ensure an equitable service across the state.

Since the increased attention given to the needs of children with learning disabilities and integration of children with disabilities into regular schools in 1958, there has been rapid expansion in the number of guidance officers and special education staff members in the schools across Queensland (Queensland Government, 2015). At the present time, children with more profound disabilities enter special education facilities, while those with less severe disabilities are integrated into the regular schools with differing degrees of support and infrastructure being provided within these schools.

Students in Queensland are supported through the provision of comprehensive guidance and counselling services delivered by guidance officers who collaborate with schools and families to support the creation of opportunities for every student to reach their full potential. Guidance officers identify factors that can interfere or disrupt effective learning, wellbeing and development, and plan with or assist school personnel in developing intervention programmes that can enable students to achieve positive outcomes. Guidance officers may work directly with the student or with the student's teacher, support personnel, family, specialists, or professionals from other agencies depending on the referral and /or nature of issues to be resolved. Depending on the student's age, a range of issues may be supported by guidance officers, including personal and social development, mental health, learning styles, learning needs, academic learning, and career pathways (QGCA, 2014).

The overarching aim of the Queensland Government is to have a world class education system:

> That ensures the best possible outcomes for our young people and is comparable to those in the highest-performing countries worldwide. To achieve this ambition, all Queensland school students, wherever they live and whatever school they attend, need great teachers. (Queensland Government, 2014, p.1)

Queensland teachers are supported in their mission by having qualified guidance officers in their schools. These specialists have access to appropriate facilities and work in close consultation with teachers and other multidisciplinary professionals as they respond to the students' diverse needs through the enactment of school wide programmes including:

1. Smart Choices

   Smart Choices is all about offering healthy food and drink choices to students in Queensland state schools, and applies to all situations where food and drinks are supplied in the school environment.

2. School-Based Youth Health Nurse Programme

   The Department of Health funds the School-Based Youth Health Nurse programme, which operates in state secondary schools across Queensland. The programme focuses on the whole school for preventative health and health promotion.

3. State Schools' Registered Nurses

   The Department of Education and Training provides a nursing service to state schools to support reasonable adjustments for students with specialised health needs to attend and engage in education.

4. Chaplaincy/student welfare services

   Chaplaincy/student welfare services are optional and provide students and staff with social, emotional and spiritual support, provide an additional adult role model in the school, and enhance engagement with the broader community, including parents.

5. Community education counsellors

   Counsellors work closely with guidance officers and their local communities, and provide a significant service to Aboriginal and Torres Strait Island students.

6. Youth Support Coordinators Initiative

   The Department of Education and Training is committed to supporting young people to engage in education or training in order to enhance opportunities for further education and sustainable employment.

7. School-based Policing Programme

   School-based police officers provide a service in a number of state secondary schools and help to provide a safe and supportive learning environment.

8. Queensland Health Child and Adolescent Oral Health Services

   Queensland Health offers free oral health care services to all Queensland resident children through Child and Adolescent Oral Health Services.

9. Queensland Health School Immunisation Programme

   Queensland Health offers a free school-based immunisation programme to provide parents with the opportunity to have their children vaccinated against certain diseases. (Queensland Government, 2015, p.1)

5.3.3 Section summary

While the PNG education system shares some similarities in the structure and function of schools with Queensland, there are some major differences, including:

- Unparalleled linguistic and cultural diversity
- Considerable geographical and logistical challenges to education delivery and isolation of many rural schools
- A relatively short post-independence history in which to forge a national education system
- High levels of unemployment with the potential to weaken motivation and commitment to education
- Widespread poverty and health issues
- Human development index rank of 158/188. (UNESCO, 2011)

5.4   Purpose of the Study

This study attempts to address the research question: How guidance and counselling services in PNG schools could be improved to benefit every student? The study explores possible ways to improve guidance and counselling services for PNG students by comparing the services available to students in Queensland schools. The adopted position model from Queensland in the 1970s has remained largely unchanged, while guidance and counselling services in Queensland have undergone extraordinary transformations towards the comprehensive model. Within this context, reputable persons with demonstrable experience and expertise in the guidance and counselling field (Robson, 2011; Yin, 2011; Brinkmann, 2013) were interviewed to ascertain their perceptions of existing guidance and counselling services in PNG and Queensland.

5.5   Research Methodology

5.5.1   Research design

This study is part of a set of three studies that used the transformative paradigm research approach to investigate guidance and counselling services available to students in PNG and Queensland schools. According to Mertens (2007), the transformative paradigm approach enables researchers to combine qualitative and quantitative research methodologies in ways that ensure the perspectives of those who are disadvantaged and marginalised are heard. This is in alignment with establishing a foundation for social justice that will address the complexities of those being researched. While the methodologies of my other studies are reported in chapters three and four respectively, this chapter reports on the qualitative part of the research that specifically uses semi-structured interviews.

Interviewing, as a research method, is widely used in the human and social sciences, and also in many other areas of the scientific landscape, including education and the health sciences (Brinkmann, 2013). It is characterised by a researcher asking questions and receiving answers from the people being interviewed (Robson, 2011; Yin, 2011). The basic objective of qualitative interviewing is, "… to pursue an interest in understanding the lived-experience of other people and the meaning they make of their experiences" (Yin, 2011, p. 134). As I wanted to report lived experiences of people involved in guidance and counselling services in PNG and Townsville, I considered interviewing as a suitable approach to collect data for the research question. Interviewing enabled me as researcher to elicit the views of persons with known or demonstrable experience and expertise in guidance and counselling (Yin, 2011; Brinkmann, 2013).

5.5.2   Research instrument

A semi-structured interview guideline, comprising two parts, was developed for the study (Appendix L). Part A contained the demographic items with participants identifying one of the four or five possible responses, their place of work, position, qualification, and work experience as teachers and guidance counsellors. These data were collected before the interview phase commenced. Part B consisted of the in-depth

individual interviews. See Appendix L for the complete guideline. A digital voice recorder was used with participants' permission to record each interview session.

5.5.3   Ethics approval

This study represented real world research involving people from three different education organisations: James Cook University, PNG Education Department, and the Queensland Department of Education and Training. Ethics approval was granted from respective ethics committees (Appendices A, B & C). All participants were issued with copies of the ethic approvals and the information sheet explaining the purpose of the research (Appendix H). Participants, therefore, had access to information detailing: the aims of the study, including their involvement, confidentiality of personal information, and the right to withdraw from the study at any point (Yin, 2011; Creswell, 2012). Individual participants signed the informed consent forms prior to participating in the study (Appendix J).

5.5.4   Research sites

Two sites were chosen for this research: Goroka in PNG (Figure 1.1) and Townsville in Queensland (Figure 1.2). Goroka was chosen because the schools had some measures of organised guidance and counselling programmes, the presence of several non-government organisations, and I had previously established rapport with the schools when serving the schools as a guidance officer for eight years (1992-2000). Townsville was selected because it is situated in a Queensland region with effective school guidance and counselling services (Queensland Government, 2014). Moreover, my location at the Townsville Campus of James Cook University allowed me reasonable access to the Townsville participants with whom I had established rapport through participation in professional workshops and meetings from 2012 to 2015 while working on my doctoral studies.

5.5.5   Research participants

This study used a sampling method known as purposeful sampling (Yin, 2011; Creswell, 2012) to engage reputable participants working in the guidance and counselling field. The purposeful sampling method involved the assembling of a sample of persons with known or demonstrable experience and expertise in the field of study. The participants were deliberately chosen because they were deemed to "yield the relevant and plentiful data, obtain the broadest range of information and perspectives on the subject of study" (Yin, 2011, p. 88). I intentionally selected participants under the auspices of a panel of specialists, because it was thought to be the best way to obtain the views of persons who have specific expertise concerning the key research question (Robson, 2011; Brinkmann, 2013).

Nine participants were interviewed; five in Goroka, identified as GP1 – GP5 (Table 5.2), and four in Townsville, identified as TP6 – TP9 (Table 5.3). These participants represented different levels of service and contribution to guidance and counselling services; policy makers, administrators, implementers and trainers. Their involvement with guidance and counselling services ranged from five years to over 30 years.

Table 5.1. *PNG interview participants*.

Participant	Place of Work	Goroka
Senior guidance officer	Education Department	1 (GP1)
Deputy principal	Secondary school	1 (GP2)
Counsellor	Secondary school	1 (GP3)
Counsellor educator	External services	1 (GP4)
Association president	Counselling association	1 (GP5)
Total		5

Table 5.2. *Queensland interview participants*.

Participant	Place of Work	Townsville
Senior guidance officer	Education Department	1 (TP6)
Principal	Primary school	1 (TP7)
Counsellor	Secondary school	1 (TP8)
Counsellor educator	External services	1 (TP9)

Total	4

5.5.6   Data collection procedures

One-on-one in-depth semi-structured interviews were scheduled at each participant's place of work (Table 5.1). Each participant was interviewed in enclosed office spaces free from distractions. Appointments were scheduled with respective participants via emails, telephone calls and personal visits. Each participant was provided with relevant documentation, including copies of ethics approvals, information sheet, and a consent form. These forms were distributed two to three days before the actual interview so that the participants had prior knowledge of the requirements, as well as their ethical rights. The participants willingly accepted the opportunity to participate and gave permission for their interviews to be recorded. In each interview session I maintained rapport with the interviewee by demonstrating neutrality, respect, understanding and confidentiality (Yin, 2011; Creswell, 2012). All interviews were conducted in English. With the participants' approval, a small digital voice recorder was used to record the interview sessions.

In three cases the interview had to be stopped for a few minutes while participants attended to phone calls. Their jobs required them to answer the calls, as the calls were work related. After the calls ended, the interviews resumed. Otherwise, all other interviews were carried out without any distractions.

5.5.7   Data analysis

All interview data were transcribed into text. The information gathered was coded into themes and presented in an aggregated manner without disclosing the interviewee's personal identity. Data analysis was carried out according to the thematic analysis method described by Braun and Clarke (2006), with the aid of the NVivo 11 analysis tools (see Appendix N for visualised data analysis). The process summarised key themes from the large body of data collected by identifying, examining, organising and reporting themes within data that were important to the description of a phenomenon and were associated to the research question (Braun & Clarke, 2006; Yin, 2011).

Thematic analysis was conducted on all transcripts with key concepts being coded and grouped into keywords, categories, sub-themes and finally themes. The thematic analysis followed five phases (Appendix N). Phase 1 involved creating interview folders for each participant, with respective transcript texts imported and saved under each folder. Phase 2 involved combing through each interview transcript for keywords and concepts. Key concepts were coloured in different, designated colour codes. Phase 3 involved creating nodes or files under themes emerging from the data. This process included arranging the separate interviews, colour coding and combining them by selecting the keywords, concepts, quotes and phrases prior to saving them in their respective nodes. Phase 4 involved using the queries features to analyse the data. This process helped to identify and present emerging patterns and themes in a desired format. Phase 5 comprised the sharing of the findings, producing a report or contributing journal article or dissertation.

5.6   Results

Six themes were identified from the content analysis of the interview transcripts describing participants' perceptions about ways to transform guidance and counselling services in PNG. These themes included: (1) Guidance & Counselling (G&C) support for students with learning difficulties; (2) support for G&C services; (3) the necessity to have qualified guidance officers and counsellors working in the schools; (4) the importance of having school based counsellors working in the schools; (5) the significance of collaborative networking across helping professionals; and (6) the need for a professional guidance and counselling association. The PNG participants were identified as GP1 to GP5 (Table 5.2) and the Queensland participants were identified as TP6 to TP9 (Table 5.3).

5.6.1   Theme One: Students with learning disabilities

All PNG participants stated that every student has a right to quality education and to be supported by adequate guidance and counselling services. They then acknowledged that there were students with various learning needs and disabilities, but schools that do not have qualified staff, and lack appropriate services and resources, were not able to adequately support the specific learning needs of these students. One respondent disclosed that these students were "…ignored, or schools did not have the capacity to help them" (GP3). This perspective was also confirmed by GP2: "We do not have the trained people or resources to help students with special needs ... from problem homes or with physical disabilities." GP1 highlighted that many school buildings did not have access for students with wheelchairs and crutches. The students who were physically disabled were dependent on "the other students' mercy" to find their way around.

Participants acknowledged that the PNG Education Department has a policy on inclusive education to have students with special educational needs enrolled in the mainstream school system, while claiming more needs to be done with teacher training, budget and resourcing to implement the policy. There were examples of some schools engaging the services of external agencies to attend to students with diverse needs. For example, GP2 stressed that:

> We have been enrolling visually impaired students. Quite a number have
> passed through Gr 10 and one Gr 12 in 2012. … Currently we have four
> students in the school who are visually impaired. We work closely with Mt
> Sion Blind Centre to assist these students.

In comparison, all Queensland participants affirmed that guidance and counselling services provide a range of intervention processes to address every student's overall learning and developmental needs. These participants maintained that schools in Queensland have access to external agencies, qualified persons, and adequate resources to address the needs of students with different complex learning disabilities. One of the participants emphasised that, "state government's policy articulates that all students should have access to quality schooling…free from any form of discrimination" (TP6). The Queensland participants asserted that guidance officers and counsellors have a fundamental role in assisting teaching staff support students with special learning needs

and disabilities successfully participate in the learning programmes. According to TP7: "Guidance officers and counsellors work closely with the school support team to assess and identify students with learning disability, speech difficulty, visual impairment, behaviour disorder or mental health and advise parents to seek professional therapy from relevant service providers." This was confirmed by TP8: "I negotiate with the parents refer them to external agencies and I follow them through the whole process. …I also attend to truancy, substance abuse, bullying, adolescence concerns, boy-girl relationships, grief and loss."

5.6.2   Theme Two: Support for guidance and counselling services

Guidance and counselling is an integral part of education and education is a major means to foster holistic human development, thereby reducing poverty, exclusion, ignorance, oppression, and other barriers to creating a harmonious society (UNESCO, 2003). The school administration has a responsibility to support the guidance and counselling activities in the school.

When PNG participants were asked how guidance and counselling services were supported in the schools, they replied that guidance and counselling activities in the schools lack support from relevant stakeholders. GP1 stated that: "school principals… do not recognise guidance at all. They do not take guidance and counselling serious." GP1 said that the allocation of guidance officers depended on the Education Department's budget allocation to implement all their programmes. One participant asserted that few provinces recognised the importance of guidance and counselling services and were supportive of these programmes in schools whenever possible. Another participant stated that their school administrators rendered minimal support for guidance and counselling programmes and that this support or lack of support was inconsistent: "It depends very much on who really is the administrator. If the head teacher understands importance of counselling … he is very supportive" (GP3). GP2 admitted that:

The resources allocated towards guidance and counselling is very minimal. Our focus is basically on the core subjects; English, Maths, Science and Social Sciences … students to excel academically … less than 10% of the school budget is allocated to guidance and counselling programmes.

PNG participants agreed that guidance and counselling is an important component of the school programmes and should be accorded equal status as other activities of the schools by school administrators and other agencies. Sadly, in reality, this was not recognised, with many school principals considering guidance and counselling as an ancillary activity not central to the school.

In contrast, Queensland participants were unanimous in their retort that guidance and counselling services received sufficient support from the schools and state government who were the employing authority. They agreed that guidance and counselling services in Queensland schools received adequate provisions at the different school levels from various stake holders in the education system and the community. TP6 and TP7 acknowledged that the State Government makes certain allocations in the budget to support guidance and counselling programmes in the schools. TP7 added that: "We are given certain budget allocation for guidance and counselling, but we increased it with the school's share." All the participants gave credit to the school culture for supporting guidance officers and counsellors in performing their duties. They elaborated that designated office space and equipment were necessary for guidance officers and counsellors to do their jobs. Moreover, they recognised the importance of ongoing professional development for guidance officers and counsellors.

5.6.3   Theme Three: Qualified guidance officers and counsellors

All the PNG participants agreed that guidance and counselling is a professional field aimed at supporting the personal, social, emotional, vocational and academic needs of students, including their rights to survival and development as humans. They indicated that due to the low number of adequately trained guidance officers and counsellors,

most PNG schools were missing out on guidance and counselling support. According to GP1, the Guidance Branch has only 17 guidance officers: "Only three have specialised training, 14 officers need guidance and counselling training…due to lack of qualified people …we recruit experienced teachers … do on the job training and mentoring." GP1 also stated that the Guidance Branch was seeking scholarships from the Government to enable more guidance officers to attain guidance and counselling qualification.

Participants were aware that schools depended on guidance officers and counsellors for professional directions and help and it was therefore essential that these professionals receive appropriate training. One participant stressed that the students would be better served by: "… people with the right qualifications … guidance and counselling service is very important …whoever is being appointed must be trained and professional" (GP5). This was supported by GP2 who asserted that: "… someone with the right kind of training and experience … deals with issues that are facing students appropriately" (GP2). GP4 agreed that adequate qualification was necessary as she realised in her job: "As the children's project officer, I have counselling skills. My colleague is a trained counsellor too. Our jobs require us to have the necessary training." All participants emphasised it was imperative that the Guidance Branch employs qualified guidance officers while schools engage trained people to cater for students' and staff needs.

In comparison, the Queensland participants highlighted that students were adeptly catered for by guidance officers, with sufficient training and experience in guidance and counselling. This meant guidance officers were well placed to understand the school systems and the needs of students. They pointed out that Education Queensland has set employment criteria for guidance officers: teaching qualifications, and guidance and counselling or psychology training. TP6 stressed that a guidance officer: "…would have a degree in teaching and Masters in Guidance and Counselling. … few years as a teacher…have practice for number of years." This approach was affirmed by TP7: "a guidance officer needs a minimum of teaching degree and a Master in Guidance and Counselling." TP8 asserted that: "I have Masters in Education and Bachelor in Psychology … good enough for me to be a student counsellor." One

participant, engaged by several schools as a counsellor educator, had "28 years teaching experience, did psychology … certificate in counselling, now taking Doctoral studies" (TP9). He said that his training in the field has enabled him to help students with behaviour and discipline issues and provide training for teachers to deal constructively with such matters.

5.6.4   Theme Four: School-based counsellors

All PNG participants maintained that guidance officers' visits to schools were concentrated at secondary schools. Primary schools and vocational training centres are rarely visited by guidance officers. GP1 explained that the Guidance Branch has only 17 itinerant guidance officers to serve schools nationwide. He said that: "Guidance Branch cannot do much…staff ceiling is determined by the Education Department. There is a great need for more officers…possible to increase under new restructure…30 positions won't be enough but better." All participants explained that PNG schools were experiencing serious students discipline issues, due to an increase in student enrolment and high student retention as a result of government policies and contemporary social conditions. They expressed that having qualified school-based counsellors would support school staff to address the situations, while satisfactorily supporting students' learning and growth needs. GP1 stated that the Guidance Branch developed the SBCT programme to address this need:

> We need more money to train more teachers … need to negotiate with Teaching Services Commission to create counsellor positions in the schools … need to have incentives and proper certification for the teachers. As a long-term measure, we are negotiating with teachers colleges and universities to adopt our modules to train teacher/counsellors.

Participants suggested the Education Department should seriously consider creating designated school counsellor positions so that qualified people were available on-site to provide regular guidance and counselling services. This was supported by GP2:

Our school is very big and students … come from all sectors … problems they come with are varied. The need for student counsellor is there. When a position is established in the school … someone with the training and experience comes and deals with issues that are facing students on a regular basis.

Participants remarked that teachers were over-loaded and do not have time to attend to the complex social and emotional needs of students. According to GP5: "schools have large class sizes … ratio of teacher to student is 1:60 and it is too much. Teachers busy marking assignments and tests … check many books." GP3 stated that: "if the government was really serious about students' well-being, it should establish positions specifically for guidance counsellors." Another participant retorted that, "school counsellors would have more time to hear students than worry about marking tests, assignments and books" (GP4). GP5 stressed that: "counsellor positions should be at higher level to attract qualified counsellors. … more counsellors we have in schools we will have less problems." GP5 mentioned that their province was witnessing positive results: "We have school-based counsellors in the schools, students are more disciplined, more knowledgeable, and the results are good."

In contrast, Queensland schools were well supported by school-based guidance officers, counsellors and well-being officers. These officers were strategically positioned to collaboratively provide comprehensive guidance and counselling services for students and staff. One of the participants alluded to guidance officers "… as an integral part of the school support team. If a school doesn't have a guidance officer it's very sad for the kids" (TP7). Participants valued the services of guidance counsellors with one participant proclaiming:

Schools are based in different socio-economic environments with different kinds of problems. … Guidance counsellors help work out what the problems are, listen to kids and make referrals … to other agencies like the hospital. They play key roles ... part of the school's wellbeing programme. (TP9)

Participants regarded the guidance officers' services as vital in Queensland schools. A guidance officer "… is more expensive than a teacher, purchase at about 1.2 of a teacher's salary. … Their position is equivalent to head of department in school" (TP6). Schools have guidance officer positions paid by the government. For some schools, the government allocates sufficient funding in their budgets to engage guidance officers and counsellors. According to TP7: "guidance officers are very expensive, more than a teacher …so we budget to have the guidance officer for 3 days a week."

One participant said that in many schools "…the guidance officer has the role of coordinating the student support team; comprise the school-based police officer, community counsellor, chaplain and others" (TP6). TP8 described the key to effective guidance and counselling services as being based in the school, available to collaborate with staff and support students on a consistent basis. Building relationships with students and colleagues is the key and this will take time:

> Establish relationship … for 6 months I was here never saw a kid. It took 6 months for a child to see me. After 7 years I can't keep them out of my office…clearly shows relationship is important especially with indigenous students. (TP8)

5.6.5 Theme Five: Collaborative networking

All PNG participants agreed that continuous integrated efforts are needed in the absence of school counsellors and limited guidance officers to collaborate with relevant stakeholders in the provision of counselling services. GP1 explained that: "networking among stakeholders is lacking. There is a need to work together … contact each other, connect … pull knowledge together to provide holistic support for students' learning and development." GP2 reiterated the significance of working collaboratively in the education of the student:

> The school alone cannot do that … others involve in educating … a child can also be involved … home, school, government and other stakeholders … work together … in the education of the child.

GP3 said that through networking: "I am able to engage the right organisation to deal with the nature of the student's problem." Another participant highlighted that their organisation's networking with schools has resulted in workshops for teachers to develop their skills with assisting students at risk or exposure to some form of abuse, and providing counselling sessions for students. She said that: "We have already started with three schools in town; two primary schools and one secondary school" (GP4). Participants pointed out the invaluable role of networking with relevant service providers so that students with specific learning disabilities receive appropriate attention, intervention and support. They identified that such networking may not eventuate in the absence of school counsellors, as there may be no one in the school to liaise outside of the service providers and stakeholders.

In comparison, all Queensland participants affirmed that guidance officers' work collaboratively with the principals, teachers, parents, and relevant external agencies. The intention here is that every student is learning and achieving to their potential within a safe and supportive learning environment. TP6 declared that: "Guidance officers have extensive networks with stakeholders; parents, teachers, and community and external organisations." TP7 asserted that: "We do our best to establish relationship with parents. …We have a support team that works with the students and connects with the local service providers." TP7 attested that in her experience as an administrator, having an effective network allowed prompt access to appropriate people and organisations for specific services for students and their families. Queensland participants confirmed that schools have well established multidisciplinary team made up of well-being officers (e.g., behaviour officer, counsellor, and nurse) to support students' learning. Guidance officers and counsellors work within this multidisciplinary team in response to the diverse needs of the students. For example:

> The benefit of being a guidance counsellor … I work with the teachers and other members of the student support team to assist the child …The basic foundation with my job is relationship building … is very important in whole networking. I work with all the external agencies in a very comfortable professional manner. (TP8)

5.6.6   Theme Six: Professional association

At this point, PNG does not have a professional counselling association apart from a particular provincial group (WHSCA) composed of teachers who have undertaken the SBCT programme. The results of this study indicated strong support for the establishment of a professional association among the PNG participants. According to one participant: "There is need for…one [association]. It will provide professional support for members" (GP2). Another participant added that: "We need to have guidance and counselling association for PNG … Having an association will boost guidance officers' and counsellors' moral" (GP5). However, the senior guidance officer was cautious: "We are planning on one but … until all officers are certified…can't form an association when the members are not qualified" (GP1). He explained that PNG does not have the trained population base of guidance officers and counsellors to form an association at this point in time, but would peruse the agenda when the situation improves in the future.

In comparison, Queensland has several properly instituted professional guidance and counselling associations (e.g., QGCA and Australian Psychologist and Counsellors in Schools - APACS). The participants agreed that professional associations contribute towards leadership, ethical standards and professional support for their members. According to TP6: "It's not a union, it's more looking after the relations Guidance has with the Department". Some of the respondents stated that they were active members, who attended regular conferences and accessed the association's newsletter. One participant commented that while not mandatory to be a registered member:

> I am a member with APACS. Being associated with a professional association not only boosts my self-confidence but good for my career, especially with regards to dealing with external agencies. …It's crucial if I want to be recognised and acknowledged as a counsellor or guidance officer. (TP8)

The general responses from the participants indicated strong support for establishing a profession association. They recognised the value of a counselling association in serving the interest of members, providing a sense of professional identity and belonging.

5.6.7   Linking the themes

Participants from PNG and Queensland viewed guidance and counselling services as an integral part of the education system. They perceived guidance and counselling as a necessary service for schools to support students in meeting their overall developmental needs. They perceived guidance and counselling as an effective approach to provide both personal and interpersonal conditions for students to reach their full potential and succeed in life. They advocated for professional training of guidance counsellors, an adequate budget to provide guidance and counselling services in the schools, and a collaborative network of helping professionals working with the guidance counsellors in responding to the specific needs of the students.

5.7   Discussion

This comparative qualitative research study explored senior and experienced PNG and Queensland practitioner's perceptions of possible strategies to transform existing guidance and counselling services in PNG schools in order to enhance students' learning and growth.

A strength of this research is that it provides the reader with particular insights into two distinctly different contexts, namely guidance and counselling services in schools in the Goroka region of PNG and those in the Townsville region in Queensland, Australia. Furthermore, even though the research approach does not allow for generalisations, there is ample evidence for the reader to be able to make a number of well informed, reasonable assessments regarding how guidance and counselling services in PNG could be transformed to make it more pertinent to the needs of PNG school students in 2016. Being a qualitative study, where only nine participants were

interviewed, it is important to be mindful that generalisation is simply unattainable. That said, the research was able to demonstrate a stark contrast between the PNG and Queensland education systems, and identify many pertinent areas for future consideration.

The results highlight six themes representing the senior staff's perceived approaches to providing a more comprehensive guidance and counselling programme model. These are: (1) guidance and counselling support for students with learning difficulties; (2) support for guidance and counselling services; (3 the necessity to have qualified guidance officers and counsellors working in the schools; (4) the importance of having school based counsellors working in the schools; (5) the significance of collaborative networking across helping professionals; and (6) the need for a professional guidance and counselling association.

Findings reveal that PNG schools represented in the study lack the wide range of guidance and counselling intervention activities and programmes designed to help students with learning disabilities and developmental issues (Gysbers & Henderson, 2001; Chireshe, 2011). The schools do not have trained guidance officers, and well-being personnel, and appropriate facilities to support the students with learning disabilities. Teachers and ancillary staff without recognised guidance and counselling qualifications are unable to identify, respond or provide support for the special needs of these students. The participants acknowledged that students with learning disabilities and other learning disorders struggle in class. Rupani, Haughey, and Cooper's (2012) findings back this view. They argued that with support from school-based counsellors and guidance officers, students with learning disabilities improve in their performance and learning. It was apparent from the PNG participants that the position model of guidance and counselling is not adequately serving the needs of students with learning disabilities, and those who are disadvantaged and marginalised for various reasons.

In addition, PNG schools have proven to be challenging environments for learning because they are populated with students: from over 800 different language and cultural groups, confronted with poverty, poor health, ethic differences and isolation from family and relatives (Waiko, 2007). Schools are also experiencing problems associated with anti-social behaviour, cult activities, school fights and bullying (Merpe, 2001; Bihoro; 2010; Philemon, 2012). The complexities associated with trying to cater to these conditions demand that guidance officers, counsellors and even teachers, are trained to attain appropriate counselling skills and to develop knowledge about multicultural issues to support students' learning and development (Ivey, Ivey, & Zalaquett, 2014).

Furthermore, PNG is a signatory to the 1989 CRC, which advocates the need to treat every child equally, irrespective of race, culture, religion, disability or economic status. No child should be treated unfairly on any basis (UNICEF, 2015). The PNG Education Department adopted a Special Education Policy in 1993 to have inclusive education introduced into mainstream schools. Despite these incentives to support every student's right to a high quality education, many PNG schools lack the teachers and resources to make inclusive education a reality.

However, PNG can learn valuable lessons from the approaches adopted by Queensland schools. It is evident that Queensland engages qualified guidance officers and counsellors who work as members of multidisciplinary teams in schools to provide specialist services to students with special learning needs, and for those who experience other critical behavioural and mental health issues (Cardoso, Thomas, Johnston, & Cross, 2012). Research findings confirm that good collaboration among various educational stakeholders, and the use of the resources from the community, enhance guidance and counselling programmes (Ireri & Muola, 2010; Low, Kok, & Lee, 2013).

Findings further indicate that in Queensland there is strong support and corroboration among the school administration, teachers, parents, support staff, service providers and guidance officers and counsellors to deliver high quality guidance and

counselling services to enhance students' learning and development. The State Government allocates funds to support guidance and counselling activities in the school. Thus, Queensland schools have structured programmes offering diverse guidance and counselling services facilitated by qualified personnel (Queensland Government, 2014). In contrast, guidance and counselling services in PNG schools are given less support because the school system is examination-oriented and the emphasis is on nationally examined subjects, such as English, Mathematics, Science and Social Science (Perry, 2006). The school community's perception of guidance and counselling as being non-essential has adverse effects, as is evident in unstructured syllabi, limited services, unqualified staff and a lack of networking with external service providers. PNG can learn from, and be informed by, the Queensland Education System. Queensland treats guidance and counselling as an essential component of its education programme. Hence, the success of the guidance and counselling programmes are dependent on the support of the school administration and other pertinent stakeholders.

It is evident from the findings that PNG requires more qualified guidance officers and school counsellors to work as members of multi-disciplinary teams in the schools, to provide specialist services to students and staff. The number of guidance officers in the country (n=17) is insufficient to meet the demands for guidance and counselling services from schools across the PNG education system (Perry, 2006; Logha, 2014). The ratio of guidance officers to students is 1:120, 000, compared to Queensland, where it is 1:1,500. Guidance officers in PNG are expected to coordinate guidance and counselling programmes in 3,868 primary, secondary and vocational training schools, a ratio of 1:227 schools (Tapo, 2013), whilst officers in Queensland serve 1,720 schools (state, Catholic and independent schools) at a ratio of 1: 3 schools, or a cluster of schools depending on the student population (Queensland Government, 2014). Findings show that the majority of the PNG guidance officers (n=14) do not have any certified training in guidance and counselling, whilst in Queensland every guidance officer and counsellor is required to have a graduate or postgraduate guidance and counselling or psychology qualification, in addition to their teaching degree. Guidance and counselling is recognised as a professional field and it is essential to have a supply

of qualified people to cater for the personal, social, emotional, vocational and academic needs of students (Cheshire, 2011; Rupani, Haughey, & Cooper, 2012).

Positive progress is happening with the SBCT programme, to allow students to have access to the services of trained counsellors. But, the associated problems hindering the SBCT programme do not provide any solution for schools desperate for counselling services. The Guidance Branch plans to off-load the SBCT programme to teachers' colleges in the country in the future. Findings indicate a strong demand for school based counsellors in non-teaching positions so that they could concentrate on providing guidance and counselling services to students. This reflects the findings of similar studies (Bojuwoye, 1992; Ireri & Muola, 2010; Hamilton-Roberts, 2012) in support of counsellors based in the schools. Schools are appealing to relevant authorities who are responsible for allocating and funding teaching positions in the schools to consider counsellor-designated positions to cater for students' learning needs. Findings revealed that teachers were working under enormous pressure with increased student enrolments and large class sizes (Marape, 2009).

Findings indicated strong support for the establishment of a national guidance and counselling professional association. PNG participants were passionate in their support for such an association because it would provide leadership, professional development, research opportunities, conferences, networking and a sense of professional identity. The association will be involved in developing and monitoring guidance and counselling programmes, formulating codes of ethics and professional standards, and performing certification role for practitioners in the field. It is evident from the Queensland participants and the literature that APACS and QGCA provide many benefits for members and the profession (McMahon, 2006; Robinson, 2006; QGCA, 2014; APACS, 2015). These associations organise regular conferences showcasing evidence informed practices and ideas allowing members to share ideas from the field. They publish newsletters and articles of relevance to all areas of guidance and counselling, and encourage professional networking and ongoing research (APACS, 2015). A professional association for PNG would provide professional interactions with other government agencies and professionals, as is evident in Queensland (QGCA, 2014). Furthermore, the establishment of a PNG professional counsellor association

would ensure accountability, and professionalism, raising the profile of guidance and counselling services across school, community and Education Department levels.

5.8   Challenges and Actions

The main challenge with the semi-structured interview concerned English as the language of communication. English is a third or fourth language for all the PNG participants. As a result, the interview sessions in PNG were often long and often provided much irrelevant information, whereas the Queensland participants, for whom English was their first language, were able to answer much more directly and to the point. The use of the digital recorder in both situations was very useful for transcribing and analysing the data (Braun & Clarke, 2006; Robson, 2011).

This study is one of my three studies that use mixed methods research to investigate guidance and counselling services in PNG schools. The study was limited to guidance officers, school counsellors, guidance teachers and school administrators from Goroka and Townsville urban based schools only. This was necessary because it was conducted on a small scale for the purpose of fulfilling a requirement for my doctoral thesis. Acknowledging this reality, it is not guaranteed that the results of this chapter hold true across all guidance and counselling services in PNG or Queensland. However, the strength of this research is that it is a foundation for future large scale research. Furthermore, this research appears to be the first of its kind to examine guidance and counselling services in PNG schools, thus filling the literature gap on guidance and counselling services in the country. Lastly, it is my intention that the conceptual framework and findings of the studies will be used to transform guidance and counselling policies and activities in PNG schools.

5.9   Conclusion

It is evident from the findings in this study that PNG students are not accessing adequate and equitable guidance and counselling services, compared to the students in Queensland schools. Despite the huge disparities between PNG and Queensland

schools, PNG can still draw some lessons from Queensland to transform its guidance and counselling services to cater for the students' holistic developmental needs.

I am of the opinion that the PNG Education Department, as a government agency, can contribute to achieving the Government's Vision 2050 goals by developing and implementing a comprehensive guidance and counselling services. Since schools are agencies for shaping the lives of young people, comprehensive guidance and counselling services would develop students and young people to achieve their full potential, and remain useful citizens in their schools, workplaces and societies.

5.10   References

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Chapter 6

Linking Paper: My journey towards a Doctor of Education degree

6.1   Introduction

In this linking paper, I discuss my lived experience of actually studying for a Doctor of
Education degree at James Cook University. Once again, I use an autoethnographical
approach to systematically analyse my personal experience attending this international
higher learning institution. My insider-researcher status affords me the opportunity to
provide a firsthand account. It allows for self-reflection and self-examination, which in
turn leads to greater self-understanding. The hope is that this paper will enable me to
better share these insights with others. For example any future higher degree by
research students I might have when I return to work as an academic at a university in

Papua New Guinea (Reed-Danahay, 1997; McIlveen, 2008), or as Course Coordinator of the Guidance and Counselling course. Alternatively there is a possibility that I might be invited back to help modernise guidance and counselling services within the PNG Education Department.

I prepared this autoethnography by zooming in on the systems and services I encountered during my doctoral studies, such as assessable tasks, policies and requirements, supervisors, service providers and the academic environments that have influenced my wider educational, political, cultural and social meaning making (Chang, 2008; Ellis, Adams, & Bochner, 2011). I also examine the difficulties I encountered along the way to expose my own vulnerabilities. In the process I have undergone a personal transformation in my understanding of the importance of criticism and feedback as a tool to increase understanding and to be more strategic in the way I prepare for the future. For example, if I identified an area where I am vulnerable I need to digilantly work to develop knowhow to make me less vulnerable.

My Doctor of Education research was small scale, with 44 participants and restricted to two study sites. While this research served to meet the requirements of my Doctor of Education thesis, it was able to:

1. Help fill the literature gap on guidance and counselling services in PNG. (This research is possibly the first of its kind in PNG.)

2. Provide a conceptual framework to guide PNG Government policies regarding the transformation of guidance and counselling services for PNG schools. (Again, this research is possibly the first of its kind.)

3. Establish a foundation for possible future larger scale research on guidance and counselling services in PNG.

6.2   The Start

The decision to pursue a doctoral study was based on three considerations. One, being an academic at a PNG university motivated me to pursue a higher degree so I could have the credentials to perform my duties with greater confidence. Two, I saw that having a higher degree would provide me with opportutnities for professional progression, job security and enhanced salary and conditions. And, three, I had sufficient self-efficacy to believe that I could achieve a doctorate degree. The idea of achieving greater self actualisation appealed to me. Also I wanted to be a mentor and role model, to influence my offspring, other young people in my village and throughout PNG through my achievement. However, my decision came with great personal sacrifices: I had to resign from my job to take up the scholarship, and I had to stay away from my family for long periods of time.

In 2012, I was among 200 successful awardees from over 2,000 applicants from across PNG to study in Australia in 2012. With other short listed candidates for doctoral studies, I then underwent further screening to qualify for admission to an Australian university. As already stated, because I secured the scholarship without my employer, the University of Goroka, endorsing me, I had to resign my position. This was an enormous decision for me and my family.

The Australia Awards Scholarships were funded by the Australian Government and administered by the Department of Foreign Affairs and Trade (DFAT). They provided opportunities for people to undertake full time undergraduate or postgraduate studies at participating Australian universities. Australia's international development assistance aimed to work in partnership with the Government of PNG. The partnership contributed to human resource development by aligning the Australia Awards to Papua New Guinea's development priorities, as outlined in Papua New Guinea's National 2030 Medium Term Development Plan and Vision 2050 (PNG Government, 2009). The Australian Government, under the Awards, was committed to ensuring equal gender representation and that persons with disabilities and people living and working in the PNG provinces were provided the same access to pursuing further studies. Since 1996,

more than 2,000 awardees from PNG have studied in Australia through these scholarships (DFAT, 2015).

6.3   Graduate Certificate of Research Methods (GCRM)

My eligibility for entry to the Doctor of Education programme at JCU was subject to successful completion of a Graduate Certificate of Research Methods (GCRM) at a graduating level of Credit or better. This was a specified admission requirement in my offer letter from JCU (Appendix O).

During this study I discovered that I had substantial gaps in my own learning. I had limited undertstanding and experience in educational research skills. These were evident from the feedback from my supervisors. During this period I had to markedly strengthen my comprehension of academic literature, analytic skills, discussion, referencing using American Psychological Association 6th edition guidelines and most importantly my ability to synthesise the information. Just like my childhood encounters, this forced me to develop a strong internal locus of control. I understood that my success would depend on my own decision making and my efforts to take on board the feedback I was provided with (Rotter, 1990).

Therefore, for Study Period 1, 2012, I enrolled in the following subjects under the GCRM, and fortunately, I gained the required grades for my doctoral programme:

- ED5190:03 – Introduction to Educational Research, C grade awarded
- ED5094:03 – Dissertation Part 1 of 2, D grade awarded
- ED5095:06 – Dissertation Part 2 of 2, D grade awarded

ED5190 introduced me to a range of key educational research methodologies, methods and approaches. It made me to critically review educational research approaches and to demonstrate an understanding of related theoretical and methodological issues. In this subject, I began to gain an understanding of key concepts

from a range of research designs and approaches, and developed skills in related research techniques of data gathering and analysis. Other aspects of research, such as ethical and political considerations were also deliberated. By the time I completed ED5190, I was expected to:

- Critically review issues relating to key educational research designs and methods;
- Develop a position on important ethical and political issues in educational research;
- Develop skills in using research techniques chosen from a range of research methods. (Meldrum, 2012, p. 2)

ED5094 enabled me to develop a research proposal for a small scale study involving gathering data, or a critical review and synthesis of literature relating to an approved education topic. The proposal was approximately 3,000 words. I had to clearly define a research topic, provide a rationale, set the proposed research in context of the literature, outline methods for gathering and analysing research data and discuss issues associated with those methods. By the time I successfully completed this subject, I was expected to demonstrate my:

- Knowledge of an approved topic for research;
- Capacity to frame a topic, issue or question for research;
- Capacity to identify appropriate methods for investigating the topic, issue or research question;
- Understanding of the issues related to the methodological approach of their research. (Meldrum, 2012)

ED5095 required me to implement the proposal for a critical review and synthesis of literature relating to an approved education topic that I developed in ED5094. I did a review of the research literature on guidance and counselling services and produced a written report which was about 10,000 words. The review investigated the development of guidance and counselling services in PNG and in other countries

around the world. This research was conducted in ways that enabled it to be adjusted for my doctoral studies. At the completion of ED5095, I was able to demonstrate my:

- Working knowledge of appropriate research methods;
- Ability to identify different research traditions and relate specific research to them (including my dissertation);
- Capacity to generate and analyse data in relation to a topic, an issue or a question for research;
- Capacity to produce a piece of written work in the form of a dissertation of between 10,000 and 12,000 words. (Meldrum, 2012)

Undertaking the GCRM programme was the best preparation for a novice researcher like me getting ready to enrol in a higher degree by research. The GCRM course exposed me to a pertinent range of reaserch methods and approaches and helped me to better understand their respective components. The successful completion of the GCRM provided me with a sound educational research foundation that enabled me to undertake my doctoral studies with enthusiasm and confidence.

6.4   Doctorate of Education

To meet the requirement of a Doctorate programme, I was required to successfully demonstrate the capacity to submit a substantive description of the research undertaken for the purpose of obtaining the degree. The 50,000 word thesis would need to comprise of:

- A reseach proposal
- A survey of the literature
- Research activity 1
- Research activity 2
- Research activity 3
- A linking paper

These are now submitted as Chpaters one to six of this thesis.

The doctoral programme was very demanding. I was pushed to my limit to demonstrate my highest potential academically. I worked extremely hard to produce documents of high academic standard. Having learned English as my third language, my attempts to comprehend the large volume of academic journals and presenting written documents of academic quality was often very stressful and challenging. However, the thought that it was a priviledge to secure an international scholarship motivated me to persevere to the end. I had access to a good advisory team, utilised academic support services provided by GRS and the library aided me with my thesis. The library facilities allowed me to have access to a huge collection of international professional journals, which enhanced my subject knowledge and improved the content representation of my thesis. Furthermore, the programme introduced me to the real world of research and academic culture, allowed me to view my profession from another dimension.

6.5   Confirmation Seminar

Upon passing the GCRM, I enrolled as a provisional candidate for the Doctor of Education degree programme. During this period, I was required to complete three designated tasks to the satisfaction of the candidature committee in order for my candidature to be confirmed. These tasks included a substantive piece of written work, a research proposal, and a confirmation seminar (JCU GRS, 2014).

The Confirmation of Candidature process required me to define my thesis title, prepare a survey of the literature, which became my substantive piece of writing, and complete the research proposal. With the assistance of my principal supervisor, I settled on the thesis title: *Using a transformative paradigm research approach to investigate guidance and counselling services in Papua New Guinea schools.* I perceived that the transformative paradigm approach was particularly appropriate as it would enable me to more authentically capture the perceptions of those being researched, including myself, through the application of mixed methods (Mertens, 2012).

I used the major assessment task for ED5094 to do the literature review. The literature review looked at the development of guidance and counselling services in the United Kingdom (UK), the United States of America (USA), Australia, Nigeria, Singapore and Brazil. I then discussed the current guidance and counselling model operating in PNG.

At an international level, it was clear from the literature that in recent years, global guidance and counselling services have greatly expanded: in the scope of services provided, staff professionalism, and demand for collaboration and networking among stakeholders, whereas no such changes have occurred in PNG. Since then guidance and counselling services in developed countries, including Australia, have progressed from the position model (where services are minimal) to a comprehensive programme model. Unfortunately, PNG remains stuck with the position model.

Three research questions emerged from the literature review. They are:

1. What were my subjective experiences when working in guidance and counselling in PNG, and how do these fit in with the wider cultural, political and social meanings and understanding?

2. What is the scope and type of guidance and counselling services currently available in PNG schools, and how do these compare with those available in Queensland schools?

3. How could guidance and counselling services in PNG be improved to benefit all students?

The research questions guided me to decide on conducting a comparative study of guidance and counselling services, comparing those available in PNG schools with those available in Queensland schools. This comparison was thought to be appropriate because during Australian colonial administration in the 1970s, PNG adopted the same guidance and counselling model as that used in the Queensland education system.

However, while the model basically remained unchanged in PNG, guidance and counselling services in Queensland have undergone an extraordinary transformation (Queensland Government, 2015).

This observation led me to decide to apply the transformative paradigm research framework, as a way of investigating the sitauation. In particular, I was interested in exploring the dilemmas posed by PNG students not receiving adequate guidance and counselling services that support their learning and developmental needs in the twenty-first century (Mertens, 2007). The transformative paradigm enables a researcher to more purposively employ research methods from different research methodologies, in order to conduct research that promotes social change, and ensures that it more congruent with and respectfully addresses the complexities of those being researched (Mertens, 2010). In addition, mixed methods provide "the opportunity for presenting a greater diversity of divergent views and … better inferences" (Tashakkori & Teddlie, 2003, p. 14). I therefore produced a research proposal which involved three separate, but related transformative paradigm research activities. Each study would investigate a particular research question:

1. For research question one, I chose an autoethnographical approach;
2. For research question two, I chose survey research approach, and
3. For research question three, I chose to use a qualitative approach that employed semi-structured interviews.

When I was satisfied with the Confirmation Seminar checklist, I submitted the completed tasks to the Research Support Officer for the Committee's consideration. The Committee accepted my work on 26th November 2013. I gave my Confirmation Seminar on 29th November and was awarded *Excellent* under the Recommendation category (Appendix P). I felt proud passing the Confirmation on the first attempt as it gave me a psychological boost because it formally marked my entrance into being a doctoral candidate. It was an opportunity for me to demonstrate that my proposed project was of a suitable scope and standard for a higher degree, and that I had the capacity to complete the project in a timely manner with the resources available.

6.6   Research Participants

Purposeful sampling was applied to select participants (n=44) for this research. The demographic details of the participants are presented in Table 4.1. My acquaintance with many of the participants enabled me to involve reputable respondents with vast experience in guidance and counselling (Robson, 2011). With such a small sample, it provides potential for debate in relation to validity and trustworthiness. This list could be extended to include other specialist service providers (e.g., mental health and behaviour counsellors) and students in later study. Hence, these groups would enhance any claims of trustworthiness about the nature of the scope and types of services provided in the respective study sites.

The research was restricted to two study sites as indicated by Figures 1.1 and 1.2. The survey research involved participants from four schools only; a primary school and a high school respectively in Goroka and Townsville. The interview study engaged senior officers (n=9) involved at various levels with guidance and counselling services (Creswell, 2012). I admit that the results are in a way representative of a broader sample and this may raise the issues of generalisability and bias. However, these issues could be taken into account in a future research which should broaden the sample of Queensland participants in particular to include participants from other areas, for example, Metropolitan Brisbane or rural and isolated regions and services.

6.7   Ethics Approval

As a doctoral candidate, I was expected to be aware of, and conduct all my activities in accordance with, the relevant policies and procedures of the University, including obtaining ethics approval. In 2013, I attended two research integrity workshops and undertook the online research ethics module organised by the Graduate Research School (GRS) to understand responsible research practices. My research involved human participants. Therefore, I was required to have the ethical aspects of my research considered and approved by the University Ethics Committee (Robson, 2011). I lodged

the ethics application to three bodies where the research and participants were based and got approval to proceed with the research. These three bodies were:

1. James Cook University Human Research Ethics Committee (Appendix A).
2. Queensland Department of Education and Training (Appendix B).
3. PNG Education Department (Appendix C).

This exercise enabled me to have a good working understanding of the ethical and political aspects when carrying out real world research involving people. I learned that I have to conform to a set of principles that protect all parties involved in any research project; the institution I represent, the participants and myself as a researcher. It helped me to understand and respect peoples' differences and possible vulnerabilities, to take particular account of their ongoing consent and ensure confidentiality. At the same time, the exercise enabled me to more clearly understand what constitues unethical research, questionable practices in research, and the dangers of the use of deception and inadequate disclosure (Lankshear & Knobel, 2011; Robson, 2011).

6.8   Research Instrument

Designing suitable research instruments is critical in order to collect relevant data in any research project. With my lack of research experience, I had to consult a substantial amount of reference material to develop my research instruments (Robson, 2011; Brinkmann, 2013).

For the autoetnography study, I was the human instrument, and it was my job to divulge information about my own lived experience. I employed the status of an inside-resercher to give insight into my own experience and expertise. This meant that I became the research instrument (Costley, Elliot, & Gibbs, 2010). The experience was often difficult, particularly when attempting to recall events that were only stored in oral form. Also there were incidents that challenged my status in my culture, when they concerned vulnerable issues such as gender equality. This was attributed to my

patrilineal cultural background as well as the lack of opportunity to discuss such issues openly in the past.

For the second study I quickly realised that I had limited understanding into designing suitable survey instruments and the process of identifying and selecting participants. It was obvious that a reliable data collection instrument was vital for collecting relevant data. I searched the literature to consult similar instruments used by other researchers. I consulted two samples to develop the survey instrument: a Student Behaviour and Counselling Needs in PNG Schools by RMIT (Perry, 2006), and a School Counselling Program Implementation Survey by the American School Counsellors Association (Clemens & Carey, 2010).

With the semi-structure interview, once again I was the human instrument. It was in my power to direct the conversation to prompt, direct and elicit focused information from the participants. However, I discovered that I need to plan and organise an interview guideline to direct the discussion so that I could collect the most relevant data on the research question (Brinkmann, 2013). I also had to employ a set of techniques to ask good structured open–ended questions and recording the answers.

Once I was comfortable with the respective draft instruments, I trialled them with five sample participants in Queensland (n=2) and PNG (n=3). Most of the feedback related to the quality and clarity of the questions, For example, the feedback helped me to identify instances of repetition, ambiguity and relevance. Necessary adjustments were then made to ensure participants could provide more purposeful and informative responses (Robson, 2011; Creswell, 2012). The final instrument was then used for respective data collection (Appendices K and L). I was pleased with the richness of the data collected as a result of constructing these data collecting instruments. The experience has enhanced my research skills and I am eager to engage in similar future research projects in PNG.

6.9   Data Collection

One of the major activities of my research was data collection. I personally travelled to the study sites and collected the data. The nature of the data collection was informed by the respective research method employed. For example:

1. Research activity one: Autoethnography research

   Under this research approach, I took an insider-researcher status to provide a firsthand account of my lived esperiences (Costley, Elliot, & Gibbs, 2010). I investigated my own lived experience through a "…wide-angle lens, focusing outward on social and cultural aspects of my personal experience. Then [I] looked inward to expose the vulnerable self" (Ellis & Bochner, 2003, p. 739) which would have remained hidden had I not partaken in the activity. I also consulted persons mentioned in my story for accuracy, clarity and authenticity.

2. Research activity two: The survey

   I used the survey instrument (Appendix K) to collect data from 44 participants identified through convenience sampling. My acquaintance with many of the participants at the selected study sites enabled me to involve reputable people who were experienced and actively engaged in guidance and counselling services in pertinent schools and districts (Robson, 2011; Creswell, 2012). Participants were informed of the purpose of the study (Appendix G) and required to complete consent forms (Appendix I) before the data collection.

3. Research activity three: The semi-structured interviews

   I personally conducted nine interviews; PNG (n=5) and Queensland (n=4). The participants were senior personnel who had potential to influence implementation of guidance and counselling services in the schools in which they were employed (Robson, 2011; Fink, 2013). I used an interview guide (Appendix L) to direct me at each interview session. Each participant was informed of the purpose of the study (Appendix H) and was asked to complete a consent form (Appendix J) before data collection. I used a digital voice recorder to record each session once I had obatined each participant's permission.

6.10   Results

The autoethnographic narrative analysis enabled me to identify kernels of guidance and counselling services in my lived-experience and examine how these have shaped my personal development and impacted on my work in guidance and counselling in PNG. In this research I employed two theoretical frameworks to more deeply analyse my story. Through the bioecological systems theory lens (Bronfenbrenner, 1979), I was able to highlight and sort particular active social interactions into the different nested developmental systems. Through this process I was able to identify previously hidden to me socio-cultural guidance and counselling services that played a role in shaping my development. The second lens, postcolonial theory, then enabled me to delineate other more western systems in the local community that facilitated guidance and counselling services (e.g., western religion and education systems). These different perspectives enabled me to make the point that guidance and counselling related developmental needs of the growing student are larger than what a family or a school can address in isolation. The more we are able to work together the greater the potential synergy.

In this study I argue that the PNG Education Department already has at its disposal a potentially rich yet realistic and authentic way to address the problem of limited services in schools, and the socio-economic challenges and societal upheavals. It involes designing a more comprehensive guidance and counselling service that explicitly taps into local socio-cultural tenets and well extablished Christian values (Nkomazana, 2014). These local beliefs, customs and systems are more likely to resonate with students than strategies that are simply imported from overseas, such as requiring students to complete a Self Directed Search (Nauta, 2010) or Aptitude Testing (ACER, 2015).

The findings from the survey research revealed that there is a substantial disparity between the kinds of services available to PNG students compared to those in Queensland. This discrepancy is inhibited by situations confronting the providence of guidance and counselling service in PNG. They include a lack of funding and an extreme lack of trained and expereineced guidance officers and school counsellors. The national ratio of one guidance officer to 120,000 students is grossly inadequate to support students' holistic learning and developmental needs. The guidance and counselling services in the schools are therefore, limited solely to academic and career

domains at secondary schools. Furthermore, there is a disconcerting lack of support from school administrations and provincial governments for guidance and counselling activities in the schools. Possibly, this is due to many not knowing about the kinds of services that are available in other countries and how valuable these might be. Several studies on guidance and counselling services in other countries have highlighted the positive differences in supporting students' learning and developmental needs (Ireri & Muola, 2010; Lam & Hui, 2010; Schofield, 2013;).

The PNG Government is implementing policies to increase student enrolment and accessibility to achieve its Vision 2050 goals (PNG Government, 2009). However, the support guidance and counselling services needed to supplement these policies and support student learning is absent. The findings of this study are supported by other studies indicating that the success and failure of guidance and counselling programmes is dependent on various factors, such as high quality staff, adequate support for programmes and professional development, and collaborative networking among relevant stakeholders (Bojuwoye, 1992; Ireri & Muola, 2010; Hamilton-Roberts, 2012).

The findings from the semi-structured interview research showed that the PNG education system continues to practice the guidance and counselling approach, called the position model, adopted from the Queensland education system in the 1970s. This model treats guidance and counselling as another ancillary activity that can be performed by anyone (Gysbers & Henderson, 2012). The guidance and counselling services in the schools are limited to educational and vocational guidance, have unstructured and informal curriculum, and facilitated by persons without recognised training in the field. The school community views guidance and counselling as a non-essential activity and the support for guidance and counselling services is very minimal.

Six themes that emerged from the interview data to improve guidance and counselling services in PNG schools were:

1. Students with learning disabilities.

2. Support for guidance and counselling services.
3. Qualified guidance officers and counsellors.
4. School-based counsellors.
5. Collaborative networking.
6. Professional association.

My recommendation is that the PNG Education Department consider transforming the current position model to the more comprehensive guidance and counselling programme model. This will enable the Department to support students' learning and developmental needs in much more appropriate ways. The comprehensive programme model is diverse and highly specialised, with more organised and formal curriculum delivered by qualified personnel, working in collaboration with other well-being officers and external service providers. PNG can still draw some lessons from Queensland and other countries that have progressed to the comprehensive programme model to transform its guidance and counselling services to cater for the students' holistic learning and developmental needs. The model has the focus to support all students and young people to achieve their full potential and remain useful citizens in their schools, workplaces and societies.

6.11   Data Analysing and Report Writing

The process of employing the appropriate analysis techniques for each study and presenting the results was very challenging and slow. After much reading and searching of the literature, I opted to critique my autoethnography using Bronfenbrenner's ecological systems theory (Bronfenbrenner, 1979) and the postcolonial theory (McKinley, 2015). I applied SPSS computer software to analyse the Likert scale items in the survey, and coding to analyse open ended questions. I used NVivo software to analyse the semi-structured interview data. I attended workshops organised by the JCU Graduate Research School on the respective computer software. It would have been very difficult for me to use the software without these workshops. Another difficulty I had was my academic comprehension and writing abilities. As already stated English being my fourth language, it took me a long while to get acquainted with the western orientated academic language and be able to present written articles at the expected

standard – doctoral degree level. Even though I had used English as the main medium of instruction in my profession as a teacher and trainer, I found the challenge to produce reports of high academic standard, especially at higher degree level, was very demanding. I read a lot of relevant journals and regularly attended workshops on effective research and writing skills, organised by the JCU Library and GRS.

6.12   Graduate Research School (GRS) Workshops

Even though at the time I thought I was well prepared, in reality I came to JCU with little real research background. I had only had hands on experience with conducting research on two occasions; first, I carried out a small study on student behaviour management in Eastern Highlands Province (PNG) schools as a dissertation for my Master of Education degree courses in 2001. The other was where I was a member of a Royal Melbourne Institute of Technology (RMIT) research team, engaged by the PNG Education Department, to review student behaviour and counselling requirements in PNG schools in 2005. Thus, completing the GCRM prior to enrolling in the Doctor of Education by research helped to get me on the right path. Furthermore, my research abilities were enriched through participating in the Skills for International Postgraduates (SKIP) programme conducted by GRS, observing several confirmation and pre-completion seminars, attending skills sessions conducted by the library, and making short presentations at the higher degree research students' workshops. I found the regular workshops organised by GRS, which aimed to empower researchers, very informative and useful.

6.13   Presentations and Publications

JCU higher degree research candidates are strongly encouraged to publish and/or present the results of their research (JCU GRS, 2015). I have made three presentations; one at an international conference, and two at JCU College of Arts, Society and Education (CASE) higher degree research students' seminars. Additionally, I was invited by GRS on two occasions to do presentations for new post gradaute students' orientations. I also did two presentations for post graduate students enrolled in the Masters in Guidance and Counselling programme. I have produced one publication:

1. Kravia, K. & Pagliano, P. (2015). Using a transformative paradigm research approach to investigate guidance and counselling service in Papua New Guinea schools. *Electronic Journal of Studies in the Tropics, 14* (1), 98-110.

I am currently preparing two articles for publication in international journals with my supervisory team:

1. Kravia, K., Pagliano, P., & Carter, M. (2017). My Papua New Guinean guidance and counselling journey: An autoethnography. *International Journal of Disability Development and Education.*

2. Kravia, K., Carter, M. & Pagliano, P. (2017). From position to comprehensive programme model guidance and counselling services: A comparative study of the guidance and counselling services in Papua New Guinea and Queensland schools. *The Australian Journal of Guidance and Counselling.*

6.14   Pre-Completion Seminar

The journey to reaching the Pre-Completion Seminar stage of my candidature has been very overwhelming, but relieving as it meant the end was in sight. I worked simultaneously on five different documents: research activity one, two and three, a linking paper and two journal articles. I also had to review the survey of the literature and the research proposal chapters to collate the final thesis for submission to the JCU Advisory Committee. It has been a daunting task as I endeavoured to produce a thesis that was reflective of a higher degree research standard. I am indebted to my supervisory team who provided professional guidance and support to produce thesis that reflected the required standard.

The Pre-Completion Seminar required me to give a verbal presentation and written submission of my research to the JCU Advisory Committee Members. This was the point in my journey where I had to convince the panel that I had evidence:

1. Of a coherent account of my research and the submission of research outcomes which support my aims and answer my research question/s;

2. To demonstrate that I have situated my research within the discipline, and taken account of other research related to my topic; and

3. To show that my research is original and has produced new knowledge appropriate to the level of a Doctor of Education research degree. (JCU GRS, 2015).

I gave this verbal presentation of my research to a panel of Candidature Committee members on September 6, 2016. I was awarded *Excellent* on the Standard of Performance by the Candidature Committeee (Appendix Q).

Having successfully completed this chapter in my doctorate journey was relieving; knowing that I have the last task of thesis preparation and submission left. The progress to this stage was tough and challenging as I worked on the data analysis, findings and discussions. I discovered that working on three different studies was a daunting task. But, this experience made me to develop multi-skills in research, manage my time, have a disciplined attitude, and instill spirit of resiliance and perseverance. I had to work exceeding hard to meet Pre-Completion requirements to be granted the approval. I had to do five practice sessions with my supervisors and family members to refine my powerpoint slides, notes, and general presentation skills. This made a huge difference towards the success of my Pre-Completion Seminar result. It would not have been possible with the invaluable contributions of the experienced advisors. I concur that establishing a positive working relationship with the advisory team is very sessential for a higher degree candidates positive outcomes (JCU GRS, 2014).

6.15   Thesis

I prepared my written submission using the guidelines suggested under the Higher Degree Research Thesis Format Guidelines (JCU GRS, 2015), regarding matters such as presentation, layout and style. I adjusted the order of the contents of my thesis in consultation with the Order and Format of Thesis Contents specified by the GRS (2015). The contents of my thesis include the following, in the order specified:

- Title page
- Official statements
- Declaration of ethics
- Statement of the contribution of others
- Acknowledgements
- Abstract
- Table of contents
- Main text (i.e. the body of the thesis)
- References
- Appendices
- List of tables and figures
- Abbreviations

6.16   Challenges and Actions

Enrolling in a Doctor of Education by research with little research knowledge and experience was very challenging for me. The requirements of research degrees offered by JCU (JCU GRS, 2014) required me to apply a substantial body of knowledge to research, investigate and develop new knowledge in my respective field of investigation or professional practice. I had to do a lot of reading on research methods and the research components to put me in a good position to pursue my academic journey. Completing the GCRM coursework and GRS professional skill programmes provided me with the opportunity to develop my research skills, while allowing additional opportunity to develop a detailed research topic; therefore, providing greater certainty and better completion outcomes in the thesis.

The opportunities to access a variety of international journals enabled me to enrich my content knowledge of the issues in guidance and counselling services. Before this research, I had limited understanding of the prospects to provide quality and equitable guidance and counselling services to students and young people. Reading into the development of guidance and counselling service in other countries with advanced guidance and counselling services, provided an overview of the value of such services on the people worldwide. The access to international journals on the subject allowed me to read a deeper level of content from which to draw potential research themes. This process has helped me towards my profession as a university lecturer and researcher in my home country.

I found the doctoral degree requirement to produce a thesis written at academic level with the aim of convincing examiners that I have met the requirements for the degree quite challenging. The requirements of research degrees offered by JCU expected me to show evidence of:

1. Originality of the research data and/or analysis of the data;
2. Coherence of argument and presentation;
3. Technical and conceptual competence in analysis and presentation; and
4. Critical knowledge of the relevant literature. (JCU GRS, 2014)

I was expected to produce work of high academic level. It was tough, but I utilised services and opportunities provided by JCU to meet the demands. I regularly attended the learning support classes conducted by the library services, workshops and lectures organised by the Graduate Research School, peer support programmes planned by other research students, and regular consultations with my supervisors. The prospects of reading different professional journals also enriched my subject knowledge and improved my general representation of my work on guidance and counselling services.

While it has been a demanding journey, it was also enriching. The opportunity also facilitated the acquisition of essential generic skills, such as referencing, EndNote, online learning, and computer software applications (e.g., PowerPoint, SPSS and

NVivo). Furthermore, the challenges of studying at an international reputable institution, such as JCU, have enhanced my research experience and improved my career prospects. It has enabled me to acquire skills to prepare articles for publication in international journals and presentations at professional conferences.

6.17   Transformative Paradigm Research Approach

The transformative paradigm provided a strong basis for meaning making and developing a subjective understanding of the guidance and counselling services in PNG and Queensland schools by using multiparadigmatic design approach (Luitel, 2012). The most overwhelming feature of transformative paradigm research is the flexibility to generate a wide array of data for meaning making of the phenomena under exploration through using multiparadigmatic design space (Qutoshi, 2015). According to Qutoshi, transformative paradigm works as:

> 1) an un-locker that opens hidden windows to view unseen things; 2) a revealer that exposes sociocultural delicacies and/or intimate secrets of self/others; 30 a healer that creates empathy and sympathy for being victimized and/or marginalized; 4) an energizer that empowers the powerless to fight against inequalities; 5) a challenger who fights to disrupt canonical ways of seeing, that develops capacities in self/others; and 6) an enabler that develops capacities in self/others; and a change agent who creates feelings of emancipation in society. (Qutoshi, 2015, p. 162)

Therefore, the use of transformative paradigm research for my thesis afforded the potential to raise deeper level of consciousness and to develop wisdom to transform guidance and counselling into equitable services, productive practices and canonical way of supporting students' learning and development (Luitel, 2012; Qutoshi, 2015). Furthermore, it raised awareness, developed consciousness and improved capacities that ultimately altered approach to have a critical reflection of the scope and type of guidance and counselling services in PNG schools - a paradigm shift of the services.

Thus, it seems relevant for the PNG education system to embrace this paradigm in order to transform the services for the students' benefit.

I have benefited immensely in this exercise; using a transformative paradigm research approach to address the theme of my thesis. The mixed methods design captured experiences in both qualitative and quantitative ways; in order to represent the complexity of the issues hindering students in PNG schools accessing comprehensive guidance and counselling services, and possible solutions to ongoing problems. Furthermore, the transformative paradigm allowed me to investigate the discrepancies in supporting students with physical, social, educational, and emotional learning disabilities. The approach provided the research methods to support the enhancement of equal opportunities for every student, regardless of their learning disabilities, ethnicity, religion, or social status (Mertens, 2012).

6.18   The Future

Having achieved this milestone in my journey, I intend to engage my services in either teaching or administration where I could implement the findings of my research. For now, I am unattached and am considering two options where I will utilise what I have achieved more meaningfully. The first option is to return to the University of Goroka or any other teacher training institution in PNG and train teachers who wish to pursue their career pathways as guidance officers or school counsellors. Here, I would train these teachers to develop a more comprehensive guidance and counselling programme model for their schools to support their students' learning and developmental needs. I am confident that the invaluable knowledge and skills I have gained through this journey will enable me to confidently teach, coach and mentor teachers in guidance and counselling services.

The next option is to join the Guidance and Counselling Division at the PNG Education Department. At that level, I see myself taking a leading role in implementing

the findings of my research studies towards transforming the current position model into comprehensive guidance and counselling programme model for the PNG education system. The onus will be on me to campaign and convince senior beareaucrates, policy makers and other relevant stakeholder about the value of comprehensive guidance and counselling programme model. I will organise awareness on how this model will support students' holistic learning and developmental needs and prepare them to become useful members of their commuinties whenever they exit schools. Furthermore, point out to the stakeholders that a comprehensive guidance and counselling programme model supports the aims of the PNG Government's Vision 2050 policies.

PNG is a developing country and does not have the capacity to transform the position model by adopting the more advanced and organised systems of conducting comprehensive guidance and counselling service in Queensland or other developed countries. However, PNG can adapt some of the systems by integrating with the local cultural values and systems that have been existing, for example, hausmeri hausman. The guidance officers, counsellors and teachers play very essential roles in facilitating the comprehensive programme model. These people must be encouraged and supported professionally so that they become owners of the programme. The relevant government and school authorities, including the local communities, need to be aware of the value of supporting and implementing a comprehensive guidance and counselling services in their schools. When PNG embraces the comprehensive guidance and counselling services programme model, it will play a vital role to change the tide and improve future of students in PNG schools.

I am personally challenged by the findings of my own research studies about how I can engage my Kaiyufa community in embracing the comprehensive guidance and counselling services to improve the future of the children. My people respect me and accord me some status because I am the first person from Kaiyufa to have accomplished a Masters and now a Doctoral degree. I have plans to return to my people and engage the elders of my village to plan ways to revive the hausmeri hausman. I will educate my people and involve them so that they will own the project. We will integrate the cultural kernels of guidance and counselling with Christian values, postcolonial

systems and western practices to support the children to become responsible and useful members of the Kaiyufa.

6.19   Conclusion

The journey towards the Doctor of Education has been emotionally and physically overpowering. On many occasions along the way when issues became too confronting, I asked myself; did I make a mistake in taking on this journey? Was it necessary for me to pursue this chapter of my life? I look back and recount the sacrifices I had to make; I gave up my job security, I separated from my family for extended periods of time, I risked personal health through stress and pressure, and I felt isolated from my relatives and my community. Also, the thought of what I might have done or accomplished in my career or for my family if I had not taken the journey often troubled me. Now having arrived at the end of my doctoral journey and having completed the thesis, I ask myself; what is next? The challenge is now on me to show that all these sacrifices have not been in vain. This, I intend to do by educating service providers, policy makers and teachers to understand the value and benefits of embracing comprehensive guidance and counselling services. My vision is for PNG to transform from the position model to comprehensive programme model of guidance and counselling services by linking with the already established socio-cultural PNG systems to support the holistic needs of every student in PNG schools. PNG schools will have a programme model comprising comprehensive services that are holistic, accountable, collaborative, appropriate, and relevant. The model would sustain the PNG Government's integral human development policies and it's vision to be ranked in the top 50 countries in the United Nations HDI by 2050 (PNG Government, 2009).

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Appendix A   James Cook University Ethics Approval

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Appendix B   PNG Education Department Approval to Conduct Research

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Appendix C   Education Queensland Approval to Conduct Research

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Appendix D   Letter to Participating District

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Appendix E   Letter to Participating Institution

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JAMES COOK UNIVERSITY
AUSTRALIA

INFORMATION LETTER TO PARTICIPANT

TITLE OF PROJECT: Using a Transformative Paradigm Research Approach to Investigate Guidance and Counselling Services in Papua New Guinea Schools

PRINCIPAL SUPERVISOR: Associate Professor Paul Pagliano, James Cook University

Email: paul.pagliano@jcu.edu.au

STUDENT RESEARCHER: Kainaro Kravia, James Cook University

Email: Kainaro.kravia@my.jcu.edu.au

Dear Participant,

You are invited to take part in a research project about the kinds of guidance and counselling services provided to students in Queensland and Papua New Guinea schools. The study is being conducted by Kainaro Kravia (principal investigator) and will contribute towards his thesis project in Doctor of Education at James Cook University.

Why is this research being done?

The study is a major requirement for Kainaro Kravia's major thesis in Doctor of Education at James Cook University.

Are there any benefits/ risks involved in this research?

a) Your participation will contribute immensely towards developing a comprehensive guidance and counselling services that are socially just and meet every student's need in PNG schools.

b) Every attempt will be ensured to protect your identity and the information you provide will be treated with as confidential.

What would you have to do?

You will complete a survey questionnaire which comprises of varying tasks; filling in blanks, rating, and short answers. It will take you about 40 minutes to complete the instrument.

What are the benefits of the research to you/ your school/ your child/ school community?

The study will not have any effect on you, your school or school community. Your answers will be combined with other members' responses to develop a framework for a comprehensive guidance and counselling services for PNG schools.

How will your confidentiality be protected?

Your participation will be completely anonymous. All information you provide will be treated as confidential and used for the intended purpose only.

Your consent

By signing the consent form you are indicating your willingness to participate in the research project as it is explained in this letter. Participation is completely voluntary, and you are free to refuse consent altogether without having to justify that decision, or to withdraw your consent after first giving it and discontinue participation in the study at any time without giving a reason.

More questions?

Any questions regarding this project should be directed to the principal researcher:

Name: Kainaro Kravia   Email: Kainaro.kravia@my.jcu.edu.au

Ethics

This study has been approved by the Human Research Ethics Committee of the James Cook University.

Complaints about the research

If you have a complaint or concern about the conduct of this research, or if you have any query that the Investigator has not been able to satisfy, you may write to, or contact the Chair of the Human Research Ethics Committee at:

Name: Tina Langford   Email: ethics@jcu.edu.au

Any complaint or concern will be treated in confidence and fully investigated.

What do you have to do?

Please read this Information Statement and be sure you understand it. If you would like to participate, please complete the attached consent form and return to the researcher. Keep the Information Statement for your records.

Thank you for considering this invitation and we look forward to hearing from you.

Signatures:

Principal Researcher: ………………………………

Principal Supervisor: ……………………………….

Please keep this document for your records

Appendix G   Information Sheet to Participant

INFORMATION SHEET (Survey)

<table>
<tr><td>

PROJECT TITLE: **Using a Transformative Paradigm Research Approach to Investigate   Guidance and Counselling Services in Papua New Guinea Schools.**

</td></tr>
</table>

You are invited to take part in a research project about guidance and counselling services in PNG schools. The study is being conducted by **Kainaro Kravia** and will contribute to the **doctorate project** in **Doctor of Education** at James Cook University.

If you agree to be involved in the study, you will be invited to participate in a survey. There is a questionnaire that you will complete, should only take approximately 20 minutes of your time. The survey will be conducted at your place of work or a venue of your choice.

Taking part in this study is completely voluntary and you can stop taking part in the study at any time without explanation or prejudice.

Your responses and contact details will be strictly confidential. The data from the study will be used for the intended purpose and some sections in research publications and reports. You will not be identified in any way in these publications.

If you have any questions about the study, please contact the **Principal Investigator** or **the Principal Supervisor.**

Principal Investigator:	**Principal Supervisor:**
Name: Kainaro Kravia	**Name: Ass/Professor Paul Pagliano**
School of Education	**School: Education**
James Cook University	**James Cook University**
Email: Kainaro.kravia@my.jcu.edu.au	
	Email: paul.pagliano@jcu.edu.au

If you have any concerns regarding the ethical conduct of the study, please contact:
Human Ethics, Research Office
James Cook University, Townsville, Qld, 4811
Phone: (07) 4781 5011 (ethics@jcu.edu.au)

Appendix H   Information Sheet to Participant

INFORMATION SHEET (Interview)

PROJECT TITLE: Using a Transformative Paradigm Research Approach to Investigate Guidance and Counselling Services in Papua New Guinea Schools.

You are invited to take part in a research project about guidance and counselling services in PNG schools. The study is being conducted by **Kainaro Kravia** and will contribute to the **doctorate project** in **Doctor of Education** at James Cook University.

If you agree to be involved in the study, you will be invited to participate in an interview. The interview should take approximately 30 minutes of your time. The interview will be conducted at your place of work or a venue of your choice.

Taking part in this study is completely voluntary and you can stop taking part in the study at any time without explanation or prejudice.

Your responses and contact details will be strictly confidential. The data from the study will be used for the intended purpose and some sections in research publications and reports. You will not be identified in any way in these publications.

If you have any questions about the study, please contact the **Principal Investigator** or **the Principal Supervisor.**

Principal Investigator:	**Principal Supervisor:**
Name: Kainaro Kravia	**Name: Ass/Professor Paul Pagliano**
School of Education	**School: Education**
James Cook University	**James Cook University**
Email: Kainaro.kravia@my.jcu.edu.au	
	Email: paul.pagliano@jcu.edu.au

If you have any concerns regarding the ethical conduct of the study, please contact:
Human Ethics, Research Office
James Cook University, Townsville, Qld, 4811
Phone: (07) 4781 5011 (ethics@jcu.edu.au)

Appendix I   Informed Consent Form for Participant

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Appendix J   Informed Consent Form For Participant

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has been removed

Instructions: Please, complete all sections of this questionnaire as accurately and truthfully as possible. All information you provide will be treated as confidential. Do not write your name on this paper.

Part One: Participant information.

1. Current role:

- ☐ Guidance officer
- ☐ Deputy Principal
- ☐ Guidance teacher
- ☐ School counsellor
- ☐ School Chaplain

2. Number of years in current role:

- ☐ Less than 1 year
- ☐ Between 1 – 2 years
- ☐ Between 2 – 3 years
- ☐ More than 3 years

3. Place of work:

- ☐ Department
- ☐ High School
- ☐ Primary School
- ☐ Other, specify: _____

4. Number of guidance staff in your team:

- ☐ Less than 100 students
- ☐ Between 101 - 600 students
- ☐ Between 601- 1,200 students
- ☐ Between 1201- 1,800 students
- ☐ More than 1,801 students

5. Teaching qualifications:

- ☐ Certificate
- ☐ Diploma
- ☐ Degree
- ☐ Masters or higher
- ☐ Other, specify: _____

6. Number of years as a teacher:

- ☐ Less than 1 year
- ☐ Between 1 – 2 years
- ☐ Between 2 – 3 years
- ☐ More than 3 years

7. Guidance and counselling qualification:

- ☐ Certificate
- ☐ Diploma
- ☐ Degree
- ☐ Masters or higher
- ☐ Other, specify: _____

8. Number of years as guidance teacher/ guidance officer/counsellor:

- ☐ Less than 1 year
- ☐ Between 1- 2 years
- ☐ Between 2 – 3 years
- ☐ More than 3 years

Using the 1-5 scale, please indicate the degree to which you agree with each statement in the table by marking a tick (√) in the appropriate column.

	1	2	3	4	5
	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

	Statements about yourself.	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
9	I do not need a specialist qualification in guidance and counselling to work in this field.					
10	I have a sense of self-efficacy and confidence in my guidance and counselling work.					
11	I do not consider myself to be a strong advocate for student academic success.					
12	I consider myself to be a strong advocate for student general well-being.					
13	I do not engage in ongoing professional development relevant to my role and profession.					
14	Schools need to support professional development for the guidance and counselling staff					
15	It is important that guidance counsellors are members of guidance and counselling associations.					
16	I am an active member of guidance and counselling association.					
17	I do not have a responsibility to uphold the ethics of guidance and counselling profession					
18	For professional reasons I need a good network with my guidance and counselling colleagues.					

Section 2:   Guidance and counselling service

Complete the following about guidance and counselling services in the school which you are allocated. Please indicate your position of each item by marking a tick (√) in the appropriate column.

	1	2	3	4	5
	1 hour or less	2-3 hours	3-4 hours	4-5 hours	5 hours or more

a) How much time do you allocated to the following guidance and counselling services in your school (s) in a week:	more than 5 hours	between 4-5 hours	between 3-4 hours	between 2-3 hours	less than 1 hour
19	Academic development					
20	Career development					
21	Physical development					
22	Social development					
23	Emotional development					
24	Spiritual development					
25	Inclusive education needs					
26	Minority group issues					

Complete the following about the support for guidance and counselling services in your school. Please indicate your position of each item by marking a tick (√) in the appropriate column.

1	2	3	4	5
1 hour or less	2-3 hours	3-4 hours	4-5 hours	5 hours or more

a) What is your opinion of the guidance and counselling resources and support available in your school (s):	Excellent	Good	Average	Fair	Poor
27	Government financial support					
28	Department of Education support					
29	Parent and community involvement					
30	School administration support					
31	Adequate office space					
32	Guidance officer's access to all students					
33	Effective weekly plans and programmes					
34	Relevant professional development					
35	Networking with external services					
36	Appropriate supervision					

Section 3: Other comments

37. State below any other comments you may have about the guidance and counselling services in your school (s).

_____
_____
_____
_____
_____
_____

THANK YOU FOR PARTICIPATING IN THIS STUDY

Instructions: At the start of the interview, explain to the participant the purpose of the study and that all information provided will be treated as confidential and used for the intended purpose only.

Part One: Participant information.

This section must be completed by the participant before the start of interview.

1. Current role:

- [ ] Director
- [ ] Senior Guidance Officer
- [ ] Deputy Principal
- [ ] Association Executive

2. Number of years in current role:

- [ ] Less than 1 year
- [ ] Between 1 – 2 years
- [ ] Between 2 – 3 years
- [ ] More than 3 years

3. Place of work:

- [ ] Department
- [ ] High School
- [ ] Primary School
- [ ] Other, specify: _____

4. Number of guidance staff in your team:

- [ ] Less than 5 officers
- [ ] Between 5 – 10 officers
- [ ] Between 10 – 15 officers
- [ ] More than 15 officers

5. Teaching qualifications:

- [ ] Diploma
- [ ] Degree
- [ ] Masters or higher
- [ ] Other, specify: _____

6. Number of years as a teacher:

- [ ] Less than 1 year
- [ ] Between 1 – 2 years
- [ ] Between 2 – 3 years
- [ ] More than 3 years

1. Guidance and counselling qualification:

- [ ] Certificate
- [ ] Diploma
- [ ] Masters or higher
- [ ] Other, specify: _____

8. Number of years as guidance teacher/ guidance officer/counsellor:

- [ ] Less than 1 year
- [ ] Between 1- 2 years
- [ ] Between 2 – 3 years
- [ ] More than 6 years

PART Two: Guidance and counselling resources and services

Topic	Content
1. Introduction and demographics	Introduction and explain purpose of study. Help participants to complete demographics (Part A interview schedule).
2. Guidance and counselling staff	What is your general view of the general breath of experience the guidance and counselling staff you have on your team? What are the benefits available to attract/retain qualified guidance officer/counsellors? What is your opinion on professional association for guidance officers and counsellors?
3. Guidance and counselling services	What kinds of guidance and counselling services are available to your students? How are the students, including the minority and those with special learning needs, accessing the guidance and counselling services in the school? How are the guidance and counselling programmes facilitated to benefit all students?
4. Guidance and counselling support/services	What is the status of guidance and counselling resources in the school? How are the guidance and counselling programmes in the school supported? Have you established networks with service providers in your local community?
5. Comments	Would you have any other comments about guidance and counselling services in PNG?
6. Conclusion	Thank participant and inform him/her of possible participant check and report review.

Table 4.1. Content coding

Participant	Suggestion	Coding
GS1	Trained counsellors needed in schools; GOs need g&c training	B, C
GS2	Research for needs analysis to provide relevant services	D, E
GS3	G&C services has all guidance domains; need trained GOs & SBCs	E, B, C
GS4	Stakeholders support needed; create positions for SBCs	A,D, B
GS5	Need effective g&c programmes in schools; support from stakeholders	E, D, A
GS6	Networking important in PNG situation	A
GS7	Support for g&c services; networking; Need SBC positions	D, A, B
GS8	Support for g&c activities; More GOs & SBCs needed	D, C, B
GS9	Support for g&c in schools; professional development for GOs	D, C
GS10	SBCs; suitable training for GOs; support for g&c activities	B, C, D
GS11	SBC positions in schools; Support for GOs and g&c programmes	B, C, D
GS12	SBC in schools; support for g&c programmes	B, D
GS13	Support of comprehensive g&c; trained SBCs in schools	E, B
GS14	Professional dev for GOs; Networking; wholistic approach	C, A, E
GS15	Need SBCs; stakeholder support for g&c and GOs	B, A, C
GS16	SBC positions; networking; support g&c programmes	B, A, D
GS17	Need for comprehensive g&c; need for SBCs in schools	E, B
GS18	All domains of g&c; need for trained GOs and SBCs	E, C, B
GS19	Need for SBCs great; Need for wholistic g&c; networking with others	B, E, A
GS20	Need SBCs and positions; Government support for g&c programmes	B, D
GS21	Networking; wholistic g&c programmes; SBC positions	A, E, B
GS22	Net working with others; support from everyone	A, D
GS23	Need good g&c services; Counsellors required; support is needed	E, B, D
GS24	SBC positions; Type of g&c services; involve parents	B, E, A
GS25	G&c services in schools; counsellor positions; government support	E, B, D
GS26	Government to consider SBCs and GOs positions	B, C
GS27	Network with church and NGO groups	A
TS28	Wholistic programmes; networking	E, A
TS29	No comments	
TS30	Have a wholistic and comprehension programme; Go support	E, D
TS31	School support for g&c programmes; Professional development for GOs	D, C
TS32	Support for G&C programmes and GOs professional development	D, C
TS33	Need parental involvement; wholistic g&c programmes	D, C
TS34	No comments	

Key: A - Networking   B – School based counsellor   C - Guidance officer

D – Support for guidance and counselling   E - Comprehensive guidance and counselling.

GS1 – Goroka survey participant 1   TS34 – Townsville survey participant 34

Table 2. Coding analysis

Code	Goroka		Townsville		Total	
	Frequency	%	Frequency	%	Frequency	%
A	12	44	1	14	13	38
B	20	74	0	0	20	74
C	10	37	3	43	13	38
D	14	52	4	57	18	53
E	12	44	2	29	14	41
None	0	0	2	29	2	6

Thematic analysis was conducted with the aid of NVivo 11 software on all transcripts and key ideas were coded and grouped into keywords, categories, sub-themes and finally themes. The thematic analysis followed five phases:

 Phase 1 involved creating interview folders for each participant, with respective transcript texts imported and saved under each folder.

Phase 2 involved combing through each interview transcript for keywords and concepts. Key concepts were coloured in different designated colour codes.

Phase 3 involved creating nodes or files under themes emerging from the data. This involved arranging the separate interviews and combined them by selecting the keywords, concepts, quotes and phrases by their colours and saving them in their respective nodes.

Phase 4 involved using the queries features to analyse the data. This process helped to identify and present emerging patterns and themes in a desired format.

Phase 5 involved discussing the findings and sharing through reports, journal articles and study presentations.
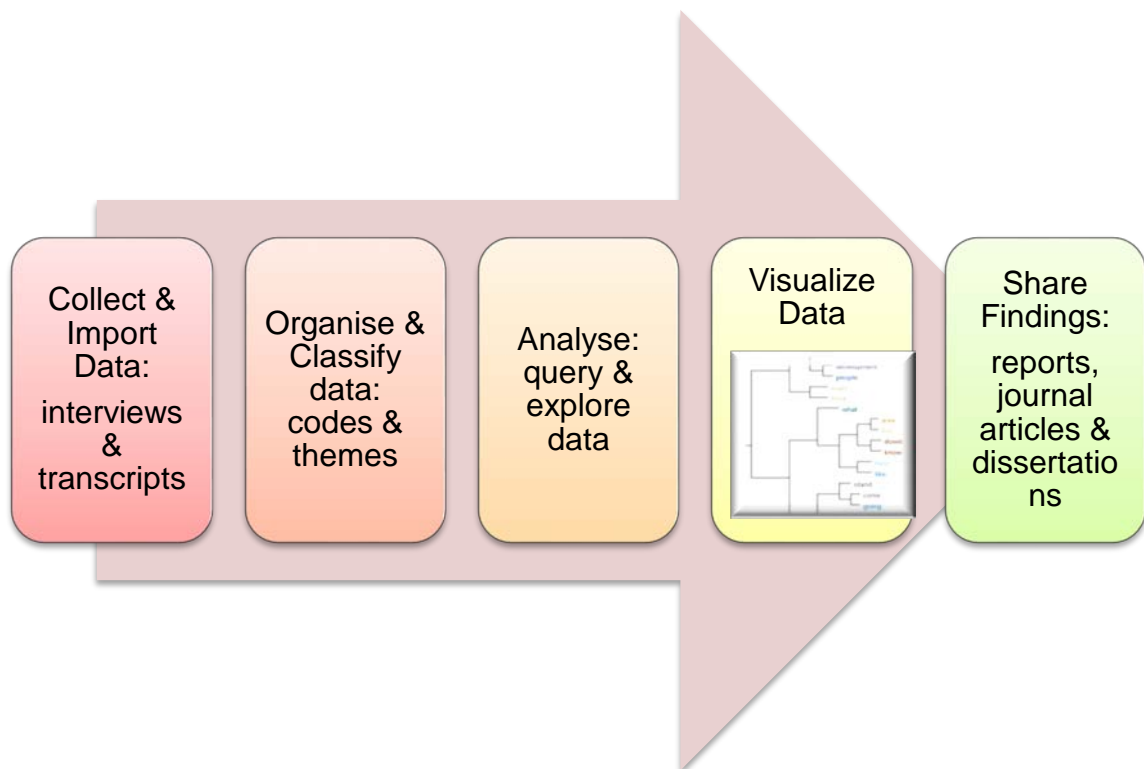

Figure 6.1. NVivo qualitative data analysis process (QSR, 2013)

(Diagram adapted from a PowerPoint presentation at a QSR NVivo workshop)

Phase 1 Transcript sample

Section 1:   Participant Information (# TP9)

Gender: Female   Age: 50   Teaching qualification: Masters

 Current Position: Behaviour management consultant

Section 2:   Guidance & Counselling staff and resources

11 A Guidance and counselling staff

1. What is your current role?
    I'm a behaviour support consultant. At Shalom I'm a behaviour support teacher as well as coach and at St Anthony I'm the coach, I do independent consultant training… In Brisbane I worked for Catholic Education for 5 years setting up their behaviour support section.

2. What qualifications do you have in relation to the job?
    I got a teaching background. .. I got 28 years teaching experience, psychology study, certificate in counselling, taking PhD studies.

3. What can you say about G&C services in the schools?
    I worked with guidance counselling people. They were fantastic people. They were able to work on proactive change in the school and helping staff to understand student behaviour … and they were good helping being part of the leadership change in the schools in Brisbane.

4. What are the types of G&C services available to students in the schools?
    There 1 guidance officer to 1000 students. They were trying to get the number down to   have 1 guidance officer in every   high school and small primary school would share 1 guidance officer. May be three schools share one guidance officer. There seems to be not enough time but the psychologists were able to do assessment as well do testing, they helped teachers put plans in place to be proactive, did training, they were often part of the leadership team.

5. Who pays for the guidance counsellor's services?
    For the Catholic Education system, they were employed by the Catholic Education … with the interview would involve someone from the office and someone from the school and one of the supervisors too.…guidance officers do not teach at all, they are there for counselling.…and protection issues.

6. What kinds of qualification are GCs expected to have?
    They like guidance officers to have dual registration, registered as teacher & registered as psychologist…scholarships to study to register as teacher or psychologist which ever they lack…guidance officers must be registered as a teacher or psychologist. Without registration you would not get a job.

7. Would you know whether GCs belong to any professional associations?
    Yes, I went to the conferences, the Catholic Education counsellor association have every year.

8. What support does the catholic Education or school provide for GCs?
    There is a team of 3 or 4 supervisors looking after guidance officers, so Catholic Education employs the supervisors. They give scholarships…in every school a guidance officer has private office, private phone, access to computer, printer, photocopier.

11 B   *Guidance and counselling Services*

9. What kind of G&C services available to students?

    In primary schools permission is granted by parents for and counselling and in secondary the kids could be allowed to come in for counselling. Counselling, testing, group training like conflict resolution … may be more.

10. How are students with special needs assisted in the schools?

    The counsellor discusses with parents and advises them to seek specialist attention from external service providers. The counsellor supports the parents thru the journey.

11. What is your personal view about G&c services in the schools?

    I can't imagine a school without it. Some school pay external service (E.g. Centre care) providers to engage their services. Other schools have counsellors in the school; it's a much better system, its value for money. Because you have someone to attend to the student and be part of the school.

12. What is the networking of the school with external services like?

    It is important for GCs to establish networks with external service providers.

13. How are schools addressing students with special needs?

    The GCs have very important roles. Schools are based in different socio-economic environments with different kinds of problems. … GCs help work out what the problems are listen to kids and make referrals to services … and working with other agencies like the hospital,… liaising with health centres in the community. They play very key roles...part of the wellbeing of the school programme.

14. What are some of the main student behaviour problems?

    Depends on the school and may be location. School meeting the needs of the students.

 Section 3:   Other comments

What is your role with school wide positive behaviour support?

I work as a coach at St Anthony, coaching in schoolwide behaviour support. .. Shalom am coach but also as a behaviour teacher…. I collect data on students' behaviour for teachers and help get the teacher's problem solved. … I don't deal one on one with kids. My job is to help teachers how to deal with kids.

Theme	Papua New Guinea	Queensland
Staff qualification	Only 3 of us with G&C qualification… 14 officers need training in guidance and counselling… needs funding so that guidance officers are trained. (GP1) In seminary we have learnt about pastoral approach, we are providing pastoral counselling with the church. At the University I have learned to do counselling in any other circular institution like schools and other organisation (GP3)	Guidance officers or guidance counsellors have degrees in teaching and Masters in Guidance and Counselling. They would be out in the field few years as a teacher and many of them would have practice for number of years. (TP6) I have Masters in education and bachelor in psychology… good enough for being a counsellor.
School counsellors	The need of student counsellor is there … when a position is funded and is established in the school and someone with the kind of training & experience comes and takes on the position and deals with issues that are facing students on a regular basis then I think it will help a lot. (GP2) The teacher… does not have time to see the students. It would be good to have another person on full time to provide counselling to students. I would like to see full time school counsellors (GP5)	Guidance and counselling people….work on proactive change in the school and helping staff to understand student behaviour. …they helped teachers put plans in place to be proactive, did training, they were often part of the leadership team. … The guidance counsellors have important roles in the school. (TP9) It was like 1 GO full time to 1000 students. In the secondary schools that is a very high need because GOs in Qld work into 2 veins: 1) career advise& academic advise 2) social emotional support and maybe 3) supporting stds with special needs (TP7)
Type of G&C services	We have students who come from all types of backgrounds. ...from minority group or from groups that have certain needs that are different from the rest of the community …there could be other students who have special needs ...some who come from single parent home or …who are orphans...we don't have any service in the school that is geared towards those types of students (GP2). Anybody can come though counselling whether they are in school or out of school… provide support and counselling for children who are being abused and maybe in extreme cases where we have rape victims and we need to provide trauma counselling (GP4)	Guidance officers involved in cognitive assessment, identification of students with intellectual disability, speech language impairment disability and offcourse learning disable students. (TP6) I guess it depends; the two strands she works in are diagnostic and intelligence testing with children… But because we are in a low socio-economic area, we have a large number of students who have behavioural or social emotional difficulties and she spends a lot of time. ..where there is not very much support within the family often single parents and so those children lack social skills, lack coping skills and really need support (TP7)
Support for G&C services	School principals… don't recognise guidance at all. They don't take guidance & counselling seriously. … Unless we are given the moral support and funding and equipment and assets, we cannot work with eagerness (GP1). The focus of the school … is towards academic work…the resources allocated towards guidance and counselling is very minimal. … probably given to 10% of the budget would be given to guidance and counselling (GP2)	I asked for this place and school helped me slowly built this place comfortable for therapy. Because of the nature of the students we have, the school is very supportive. …They help with lots of professional development. (TP8) We give her an office, telephone, laptop budget for professional development (TP7)
Networking	The school cannot do it alone…get other people who are involved in educating a child be involved...the government and the parents…we can do this together…from the home and…the school and the government and other stakeholders …all groups are involved in the education of the child. (GP5)	Relationship building is very important in whole networking. I work with all the external agencies in a comfortable professional manner. (TP8) Extensive networks – stakeholders; parents, teachers and community & organisations. (TP6)
Professional association	Registered…nothing. .. Small associations formed yes, the most outstanding one will be the WHSCA(GP1). I wish we could have G&C association for the country. We have started in WHSCA and already split it into Ziwaka so far now we have two active associations in the country (GP5) We need to pull together. Because, e.g., if there are organisations out there doing the same thing as g & c we might as well contact each other connect together and become a association of some sort where we can pull knowledge from that association and help us move on (GP2)	Being associated with a professional association, not only boosts your self-confidence but good for your career. … It's crucial if you want to be recognised and acknowledged as counsellor (TP8) It is important for GCs to establish networks with external service providers.(TP9) Yes, I went to the conferences, the Catholic Education counsellor association have every year

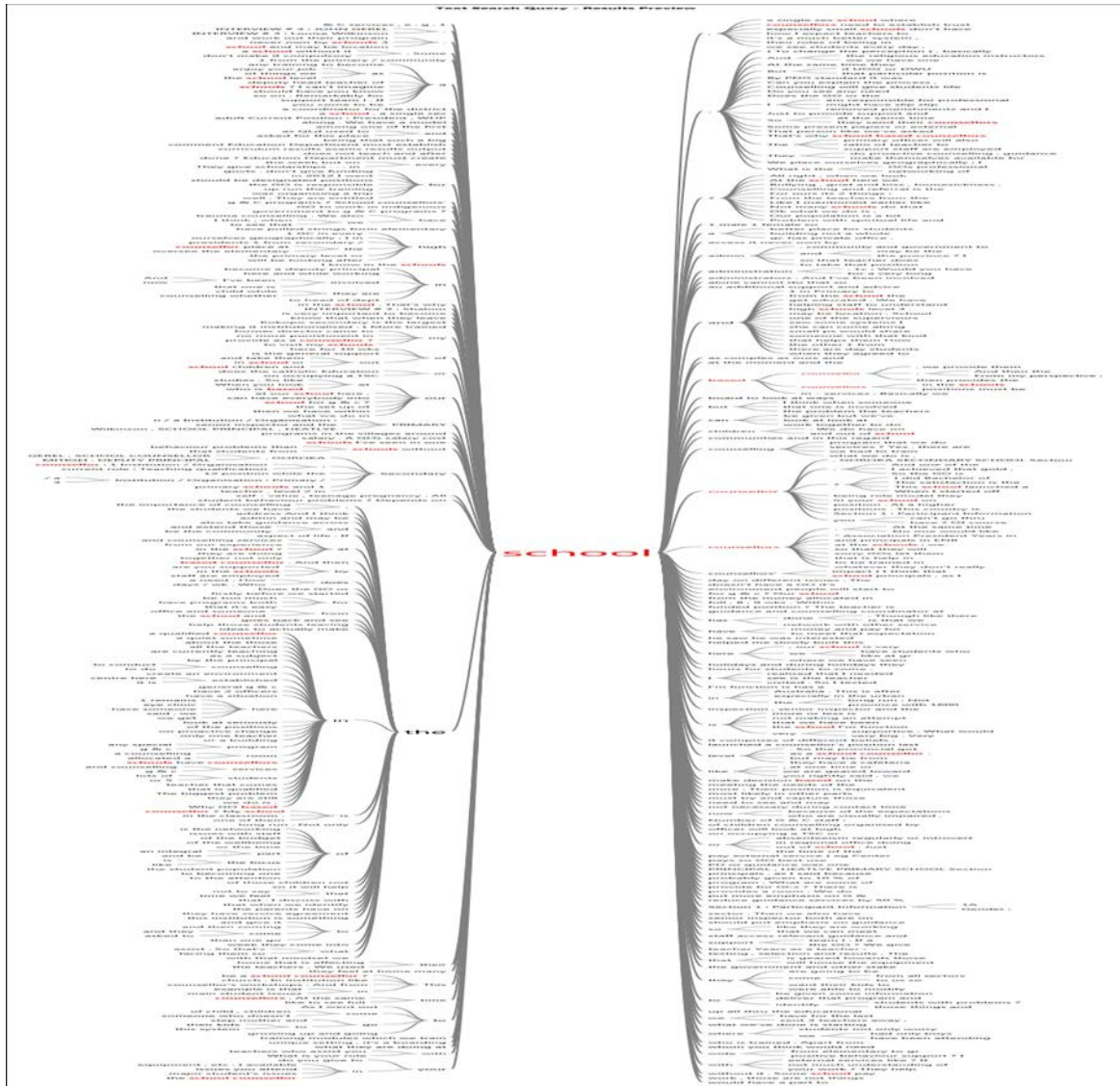Colour code: **Green** – qualification   **Pink** – school counsellors   **Blue** – services

Grey – support   **Yellow** – networking   **Red** - association

Phase 4 Sample of data cluster analysis: school counsellor

Appendix O   JCU Offer Letter

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Appendix P   Confirmation Seminar Result

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Appendix Q   Pre-completion Seminar Result

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