



Educating for Sustainable Pacific Societies


**STRAIGHT TALK
CROOKED THINKING**




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*Re-thinking the way we think
about transforming Pacific
Learning, Teaching and Teacher
Education*




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Overview

- Learning (& unlearning)
- Teaching & educating
- Teacher Education
- Tuli | Towards a Transformative Theory of Learning & Teaching



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Introduction | Contexts



- Colonial history of prioritizing knowledge from the outside
- Marginalization of Indigenous Knowledge and ways of knowing, teaching and learning
- Formal education remains an 'alien' imported system that creates/nurtures a cultural learning gap
- Questions of the *quality* of Pacific education
- Issue of Education (and Education *for* Sustainable Development; and *for Sustainability* defined from the outside



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Premise



1. Much of our Pacific policies, frameworks and initiatives are derivatives of UN conventions and educational instruments and heavily influenced by educational reform in the developed world;
2. Pacific indigenous knowledge systems (PIKS) are treated *superficially* without specific commitment;
3. There is a critical need for *Pacific theorization of Education, and Teacher Education* based on Pacific understandings of ESD, sustainability and education.



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Learning (& Unlearning what we think we know)...



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Re-visiting what schools are for... What is the future of learning?

Professor Sugata Mitra

Professor of Educational Technology at the School of
Education, Communication and Language Sciences at
Newcastle University, England on
"Building a School in the Cloud"



2.59 mins



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The shift

- What are we re-thinking?
- Transformation
- Transformative education
- Whose/which paradigms are we using?
- How do we define this great transformation?
- Transformation/transformational education for what/whom/why?



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The simple truth is...

- We know less about the world today than we think we do
- We know *even* less about the world of the future
- The context of learning has changed
- We have not changed our thinking or our practice
- Our praxis is out-dated and increasingly irrelevant



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Re-visiting the context of Education

Karl Fisch & Scott McLeod
Educational /School Technologists,
USA
"Did you know? Shift Happens"



4.50 mins 10



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The Pacific Context

Youth boom NCDs STIs

Obesity Teenage pregnancy HIV/AIDS Poverty

Culture and language loss Literacy ICT

Cultural appropriation Climate change

Urbanization Migration Ethics/Values

High school drop outs Unemployment

Food Security Mental health/Suicide Crime

Media literacy Social media Financial literacy



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*Teaching & Educating
for the present (& future)...*



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What does this mean?

- Interrogating the way we teach and learn in the Pacific
- One-size does not fit all
- Defining resilience and sustainability for ourselves
- Importance of Action-research
- Reviewing curriculum approaches and content
- Adopting Pacific lenses
- Looking at ways to meet current needs and future challenges



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Teacher Education for what?



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What kind of teachers do we want?



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Values **Skills** Knowledge
Behaviour Attitudes
 Competencies
 Relationships
 Attributes



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Modelling Teacher Education

- Conceptualizing the Teacher Education means rethinking:
 1. *Western philosophies, content and pedagogies of education and teacher ed;*
 2. *Theories of education and teaching;*
 3. *Psychology of the learner;*
 4. *Teacher standards and ethics; and,*
 5. *Assessment of teachers and teaching.*



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*What Pacific Teacher Education
 for the future?*



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Tuli | Towards a transformative theory of learning & teaching



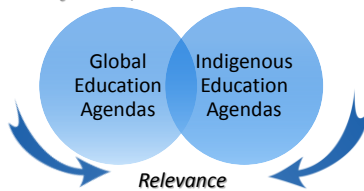
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Re-Conceptualizing Education

*for Sustainable Pacific Societies
for the present and future*



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Resilience | Sustainability

- Sustainability in human terms is about collective **well-being**
- The ability to not just survive through life's challenges but **to do well**, and
- To feel a sense of accomplishment, dignity and self-determination (agency/power)
- Therefore, sustainability is about resilience



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Resilience Literacies



A set of attributes and competencies that enable individuals/community to:

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



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Resilience Attributes



1. *Self-esteem* – sense of self-worth and pride in self and abilities
2. *Self-efficacy* – belief that you are the master of your own destiny
3. *Self-determination* – ability to make decisions for yourself, to reason these choices without feeling pressured to think, be, do a certain way
4. *Agency* – to make choices and to enact these choices



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Resilience Competencies



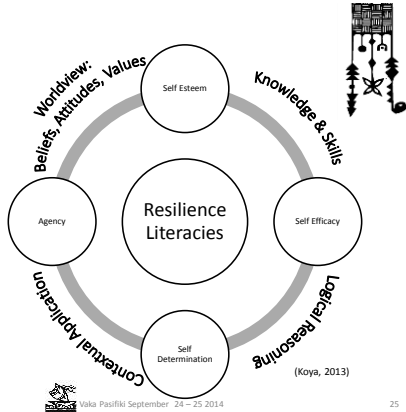
1. *Beliefs, Attitudes, Values (affective domain)*
2. *Knowledge (cognitive domain)*
3. *Logical Reasoning (cognitive domain)*
4. *Skills (psychomotor domain)*
5. *Contextual Application/Synthesis (combination of all 4)*



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Resilience Literacies Model



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The importance of Positive Relationships in teaching, learning and teacher education



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Vā is not a metaphor for sustainability



- Tauhi Vā/ Tausi le Vā/ Teu le Vā
- A sustainability-thinking worldview
- Provides guiding principles for sustainable living
- A philosophy – A worldview – A praxis



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The concept of Vā as a life philosophy

Criteria	Concept	Samoa	Tonga
Status	Sacred Relationships	Vā Tapa Recognition of spiritual relationships that necessitate specific socio-cultural codes of conduct.	Va'atapu
	Nurturing Relationships	Tauhi le vā The processes, by which the space is nurtured, developed and maintained.	Tauhi vā
Processes	Developing Relationships	Soli le vā The act(s) of deliberately disrespecting the relational space leading to negative/bad relations i.e. disharmony.	
	Resolving & Maintaining Relationships	Teu le vā Processes by which broken/strained relationships may be resolved/improved/maintained to re-establish balance and social cohesion.	The idea behind teu le vā is encompassed in the concept of Tauhi Vā.
	Positive Relationships	Vā lotu Positive, harmonious, well-maintained, beautiful relational space i.e. good relations.	Vā lotu
Outcomes	Positive Relationships	Vā Faa'ofu Respectful relationships	Vā ofi Close relational spaces within familial connections and/or friendships marked by warmth and fond affection.
		Vā leaga Negative relational space i.e. poor/weakened/bad relations.	Vā tamaki Negative relational space i.e. poor/weakened/bad relations that may be resolved through reconciliation.
	Negative Relationships		Vā kovi Negative relational space i.e. poor/weakened/bad relations that are generally considered irreconcilable.
			Vāmanu'a The opposite of Vāofi as in distant relational spaces marked by feelings of disconnectedness.



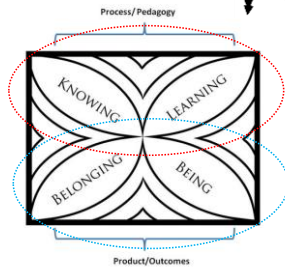
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Tuli - A transformative cultural theory of learning & teaching

4 components that inform both the teaching and learning process and educational outcomes:

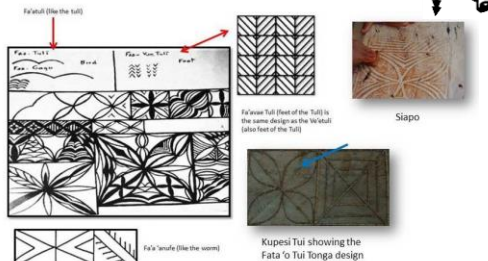
1. Knowing
2. Learning
3. Being
4. Belonging



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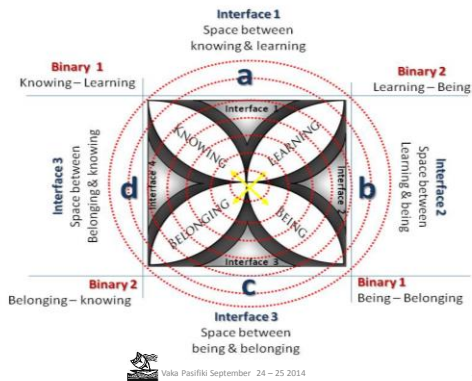
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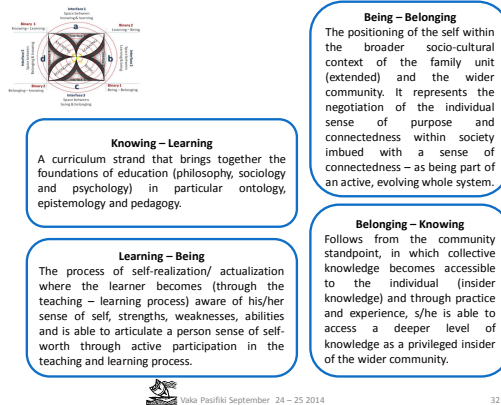
The Design Element

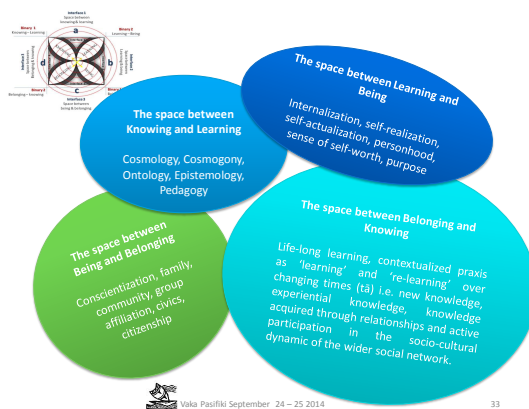


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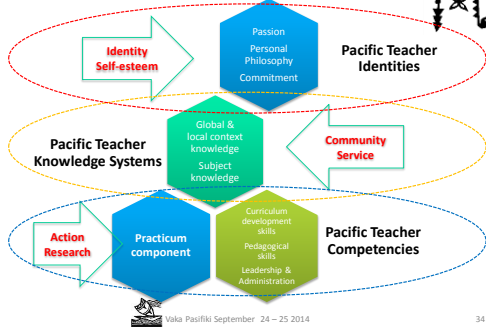
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What might the new Pacific teacher education look like?



What about

- *quality Pacific Education?*
- *quality Higher Education?*
- *quality Teacher Education?*



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Rethinking the role of the teacher To teach or to educate?

Effective Teacher: Professional Skills & Abilities Video
<http://www.youtube.com/watch?v=jC3D7O-ByLE>

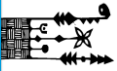


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Endnote

... indigenous knowledge and values provide a useful alternative to the total framework of Western, scientific, and reductionist thinking, which continues to dominate education in Oceania, and which I believe contributes to many learning difficulties faced by students as well as teachers today – Thaman (2000, p55).

The challenge is therefore to look carefully at what we have before we dismiss it, to search for meaning and substance within ourselves before going abroad, and to watch for the clutters of life that can unnecessarily impede our focus on what really matters. What matters in the pursuit of indigenous Pacific knowledges is that it survives – and survives because it gives us meaning and belonging. Everything else is clutter (Tamasese 2005, p68).

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