PROMOTING SOCIAL TOLERANCE AND COHESION THROUGH EDUCATION

Report 1: Stakeholders' Assessment

Vanuatu

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TABLE OF CONTENTS

PROMOTING SOCIAL TOLERANCE AND COHESION THROUGH EDUCATION

EXECUTIVE SUMMARY

VANUATU STAKEHOLDER ASSESSMENT & VIEWS

Stakeholders from the Education Sector

All stakeholders from the education sector – administrators, principals, teachers, and students readily acknowledged the importance of social tolerance and communal harmony in Vanuatu. Students needed some prompting about the role that schools might play in enhancing social harmony and citizenship, but they were very clear in their views that their schooling had not engaged them in extended discussions about traditional ni-Vanuatu values and traditions. Other stakeholders in the education sector initially responded during interviews that there were numerous other issues of more significance. Ministry of Education officials, for example, appeared to be generally overwhelmed with the organisational issues of the day, most particularly the availability of sufficient funds to keep the education system running.

Stakeholders at the Teachers' College involved in social studies curricula believed that the promotion of social harmony and citizenship were essential objectives in this area and based much of their courses around these goals. They commented that pedagogies that supported social harmony in classrooms were regularly modeled in their classes at the Teachers' College.

Teachers of Social Studies in schools spoke the same conceptual and philosophical language as the research team. They were able to clearly articulate the role social studies and other curriculum areas like religious studies and technology studies could play in promoting a harmonious civil society. Oftentimes, teachers were impressive in their energy and perseverance. Not unfrequently, however, they were highly critical of existing education policies. In particular, current teaching and learning resources produced by the Curriculum Development Centre were considered to be largely irrelevant for ni-Vanuatu, or at best, outdated. Teacher stakeholders also added that syllabus outlines were often missing in schools and could not be obtained from the Curriculum Development Centre in Vila. Hence they were forced to improvise, mostly in collective ignorance. One teacher in Luganville, for instance, reported that:

> Last year's Year 7 teacher only covered two topics in Social Studies, as we did not
> have a copy of the syllabus. I am trying to catch up this year in year 8... I only
> obtained a copy of the Social Studies syllabus last week.
> (Teacher of Social Studies in Junior Secondary School, Luganville)

Principals, overall, were very receptive to discussions about the role schools might play in promoting social tolerance and citizenship. However, this support was mostly in principle, as there was little evidence of whole school approaches to social education. The conclusion often drawn by the research team was that principals were not able to develop whole school plans for their

schools because there are no Ministry of Education goal statements to guide and frame their thinking. This issue will be discussed in more detail in Report 3.

Most stakeholders in the education sector were keen to point out to the research team the negative impact of the examination system on social learning. They believed that the examinations at year 6 and 10 were mostly literacy mechanisms for culling out students who were deemed to be unsuited to further proceed with higher levels of schooling. They condemned this system as being socially divisive, resulting in the majority of students being 'pushed out' of school at an early age, lacking the understanding and skills necessary for making a contribution to their communities.

Community Stakeholders

Community stakeholders interviewed in this study saw a need to explicitly address social harmony and citizenship issues in Vanuatu and viewed schools as a central agency through which to access the issues. The diverse range of stakeholder groups interviewed considered that the current education system did not adequately and effectively include core cultural values and traditions in the curriculum. They were of the view that social learning in schools was largely based on colonial precepts and did not give enough attention to traditional ni-Vanuatu concerns. Their view was that the current national curriculum did not include culturally sensitive topics of both provincial and national significance which would enhance recognition of cultural diversity and social harmony. For this group, social tolerance and cultural harmony were part of the foundation values of ni-Vanuatu.

At the heart of their arguments was the belief that education administrators rarely sought their views in developing policy. A number of these community stakeholder groups had produced curriculum and teaching materials but they had so far received little support by education officials in assessing their value for use in the current curriculum. They believed that this type of attitude could result in the undermining of traditional ni-Vanuatu culture.

The views of these community stakeholder groups should not be seen in terms of wanting to reshape schools around traditional ni-Vanuatu values. Like stakeholders in the education sector, they have their goals set on some form of balance, of accommodation, of adjustment to the impact of new social and economic pressures on Vanuatu.

A final summary point often mentioned by stakeholders, both within the education sector and in the community at large, was the perception of a disjunction in roles and communication between key divisions within the Ministry of Education. At the centre of this view was the argument that the accountability and transparency of decision-making in the divisions was rarely apparent. In particular, the roles and relationships between officials at the Ministry of Education, the Curriculum Development Centre, the Examination Centre, the Teachers' College, Church-based Education Centres, Provincial Education Officers and NGO informal education centres were regularly cited as needing urgent clarification and discussion with the community.

Points of consensus amongst stakeholders in Vanuatu

In the course of this study the research team held discussions with over 100 stakeholders in Vanuatu. As expected a range of views were expressed about the role of education in promoting

social harmony. However, it transpired that there was a convergence of views. The following list summarises the points of consensus among stakeholders.

- There was universal support for the need to enhance cultural diversity, social tolerance, and democratic processes in Vanuatu.

- There is a need for continuing debates about cultural diversity and social tolerance within Vanuatu.

- Any discussion about the enhancement of common core values, and in particular of social harmony, will need to be considered within the framework of Christian religious principles which pervades much of the life of ni-Vanuatu.

- The enhancement of cultural diversity, social tolerance, and democratic processes is not just the prerogative of formal education.

- High youth unemployment, especially in towns, and the low priority given to initiatives in vocational and rural training for unemployed youth has created social division by exacerbating cultural and regional disparity in the community and has also highlighted rural/urban differences.

- The current national financial situation will continue for some time to limit the extent of any policy changes in education.

- Schools are currently totally under-resourced to enhance cultural tolerance, social harmony and democratic processes.

- There is currently a serious lack of teaching and learning resources which accurately and sensitively reflect the many cultures of Vanuatu.

- The current national curriculum is in need of major renewal in most areas, but particularly in the area of social studies in which cultural diversity, social tolerance, citizenship and democratic processes should be a focus.

- The use of the examination system as a culling tool is a serious impediment to enhancing cultural diversity, social tolerance, and democratic processes.

Feedback from participants during the reflective workshop held after data collection affirm the findings presented above.

Hence, it becomes apparent that education policy needs to be guided by a broader framework that strives to respond to a variety of issues, such as:

- What sort of world will children entering schools in Vanuatu in 2001 encounter?
- What will these young people in the early 21st century need to be able to do, to know and value?
- What will schools in Vanuatu be like in order to effectively cater for these visions?

- What are schools for?
- What are the national goals of schooling in Vanuatu?
- What are the priorities in the goals?
- What competencies is the system promoting for all students?

These were questions that stakeholders acknowledged needed to be asked, but which were pushed aside by the exigencies of day-to-day activities. Any discussion of citizenship requires this broader discussion, and, stakeholders, be they professional educators or Form 3 students, recognised the potential importance of schooling in terms of the achievement of social harmony as a major goal for the future well-being of the nation.

PROMOTING SOCIAL TOLERANCE AND COHESION THROUGH EDUCATION

SECTION 1: BACKGROUND TO THE PROJECT

In late 2000 a research team, centred at Deakin University's Consultancy and Development Unit and the Australian Council for Educational Research, both located in Melbourne, Australia, was commissioned by the World Bank to undertake a baseline study of current stakeholder thinking about the 'good citizen' and education practices in the area of citizenship education. The two case study locations selected were the Solomon Islands and Vanuatu. In particular, the study was to focus on the role schools could play in promoting social harmony and cohesion in these two countries.

The Terms of Reference for this project noted:

> *The primary aim of this project was to develop an operational framework for the design of a school-based civic education agenda tailored to the specific social and cultural environment of Pacific Island nations...*

and that

> *Education systems can play a crucial role in the process of nation building and consolidation. Furthermore, education may be an effective instrument to promote understanding, respect and dialogue between cultures. Strengthening democratic processes, encouraging political dialogue, building civic institutions, overcoming prejudice, combating stereotypes and promoting social tolerance are not simple endeavours; they can be, however, areas for educational action.*

The broad approach taken by the research team is framed by the notion of the potential role schools can play in developing the 'good citizen'. It is argued that the concentration on only one attribute of citizenship, for example, the acquisition of civic knowledge or a disposition towards social tolerance, is only one component of a good citizen. Research data (Turney-Porta, 1997) clearly indicates that a curriculum approach which emphasises the learning of civic knowledge only, has minimal impact on young peoples' sense of efficacy and interest in community affairs. Likewise an attitude of social tolerance cannot be taught or learned in isolation. We argue that there are numerous attributes that together might constitute the good citizen and that put together all of these attributes constitute the major goal for education.

The focus of this project therefore is not just about ' social tolerance' and ' cohesion', for these alone are but a small dimension of what it means to be a 'good' citizen. Being tolerant per se, does not equate with being a good citizen. One approach to tolerance might imply intention, another might mean active participation in community affairs. It is not the focus of this project to analyse a total range of models about civics and citizenship. However it is important for the research team to declare their hand in these definitions.

There has been a massive worldwide renewal of interest in citizenship since the early 1990s, sparked by a number of political events and trends throughout the world – perceptions of

increasing voter apathy, the resurgence of nationalist movements, the impact of global forces on local social mores, the stresses created by increasingly multicultural societies and the decline of volunteerism in community activities. These events have made it clear that the well-being and stability of a modern democracy depends not only on the justice of its basic structure but also on the qualities and attitudes of its citizens (IEA Civics Study, 2000). But what do we mean by a 'good' citizen? One outcome of the attempts to answer this question has been to articulate notions of citizenship as both problematic and contestable. For example, Cogger (2000) has identified the following attributes of a 'good' citizen:

- a sense of identity
- the enjoyment of certain rights
- the fulfilment of corresponding obligations
- a degree of interest and involvement in public affairs
- an acceptance of basic societal values.

Ichilov (1990) has developed a 10 dimensional model of the characteristics of citizenship. The model places dimensions of citizenship along a spectrum with theory at one end and active engagement at the other. A disposition towards social tolerance, for example, is by itself, only one part, perhaps theoretical, of one dimension. Other dimensions include civic knowledge, and again Ichilov draws the distinction between a person who has civic knowledge and a person who has a critical and reflective understanding of civic processes.

Gilbert (1996) has developed a typology for evaluating education programs which deal with citizenship education, suggesting:

- citizenship as legal status,
- citizenship as democratic identity,
- citizenship as public practice,
- citizenship as democratic participation.

Hannam (1999) in reviewing the data from education studies with a focus on the future of democracy included a list of eight characteristics crucial to the thinking about the good citizen. These are a kind of a set of dispositions and include:

- attitudes towards a democratic society
- human rights
- legal education
- environmental education
- economic education
- moral education
- development education
- problem solving, thinking and communication skills.

Prior's Dimensions of Citizenship

In this Project we have found Prior's (1999) model of citizenship in the context of a democratic society as the most useful framework for both coding the views of stakeholders about the role of schools in promoting social tolerance, and in deconstructing the discourse in curriculum documents. This model is also useful in that it encompasses and coheres the various characteristics of a 'good citizen' as outlined in the Terms of Reference for this project. For example, promoting respect and dialogue between cultures, strengthening democratic processes, promoting social tolerance and supporting community participation.

Prior has identified six dimensions of citizenship -

Dimension 1: Civic knowledge – for example, understandings about political organizations, decision making processes, institutions, legal requirements.

Dimension 2: A sense of personal identity - for example, a feeling of self-worth, belonging efficacy, resilience.

Dimension 3: A sense of community – for example, locating oneself within a community(s), some perhaps imagined communities.

Dimension 4: Adoption of a code of civil behaviours – for example, civil and ethical behaviour, concern for the welfare of others.

Dimension 5: An informed and empathetic response to social issues – for example, environmental issues, social justice, equality and equity.

Dimension 6: A skilled disposition to take social action – for example, community service, active participation in community affairs.

The strategy adopted by the research team was to utilize the methodology outlined in the Terms of Reference and to overlay the six dimensions of citizenship as a framework for coding the collected data. The research team was of the view that the focus of the project was the extent of synergy in the goals of schooling in achieving social harmony and citizenship between the Ministries of Education (policy makers), the implementers (teachers), the receivers (students) and community (parents and other interested stakeholders).

Locating the Project in the Pacific Region

It soon became evident that the Terms of Reference of this project encompassed much broader issues than those specified within the original documents. Issues such as the nature of the visions and aspirations which people hold for themselves as individuals and also for their communities/ nations are bound up with ideas and values underpinning the role of schools in supporting harmonious communities.

Some big questions that immediately faced the research team therefore included –

- What is a 'good citizen' in this region?
- Where do people 'locate' themselves – in families, villages, towns, islands, nations?
- What do people think about social harmony, cultural tolerance and democracy as components of the 'good citizen'?
- What, if anything, can schools do to bring about a 'better world'?
- What are the characteristics of the 'better world'?
- Do people believe that they can 'make a difference' to the betterment of their community?
- What roles do governments have in promoting social harmony?
- What levels of agreement are there on what constitute the 'right' answers to these questions?

These are questions that are not just affecting the daily lives of people in the Pacific region. Nor are they rhetorical questions. There is a sense of a worldwide urgency to seeking the 'answers' to these questions. Driving the asking of these questions are a series of what might be called 'megatrends' in which powerful global forces appear to be taking the daily actions and beliefs away from traditional practices of common people and placing them in the hands of distant economic conglomerates. These megatrends will be discussed later in this report in the context of meanings of citizenship and the impact of globalisation.

The decision to locate this study in the Pacific Islands region and in particular in the two countries of Solomon Islands and Vanuatu was made by the World Bank. While the two countries have a number of things in common, an independent case study approach was taken. This approach allowed for the commonalities to be drawn and the individualities of the two countries to be preserved. Stakeholders appreciated this duality. A comparative approach was not supported by most of the stakeholders in both countries as it was deemed to be one which could lead to simplistic and non-productive comparisons with the identity of each country being lost in the quest for comparative data.

However the commonalities are many and they have all been explored in this study. This report demonstrates the duality of the approach adopted. There is a theoretical and methodological commonality, but separate case study data, separately reported. The conclusions discussed in Report 3 will draw on both the commonalities and significant differences between the two locations. A major outcome is the development of a framework/models which might be worthy of consideration by both the Solomon Islands and Vanuatu and other countries in the region, in Report 3.

A consideration of the history of the case study countries is important in illustrating the many variables which continue to impact on present day thinking and practices and sets a contextual framework in this instance for examining the role schools can play in promoting social cohesion and harmony in the Solomon Islands and Vanuatu.

SECTION 2: CASE STUDY COUNTRY CONTEXT

Vanuatu

With a population of approximately 180.000, living on over 80 islands, and with 113 distinct languages as well as many more additional dialects, the claim that Vanuatu is the most culturally diverse country in the world is well supported. The diversity of Vanuatu's cultures stems in part from the geographical fragmentation of the Y-shaped island group and in part from the long history of settlement, resettlement, conflict and exchange which began with the first colonisation of the islands about 3,000 years ago. Linguistic and archaeological evidence indicates that the first settlers were migrants from south-east Asia and Papua New Guinea.

The many flows of settlers led to the development of a number of complex and sophisticated societies, each with their own distinct political and social systems, but each linked to the surrounding cultural areas in what has been described as a chain-like formation. While throughout the country various systems exist for organising family and kinship relations and for the allocation of land, within all of Vanuatu's cultures there exist certain realms of life that are restricted to either men or women.

All traditional societies in Vanuatu have economies based on agriculture and life revolves around gardening and the use and importance of the land. Today most land remains under traditional land ownership systems. Only in the larger towns does title to some land rest with municipal authorities.

All of Vanuatu's history and lore is transmitted verbally, and in this context, sites in the landscape become important as the markers that index these stories, legends and histories that make up a group's identity. A particular cultural group is primarily defined by its kin ties, but can also be defined by its ancestral history. While language still remains a primary marker of membership of a particular group, a long history of interaction between groups within Vanuatu and between neighbouring countries has meant that it is normal for ni-Vanuatu to be multi-lingual.

The concepts of identity and location and what it means to be a citizen in Vanuatu are bound to be complex. The conditions of traditional settlement and '*kastom'* indicate both push and pull forces in balancing an acceptance of diversity with a desire for national identity.

The first European to discover these islands was the Spanish explorer, Captain Pedro Ferdinand De Quiros, in 1605. He named them "Tierra Australis del Espiritu Santo", believing he had discovered the great southern continent. The island he landed on still bears the name Espiritu Santo. The contacts with Europeans took many forms after the first recorded contact by de Quiros.

The process of colonialisation in Vanuatu took on the common features of other colonised countries. These features included the introduction of missionaries, attempts to eradicate local culture, the introduction of fatal European diseases, the establishment of European codes of law and the exploitation of local resources, culminating in the slave trade in the late nineteenth century where Vanuatu workers were kidnapped to work on the sugar cane fields in Australia and Fiji. The rivalry between the French and English over the exploitation of local resources, resulted in the

establishment of the Anglo-French Condominium of the New Hebrides in 1906 and its continuance until independence was achieved in 1980.

During the first decades of the Condominium, the joint administration of English and French colonial rule, neither country showed much interest in education. During the 1940s the French assisted the Catholic Church to establish French-medium of instruction schools with in urban centres and in the 1960s the British assisted Protestant Churches to establish many English-medium schools, mainly in rural areas. In response, more French-medium schools were established in rural areas.

Vernacular language instruction, which had continued in some of the first mission schools, gradually disappeared as the two European powers in the Condominium became the major providers, mostly through the agency of churches of separate, competing and duplicating education systems. Introduced European languages challenged traditional languages by becoming the only languages of instruction in schools. Introduced Christian beliefs challenged traditional bases of beliefs and customs.

The continuation of church supported schools in Vanuatu today is reflected in the existing dual system of language of instruction and in the policy of government schools and government-assisted schools. For the focus of this project, the extent to which the issues created by the continuing links between churches and state and the continuation of an education system with two foreign languages of instruction are significant in the creation of social harmony in Vanuatu.

The early colonial period and the later Condominium decades in the twentieth century added levels of complexity to identity and citizenship in Vanuatu. The trend towards urbanisation increased dramatically during the later years of the Condominium. Port Vila, in particular, became the focus for people hoping to find work. It was in Vila and to a lesser extent in Luganville, the only other large town in Vanuatu, that the traditions of village kinship were challenged as people from all islands settled in these two towns. The situation at the beginning of the twenty first century is that many of these young town dwellers are the products of several generations of town dwellers, and Vila is their 'village'. Some of these town dwellers will never return to their home island.

The development of the economy by foreign-owned companies in fishing, agriculture, mining and tourism continued throughout the first half of the twentieth century. It was the beginning of an economic boom in the 1960s which led to an emerging demand by ni-Vanuatu for the reclaiming of traditional lands back from foreign ownership. Several movements, based on demands for the return of traditional lands, emerged, including what became the first political party, the Nagriamel movement, in Espiritu Santo.

After years of opposing a power-sharing arrangement with ni-Vanuatu, the Condominium authorities finally agreed to the holding of a set of general elections in 1975, when the first Representative Assembly was elected. After the election of the third assembly in 1979, Walter Lini became the first Prime Minister of the Republic of Vanuatu and in 1980 Georges Sokomanu was elected as the first President.

At Independence in 1980, the new government inherited two systems of education. The change in status to that of an independent nation highlighted the issue of the meaning of nationhood. One of the immediate challenges was the need to address the political structure of the new nation and the

distribution of power. Vanuatu was a created nation of mostly rural villages with a long tradition of a village chief system. The welfare and well-being of village communities rested with the community. This tradition was based on the respect to the keepers of wisdom, the village chief.

The adoption of a national framework for education by the central government, rather than province or island-based, has resulted in schooling becoming one, if not the only one, common experience for most ni-Vanuatu. The question then arises as to the ability of 'one' system (acknowledging the subsets of Anglo and Francophone schools) to effectively and sensitively cater for the diversity of cultures in Vanuatu.

The Vanuatu Constitution states that:

> *The national language of the Republic is Bislama. The official languages are Bislama,*
> *English, and French. The principal languages of education are English and French.*

In many ways this section of the Constitution and the complex messages it lays out about language as an important symbol of identity and social cohesion, reflects the difficulties of Vanuatu as a new nation engaged in establishing a national identity.

Here is a society that has been named as being in 'transition' with new 'traditions' being established in the postcolonial period of only twenty years. It is our view that Vanuatu could more accurately be described as being engaged in a period of accommodation or adjustment. Transition suggests to us that the direction is towards the new, whereas our observation is that Vanuatu is determined to find a balance of 'old' and 'new'. Like the Solomon Islands, Vanuatu cannot escape the impact of globalisation on its economy. In both countries, key stakeholders interviewed by the research team acknowledged the pressures of balancing economies in transition with accommodations only to traditional customs.

What is the role of schools in this context?

SECTION 3: MEANINGS OF CITIZENSHIP:

Implications for the Solomon Islands & Vanuatu in the Twenty-first Century

One of the most significant contributions of the recently published report of the International Commission on Education for the Twenty-first Century – *Education: The Treasure Within,* (Tedesco, 1997) was in identifying:

> *The ability to live together as one of the fundamental objectives of education in the future...The capacity to live together means respect for diversity and the search for resolving social conflict through negotiation... Living together is a key element in the building of democracy...*

In addressing the issues of living together in social harmony, transitional societies such as the Solomon Islands and Vanuatu face two contradictory principles. On the one hand they are organised around issues of individual and collective subsistence, scarcity, and some desire to participate and share in some of the products of the global economy. The extent to which the balance can be achieved can result in exclusionary practices such as those with work and those without work, children who can continue on with their education and those who can't, and the disproportionate amount of money distributed to the area where the capital city is located, compared to the outer provinces. On the other hand, the desired balance of societies in transitional adjustment also involves a desire for secure and collective social solidarity and cohesiveness. In terms of this project, the tension is played out in conceptualising the role of education can play in fostering the type of young citizen desired by the countries.

Within a sociological approach, the first thing emphasised about citizenship is that it controls access to the scarce resources of society and hence this allocative function can be a source of a profound conflict in societies over citizenship membership criteria. Any benchmark of citizenship would therefore have to include some notion of egalitarian openness to difference and otherness, of social harmony and tolerance, as essential ingredients of a democratic system. Who gets citizenship clearly indicates the prevailing formal criteria of inclusion/exclusion within a community and how these resources, following citizenship membership, are allocated and administered largely determines the economic and social fate of individuals and families (Turner, 1997).

Another aspect of citizenship is that it confers, in addition to a legal status, a particular cultural identity on individuals and groups. Citizenship struggles in the late twentieth century have often been about claims to cultural identity and cultural history and racial equality. Citizenship and clear notions of civic virtues are seen as essential ingredients of a civilised and pluralist democracy.

The final component of this sociological model of citizenship is the idea of a political community as the basis of citizenship. This political community is typically the nation-state. When individuals become citizens they not only enter into a set of institutions that confers upon them rights and obligations, they not only acquire an identity, they are not only socialised into civic virtues, but they also become members of a political community with a particular territory and history. Since nations are imaginary communities and since nations are created, sometimes by outsiders, as was the case of both the Solomon Islands and Vanuatu, the communal basis of citizenship has to be constantly renewed within the collective memory by such events as festivals and public ceremonies.

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

A series of public meetings with a title of 'A Civil Society' was recently held (May 2001) in Honiara to discuss these very issues of nationhood, community and identity. The research team attended these meetings and came away from the discussions with a sense of a nation trying to define itself. The arguments commonly raised during the meetings as to why any country needs to define itself included:

- The reduction in government overheads
- The existence of an inherited set of commonalities, even despite diversities
- The widespread existence of institutions, for example, the church, the Chief system
- A belief in biological commonalities, for example, Melanesian
- The importance of being on the world stage, for example, trading in the global economy.

In Vanuatu, the research team attended a number of public meetings in June 2001 with a title, 'The Comprehensive Reform Program' (CRP). This national government initiative is an attempt to revitalise and give direction to the goals and aspirations of ni-Vanuatu. Speakers from a wide range of experiences including government ministers, principals of schools, community leaders, teachers and students drew upon the theme of one nation, one people, one goal. A critical element in these discussions was the need for effective and efficient government. Directly related to the focus of this study were the following suggestions made by speakers:

- The need to discuss government and parliament in schools
- The need for effective and transparent government
- The need for national stability and social cohesion
- The need to defend freedoms and human rights
- The central role of respect in relationships and communications of all sorts.

The argument will be made throughout this report that until a nation defines itself and has a coherent and agreed vision(s) of its past and of its future, its education system will reflect this waywardness and lack of direction.

In some senses the context of the Pacific island region is immaterial in a globalised view of the world. The emergence of the so-called global megatrends (Kennedy 1998) of the twenty-first century – the recognition of cultural and ethnic diversity, the globalisation of economies, the impact of communications technologies, the changing role of world bodies like the United Nations and redefinitions of decision making processes – have the potential to shape the identity of nations both now and in the future.

The challenge facing all nations, but in particular those nations in transition and facing severe adjustments, is squarely confronting a number of options. These options include embracing the mostly outcomes based educational reform models, or ignoring the global pressure as being irrelevant to their educational needs, or adopting some form of mid-way position of taking on the most appropriate external elements while at the same time maintaining and defending indigenous values.

The stepped up global pressure for educational transformation and change are particularly noticeable in emerging democracies or societies in transition where a worsening set of contextual

realities face schools and ministries of education. These pressures in these post-colonial societies can be illustrated by –

- Low levels of belief in community mobilisation and consequently top-down, technocratically led educators, for parents are too busy now trying to make ends meet.
- Lowering levels of public confidence in schooling.
- Higher levels of violent crime.
- Lower levels of public efficacy and confidence in the value or ability of individuals to take action to change the social conditions of existence.
- Lower confidence and expectations in the public sector to deliver and administer an efficient social program.
- High levels of unemployment
- Increasing levels of xenophobia
- Narrow party politics played out publicly and in secret that further weakens solidarity and a sense of community efficacy.

Countries like the Solomon Islands and Vanuatu, as most other countries in the world, have begun to engage in the balancing act of trying to work out if/how to confront these megatrends, while at the same time maintaining a strong sense of community. Signs and symptoms of attempts at balancing the pressures of transition and adjustment are not difficult to observe. Vanuatu has a fairly developed economic infrastructure, a greater abundance of natural resources, access to foreign influences and communities appear to have a clearer sense of the extent of adjustment they are prepared to make. It is our impression gained from interactions and interviews with stakeholders that there is a sense of personal and collective ease with cultural difference (local and foreign) in Vanuatu.

Schools and Citizenship

Schools are often at the centre of a community and ministries of education need to be cognisant of debates about what the community expects of its schools. If there is debate, it should contribute to the sort of society individuals want to live in. The schools' role is to develop a curriculum which directly and obviously contributes to the sort of society we want to live in. However when there is a rapid rate of social, economic and technological change and a lack of inspirational leadership to help people to deal with it, there appears a shift in the focus of peoples' attention from the macro (for example, the big megatrends) to the micro (the things that ordinary individuals feel they can control).

There is a huge irony in all of this. It is not simply a matter of trying to work out what kind of knowledge, skills and values are needed if communities and societies are to understand and actively contribute to shaping their own futures. There are also what might be called civic realities of everyday life – drug taking, youth suicide, homelessness, youth unemployment and gambling. Youth culture across the world has nurtured not only shared consumer tastes but widespread aspiration for freedom, while enhanced emphasis on individual choice has challenged long-standing notions of youth as passive recipients of lessons from their elders (IEA Executive Summary). In the process of societies turning away from the global megatrends and to the community, both the global megatrends and the local civic realities have been ignored. The attempt to recreate or return to traditional small communities, while insulating temporarily against the less appealing

aspects of the bigger picture, sooner or later results in divisions between the haves and the have-nots. Fostering a personal sense of belonging to a local community is praise- worthy and therapeutic. However unless attention is also paid to the health of other communities, and to the larger context in which they all exist, the fragmentation of society will continue at a rapid rate.

In a society in transition/adjustment, the perception that justice, honesty and fairness is/can prevail is critical for supporting and sustaining an education system which includes citizenship education programs. Any curriculum renewal in this transient context will need to include a broad vision of the 'better future world' with values and assumptions clearly articulated. The challenge, for policy makers in the context of a society in transition, is how to actively engage communities in framing policy, given popular passivity and low social participation. Centralised bureaucratic systems do not lend themselves easily to real consultation. The real test of a 'truly civilised society' lies in our willingness to engage with those who are quite unlike us, who may appear to be in a mess and seem like strangers, and yet are part of us. Participation in all of society's processes will be central for future citizens; otherwise they run the risk of being marginalized. The cost of ignorance, indifference, apathy and antipathy to participating in the processes of enhancing the well-being of all members of the communities manifests itself not only in social terms but also in financial terms when the infrastructure (again both socially and financially) of the community breaks down. The Pacific region has seen several recent examples of this. This breakdown invariably leads to a feeling of mistrust and manifests itself in the rapid decline of social cohesion. The challenge for societies is to reach agreement on what it is that enables people to work and live side by side for the common good while celebrating each other's differences. The challenge for schools is to prepare young people who cannot only survive in a megatrend world, but who can constantly transform it so that it is locally viable, personally meaningful and socially beneficial.

Effective democracy comes about as a result of a balance being maintained between the views of majorities and minorities. Since all these, often diverging, views cannot, at one time, be incorporated in policy or government programs, tolerance of this divergence of opinion must be practised. Tolerance is thus important to the maintenance of a relatively calm, productive democratic society. Citizenship education's role in a democratic society is more than that of contributing to social harmony and cohesion. It is one of reconciliation. An education system that sees its goal as assisting young people to grow into competent, democratic citizens understands the complexities and problematics of the process and understands the need for reconciling the views of all stakeholders.

Project Description

The primary aim of this project, as cited in the Terms of Reference, was to develop a general operational framework for the design of a school-based citizenship education agenda tailored to the specific social and cultural environment of Pacific island nations. In particular, this project addressed how educational systems in these multicultural societies can forge national identities, while promoting social tolerance and understanding, supporting community participation and strengthening democratic processes.

The Solomon Islands and Vanuatu were proposed by the World Bank as country case studies. The research methodology and in particular the educational framework to be developed for enhancing social tolerance and citizenship was to be one which could be used and replicated in

other country settings. Moreover, the findings and policy recommendations of these case studies were to serve as a basis to orient potential policy options for other island nations in the region.

(a) Stakeholder assessment: The research team was responsible for collecting data from three different locations in Vanuatu and in the Solomon Islands. The first data included a sample of school principals, teachers, students, parents and community members regarding their opinions towards cultural diversity, ethnic conflict, citizenship and political participation, civic institutions, and democratic processes. The school sample was drawn to reflect maximum diversity in terms of ethnic, language, religious and regional backgrounds as well as including socio-economic and rural/urban diversity.   The information which was collected served as a basis to understanding prevalent attitudes towards multiculturalism and pluralism. This data is the focus of Report 1.

(b) Operational assessment: Concurrently with the stakeholder assessment, the research team performed a review of present school-based practices regarding cultural understanding, democratic participation and social cohesion. The activities in this sub-component of the project included an analysis of civic/multicultural values in the prescribed curriculum and textbooks, as well as observable related school activities, classroom behaviour and management practices. This data is the focus of Report 2.

Overall, this activity of stakeholder assessment and operational assessment allowed for the identification of possible vectors of intervention to promote social understanding and civic participation.

These two reports have as a target audience local policymakers and educators. The findings and recommendations from the reports served as a basis for the reflection workshop discussions.

(c) Reflective workshop: The consultant team was responsible for organizing a national reflective workshop in both countries with a view to sharing some preliminary findings of the project. This workshop aimed to promote discussion among local stakeholders of potential vectors for the development and implementation of a school-based "education for mutual understanding" program. The workshop enabled the research team to discuss the data already collected and to give participants another opportunity to reflect on current policies and practices and contribute their views about future directions.   These workshops were conducted in Honiara on 25 May 2001 and in Port Vila on 22 June 2001.

(d) Policy Framework: Building on the findings of Reports 1 and 2 and the feedback from the reflective workshops, the research team developed a framework for the development of a school-based "education for mutual understanding" agenda.   This framework was specifically tailored to Pacific island conditions, promoting national cohesion and democratic participation, while respecting cultural diversity and social tolerance. This framework aims to provide a foundation for policymakers to review and address the role of schooling in promoting social cohesion, as well as some basic instruments for teachers to include citizenship education in their daily practices. This framework is the focus of Report 3.

(e) Reporting meeting: The research team organised a meeting with key Ministry of Education policy makers in each country on completion of the reports. This meeting aimed to highlight the most significant aspects of the reports for each country and to discuss the way forward. These meetings were conducted in Honiara and Port Vila, in August 2001, after the three Reports had been submitted by the research team and discussed with the World Bank.

Research Team

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SECTION 4: RESEARCH METHODOLOGY

In this case study research, data was gathered from four types of sources:

1. Interviews of various people or participants who are involved in the phenomena of the study.
2. Documents such as curriculum outlines, syllabuses, teaching materials, policy documents, examples of student work.
3. Direct observation of the phenomena in action.
4. A reflective workshop.

In case study research the methodology of gathering data has the potential to be value-laden. The researchers were very conscious of the cultural context in which they were working and the cultural baggage they carried with them. It is part of the researchers' task to be alert to the participants' agendas and baggage. The interviewees in this study were sometimes acting as representatives of various organizations and at other times were giving their own personal perceptions.

Selecting Stakeholders

The research team has been very fortunate in having access to a wide range of stakeholders with interests in schooling in both the Solomon Islands and Vanuatu. The definition of a 'stakeholder' was taken very broadly. The researchers approached both countries with a list of potential stakeholders, developed from research conducted before arrival. Before leaving Australia on fieldwork, individuals and representatives of organizations were also interviewed. For example, several Australian teachers who had recently returned from a two year AVA posting to Vanuatu were interviewed.

In both countries Ministry officials were one group of stakeholders. They in turn recommended that researchers discuss the project with other individuals and/or people who represented particular groups or organizations. So the web grew as these people introduced us to yet more interested stakeholders.

The participants have been stakeholders both from within and outside of schools. The first fieldwork visits concentrated on non-school stakeholders. This had the advantage of allowing the research team to establish a broad-brush picture of the social/cultural context in the two countries. This approach also allowed for the initial establishment of networks of interested stakeholders in the wide community. During the second series of fieldwork visits the focus was on interviewing stakeholders within specific school communities, including teachers, students, parents and principals. The data from the school community group has been woven into the report of all stakeholders. A full list of stakeholders, by country, is attached to this report (See Attachments 1a and 1b).

Classifying stakeholders is, of course, not as simple as this text implies. Some stakeholders came wearing several hats, including that of 'parent', a 'teacher' as well as perhaps a 'member of an organization'. In our attempt to analyse the participants' views about the role schools might play in enhancing social tolerance and good citizenship, some time in the interview was given to

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

discussing the participants' frame of reference and/or the origins of their views. The selection of stakeholders in total was governed by a number of factors, including availability, and was restricted in both countries to school stakeholders from three locations (as outlined in the Terms of Reference)

Interview Schedules

To clarify the focus of the interviews and to ensure consistency of approach across the three interviewers in the project, the three members of the research team developed two common interview schedules used as frameworks for stakeholder interviews. The structure and content of these two schedules were robustly discussed by the members of the research team, and also with the project manager from the World Bank and members of the project advisory committee. One schedule was developed for use with non-school stakeholders, for example, Ministry of Education officials, the Council of Chiefs in Vanuatu and a representative of the Peace Monitoring Council in the Solomon Islands. The other schedule was developed for use within school communities, for stakeholders including teachers, students and parents. The two interview schedules are appended to the relevant reports (See Attachments 2a and 2b).

By their very nature, case-study interview schedules are only beginnings. The unique response and view of the interviewee are what are being sought, so no generic schedule will ever suffice. Thus the interview schedules were not followed slavishly and were often modified to suit the context of the fieldwork. They should be taken to demonstrate the issues addressed and the common core data sought by the researchers

Interviews

In practice the interview generally took one of four directions:
1. An informal interview in which questions emerged from the immediate context.
2. An interview guide approach in which issues were specified in advance and the researcher decided the sequence in the course of the interview.
3. A standardized open-ended interview in which the exact sequence of questions was determined in advance and participants were asked the same questions in the same order.
4. A closed, fixed response interview in which questions and response categories were determined in advance.

All four strategies were used over the time given for interviews. The selection of which strategy to use was often determined on the spot in the context of the factors like the time available for the interview and the relevance of the information being offered by the interviewee. Experience in case-study research is a major asset in such work.

As a generalisation, the framing of questions was carefully considered to suit the participants and the discussions were deliberately informal, with the participant sometimes having the running of the direction of ideas. The focus of the discussions was determined by the participant's perceptions and experiences of issues of social tolerance, in general and then in particular, and on the role schools did or might play in creating a better society. All interviews were tape recorded with the permission of the participant, and anonymity was offered. The time given to the interviews varied but on average the typical discussion lasted for about one hour.

When reviewing the tape recordings, the research team coded the responses according to Prior's six dimensions of citizenship model. Particular attention was given to aspects like social tolerance, but in general participants moved between most of the dimensions. This was to be expected. The presentation of the findings from the data collection, in Sections 4 and 5 of this report, and in Report 2, has been structured around the six dimensions. Where possible, the words of the participants have been used to illustrate key issues.

Analysis of documents

During the fieldwork to the Solomon Islands and Vanuatu, numerous documents were collected. These took many forms:
- Ministry of Education curriculum documents
- Ministry of Education policy documents
- Teacher training materials
- Teacher-adapted curriculum materials
- Non-school materials
- Student writings (Solomon Islands only)

The curriculum documents collected by the research team included course outlines, teachers' handbooks and course specific students' resources. A full set of curriculum/syllabus documents was not available in either country, due to a number of reasons. In the Solomon Islands, for example, no one, including the Curriculum Development Centre, was able to provide a copy of the Form 1-3 Social Studies syllabus, until one was finally discovered in a rural school. The focus of the analysis of these curriculum documents was to assess the extent to which, on paper at least, they promoted positive social development for young people.

In the second category, the research team was unable to collect many policy documents as both countries are currently engaged in developing strategic education plans. Mostly these were not as yet complete and while we were able to discuss the plans with key Ministry of Education officials, we are unable to offer many insights into the policies. The timing of this study was apt for education policy-makers in the two countries, as it came at the very time both administrations were considering future policy directions. We would like to think that the outcomes of this study will inform policy makers. We have some confidence in this thinking following the very successful reflective workshops organised by the research team for key education stakeholders at the completion of the fieldwork in each country (See subsequent comments).

In relation to the third data collection source, it was very fortuitous that the timing of this study in the Solomon Islands occurred when the Honiara newspaper, the *Solomon Star,* initiated a secondary student writing competition. The topic was: *To bring peace and harmony back to our happy isles.* The research team considered this key stakeholder data to be of enormous value. Approximately 500 essays were received from all provinces in the Solomon Islands and the research team analysed 100 of these essays for evidence of young peoples' views about promoting social tolerance and cohesion. Their views about social cohesion are included in the first report of Solomon Islander stakeholders' views on citizenship. In including excerpts from the writings of the students, their writing style and syntactic idiosyncrasies have been retained in their original form.

Observations of school-based practices

In this study observations were limited to three locations in each of the Solomon Islands and in Vanuatu. In both case study countries, Ministry of Education officials generously gave their time to organise a series of visits to a range of schools in the three different locations. The locations were chosen to … *maximize diversity in terms of ethnic, language and religious backgrounds as well as include socio-economic and rural/urban diversity* (Terms of Reference). In some cases this involved traveling long distances over near impassable roads and in other cases hiring of canoes to visit a school on an outer island. However on many occasions, and for a number of reasons, the Ministry letter of support for the project, and the summary of the project goals, prepared by the research team, (see attachment 3) had not reached the school before the researchers arrived. As can be expected in such a situation there was often some confusion and the need for extended negotiations in order for a possible visit to a local school to proceed. This was time consuming for the research team, although in all cases, the local authorities enthusiastically supported the focus of the study and generously gave their time to arrange visits to schools. It is important to note again how on every occasion the issues embedded in the role schools might play in enhancing social tolerance and good citizenship was considered to be of critical importance by members of school communities. A total of 30 schools were visited in the project: 14 in the Solomon Islands and 16 in Vanuatu. They are listed in Report 2.

Generally in each school it was the Principal or teacher(s) who participated in the discussions. However on some occasions a member of the school's Board of Governors, parents and students were also interviewed. The visiting schedule developed by local authorities did not allow for extended visitations, but on average about three hours was spent in each school. The amount of data collected during each visit varied. On some occasions the researchers were invited to talk to all teachers in the school. On other occasions it was with selected teachers.

On other occasions the researchers had free rein of the school and could observe many classes in action and were invited to conduct impromptu lessons. In qualitative educational research the observation process often means sitting in classrooms in the most unobtrusive manner possible and watching teachers deliver instructional programs to students. The researchers were sometimes well aware that what they were observing represented – at least in part – a performance influenced by the teacher's perception of the focus of the study. Classroom activities were not tape-recorded.

Reflective Workshops: Purpose and Process

In the course of the stakeholder interviews and visits to schools, invitations were issued to all interviewees to attend a 'reflective workshop' toward the concluding phase of the project. Two workshops were held, one in Honiara and the other in Port Vila. Included in this report is a copy of the handout given to participants at the workshops, indicating the goals and structure of the daylong program (See Attachment 4). In both case study countries, it was impossible to predetermine who the participants might be. Issues of attendance were affected by such factors as the timing of workshops on a working day, being given permission to attend and the costs associated with traveling to the capital city.

The program of the workshop followed a similar pattern in both locations. As the included handout indicates, the workshops had a number of goals:

- To create a reflective space outside of normal workplaces to encourage partic ipants to reflect on beliefs, values and assumptions underlying current policies and practices.

- To create an environment and an opportunity for a wide range of stakeholders to meet and share their perspectives on the role education might play in promoting social tolerance.

- To inform participants of the progress of the project.

- To enable participants to verify/validate/affirm the researchers' work so far as presented.

- To enable participants to further contribute to the preliminary findings of the project.

- To share with participants and explore together how the focus of the project-the promotion of social tolerance-can be framed within notions of citizenship.

- To discuss what might be some potential strategies for further enhancing how schools might promote citizenship.

On a number of measurements of effectiveness, including the range of stakeholders who attended, the extent of audience participation and the comments from the evaluation document, the reflective workshop proved to be an important research strategy in this project. From the beginning of the first activity, a mind-mapping exercise, to the concluding activity, the establishment of national priorities for future action, the participants actively engaged in discussions of the complex conceptual issues of tolerance, democratic processes and citizenship. It was particularly pleasing to note how individuals listened and engaged with ideas coming from a range of different stakeholders, for example, classroom teachers and curriculum developers talking with senior Ministry of Education officials.

In terms of inputs to the project, the workshops confirmed, amended and enhanced the data collected to date. It also provided some additional insights and data. These will be the particular focus of the third project report.

Reflective Workshop: Vanuatu

In Port Vila, the workshop was attended by 24 participants. Stakeholder groups 'represented' by the participants included teachers, principals (from the three selected locations), teacher trainers, curriculum developers, key Ministry of Education officials, religious groups, non-government organizations and interested members of the community (For a full listing see Attachment 5).

As the day developed, an appreciation of the need for the establishment of a national set of goals for education in Vanuatu was voiced by participants and was supported by the research team/workshop leaders. It was argued by participants that unless a national goals policy, developed with wide community consultation, was put in place, then individual schools would continue to be confused about their own school policy direction. Included in this report is a copy

of the draft national goals of education developed by the three groups of a diverse range of stakeholders during the reflective workshop. These goals were collated and refined by the workshop leader, then referred, on request, to the Ministry of Education (See Attachment 6). The two documents were the focus of discussion by Ministry officials in a senior planning committee. Feedback from this committee to the researchers was enthusiastic and thankful for the project's contribution to the policy process.

SECTION 5: STAKEHOLDER VIEWS ON THE ROLE SCHOOLS CAN PLAY IN NATION BUILDING IN VANUATU

In accordance with the Terms of Reference of this study, the research team was to be

> *Responsible for collecting data from a sample of school principals, teachers, students, parents and community members regarding their opinions towards cultural diversity, ethnic conflict, citizenship and political participation, civic institutions, and democratic processes.*

The data collected about Vanuatu stakeholders' views on the role schools can play in enhancing social tolerance and good citizenship has been categorised within Prior's six dimensions of citizenship as discussed above. This proved to be a useful coding framework for analysing the data. This process aids the qualitative nature of the study by allowing the voices of the stakeholders to be heard. No attempt has been made to quantify the data, as the number of stakeholders was relatively small at approximately 100, including those occasions when the researchers spoke with whole school staffs.

The order in which the six dimensions of citizenship are listed is not meant to be of any significance. It will become clear that they overlap. Collectively they frame the notion of a 'good citizen'. Where the data relate to specific aspects of curriculum and school-based practices, some brief analysis of school-based stakeholder comment has been included in this report. However a more detailed analysis has been included in Report 2, which deals with the operational assessment of school-based practices.

 No attempt has been made to identify individual stakeholders as the total of the collective data is of more significance to the outcomes of this study. However, when a particularly apt or typical comment was made by a stakeholder, this has been quoted to allow the voice of the participants to be heard.

One qualification needs to be made about the cohort of stakeholders interviewed within the school sector. For a number of reasons the access to primary schools was very much more limited compared to secondary schools (See Attachment 1B). The research team became aware of this in the course of the fieldwork and made individual arrangements to discuss the project with some primary school communities. We do not believe that this situation significantly affects the findings of the three reports. However given the fact that approximately half of all students in Vanuatu finish their schooling at the end of primary school, we believe that more analysis of the primary school years is warranted. It is our observation, gained from discussions with stakeholders, that for 'some' time the greater emphasis in educational planning has been at the secondary level of schooling. If the recommendations of the Education Master Plan come to fruition then the emphasis may well swing back to the primary years of schooling.

Comments on Policy Contexts

The data collected from stakeholders in Vanuatu needs to be understood in the context of at least two significant policy contexts which impinged on views about the education system. Two areas of policy operations were regularly mentioned by stakeholders as being contextual to their thinking.

The first context was the current 'global' education policy direction associated with the Master Plan and the Comprehensive Reform Program. It was immediately apparent to the research team that the timing of this project in Vanuatu in relation to the current policy context needed consideration, particularly when interviewing stakeholders from within the education sector. Some understanding and explication of recent activities in policy development is necessary as a context to the views of stakeholders and in analysing their responses. It must be said from the outset that obtaining a full understanding of both the background and the specific details of recent policy developments has been difficult. Policy development in education is a reflection of broader government policy, and changes in government over the past 5 years have resulted in a number of different policy directions. For the research team, the changing roles of officials in the Ministry of Education, locating the authorship and understanding of the current status of the policy documents, and analysing the impact on current policy and practice has been often unclear and confusing.

Despite these difficulties for the research team, it is our view that key stakeholders in the Ministry of Education in particular (and occasionally some principals) appeared to frame their responses to the issues raised in the project within the context of these policy documents. As best as we can assess the situation, the following policy documents frame current thinking of stakeholders in the education sector. A summary of the key features of the policy documents and their publication dates follows.

February 1995: *School Effectiveness and School Improvement in the Pacific: Policy Planning Framework with a focus on School-level Outcome.*
(World Bank draft discussion paper: Referenced in other documents, but not sighted)

2 August 1996: *The Development of Year 7-10 Education in Vanuatu for the period 1996-2000, authored by* Task Force 2000 (Team Leader: George Andrews, Current Director General).
* This study considered how years 7-10 education might fit into the second phase of the European Union Education Project.
* General recommendations linked to the Third National Development Plan
* Recommended two types of secondary schools - National (entry based on Year 6 examination results) and Provincial (entry based on location)
* Reform of the Curriculum Development Centre, especially the revision of curriculum materials
* Review of the Examination Centre Management, to establish goals.

7 October 1999: Education *Master Plan*
*(*No authorship acknowledged)
* Plan made within the mandate of Comprehensive Reform Program, launched in 2001 and endorsed at National. Summit, June 1997
Areas of planned activity:

- *Access* – basic education for 8 years for all children by 2010, establish vocational and distance education
- *Relevance* – linguistic, cultural heritage, identity, diversity, related to Vanuatu's economic and social development needs
- *Equity* – rural/urban
- *Language policy* – Constitutional requirements, increase use of indigenous vernacular languages, preserve English and French

November 1999: *Education Master Plan, Pilot Project,*
EDVAQ, Education Vanuatu: Vernaculars, Access, Quality: A Project of the Ministry and the Communities of Rural Vanuatu
(Project Director: Jessie Dick, Director of Policy and Planning Services, Ministry of Education)
Financed 1 July 2001 to 31 Dec. 2004.
Sponsor: World Bank
Aims:
- Introduce vernacular languages as language of instruction in pre-school and primary year 1, and in years 2-6 in Science and Social Studies
- Extend universal education to year 8,
- Establishment of Community Secondary Day Schools for years 7 and 8 only,
- New curriculum
- Improve quality of education, especially Years 2-6

15 March 2001: *Education 2000* – The Annual Report of the Ministry of Education, Youth and Sport
- Major Planning focus of the report is on the implementation of the Pilot Project to test the first proposal contained in the Education Master Plan

June 2001: *Comprehensive Reform Program* (CRP)
- National government initiative focusing on good governance and parliamentary reform
- Series of meetings held at schools to explain the CRP to school communities
- Ni-Vanuatu focus, one nation, one people
- Need to learn about processes of government in schools
- Broad goals connected to the Education Master Plan

In the course of meetings with key stakeholders in Vila, the research team was given a copy of Education Master Plan by officers working in the Ministry of Education. The extent to which the Education Master Plan is known and has been discussed among other interested stakeholders in Vanuatu is uncertain. A minority of school principals, for example, reported widespread distribution of the Plan in 1999. Other principals and other community stakeholders reported never having seen or discussed it. This is the most canvassed view of the 1999 Education Master Plan. The research team noted a high degree of ambivalence or resigned indifference to the fate of the Education Master Plan. The slowness of implementation of the pilot has caused confusion about the demise of the Master Plan. Most stakeholders who knew of the Plan's existence believed that it was languishing in some government office. The most characteristic response was like this one, made by a principal:

Nobody talks about it
(Principal, Francophone secondary school, Luganville, Espiritu Santo)

This situation has been very disappointing for the writers of the Education Master Plan. They are clear about the role of education in enhancing civic knowledge. In particular, these un-named stakeholders recognised the need for balance in any new education policy framework between the conservation of traditional values and positioning Vanuatu to effectively enter the global economy. Under the heading of Relevance, the Plan states:

1. We intend to use our education system to help us value and preserve our linguistic and cultural heritage, identity and diversity.
2 We intend to ensure that our education system provides the skills children need if they are to function in Vanuatu and in the wider world society and economy.
3. We intend to continue to improve our curriculum so that it corresponds ever more closely to Vanuatu's economic and social development needs.

While the above list of reports and documents may appear to be a disjointed list of policies and recommendations, it is a reflection of the current state of play in education in Vanuatu. It is the view of the research team that there is little evidence of a whole systems approach to educational policy formulation. It is argued in Report 3 that one of the reasons for this lack of direction, in our opinion, is the lack of a policy about national goals of education. The Annual Report of the Ministry of Education, Youth and Sport (2000) does specify an "Educational Mission", but it is mostly a list of strategies, not framed by national goals and aspirations. Therefore an understanding of the general educational policies in Vanuatu would require considerable more time than was allocated to this project. It is our view that a major impediment to coherent policy formulation is competing interests within the Ministry of Education.

The second major significant policy context which impinged on stakeholder views about social coherence in education was the examination system.

In Vanuatu there are a series of external examinations at the end of year 6 (when students are 11-13 years), again at the end of year 10 (when students are 15-17 years), and then at the end of year 12 (students about 18-20 years). Failure at grade 6 and/or year 10 examinations, result in an inability to further proceed in schooling. In 2,000, 4,824 sat the year 6 examination and 44.5% of these students continued into year 7. (This group was composed of 39.4% of all English language Year 6 students and 55.9% of all French language Year 6 students). Only 45% of those completing Year 10, continued at school into year 11, after successfully completing the year 10 examinations (*Education 2000 Annual Report,* 15 March 2001).

Overwhelmingly, stakeholders described the current system of examinations at the year 6 level as a 'culling process' which tested mainly the literacy competencies of students. Stakeholders were aware of the drop out, or, 'push out' rate, of students and strongly commented on the anti-social impact this was having both on individual young people and on the nation as a whole.

A review of several examination papers at both year 6 (General Knowledge) and year 10 (Social Science) levels by the research team revealed that the questions were mostly directed at testing knowledge recall and the development of 'academic skills'. The high degree of literacy needed to

enter the questions re-inforced the view of the examinations' emphasis on literacy skills. Stakeholders, even within the Examination Centre itself, were critical of the system.

> *The examinations test things that are on the syllabus. These things are often outdated.*
> *The exams are not assisting kids to learn about the social world.*
> *(Director, Examination Centre, Vila)*

Government estimates that of the total of some 3,500 young people who leave school each year, only 500 are able to secure paid employment. This represents about 14% of school leavers. All stakeholders acknowledged the significance of these figures and many commented how this situation worked against social cohesion in that it left young people, most of whom have finished only primary school, ill-equipped to make a contribution to their community as citizens.

The follow-up failure to find work, particularly for those young people living in towns, further contributes to a loss of identity. A teacher at a secondary school on the island of Espiritu Santo commented about the impact of the examination system, particularly for year 6 primary school students:

> *I think many young people see themselves early in life as failures. Then they go*
> *through a stage of wanting to stay in towns, then they feel they should go back to their*
> *village, even though they have few relevant skills. This is not good for Vanuatu as a*
> *nation.*
> *(Teacher of Social Studies, Matevulu College, Espiritu Santo)*

In summary, stakeholders both from within the education sector and in the broader community, saw the current examination system as firstly, being socially divisive, and secondly, as being an impediment to important social learnings. Some stakeholders at the very highest level of the educational bureaucracy, however, put the argument that the examination system should be seen in the context of the extent of available resources for post-primary education. In other words, the reality was that the country did not have the finances to support more students at the post-primary level and the examination system was a mechanism for determining the number of students who could be supported. Our response took at least two forms. Firstly, an analysis of the examination papers themselves (see Report 2) indicated that the examinations in their present form were not a valid or reliable form of determining which students should be given the opportunity for further education. Secondly, that, while recognising that there is clearly a finite source of funding and that there were many competing areas in need, savings could be made within the current system to allow for a greater number of students to proceed in to secondary education. One particular strategy might be to develop new types of schools, for example, comprehensive community schools, Prep –Year 8.

Dimension 1: Civic Knowledge

Civic knowledge refers to those understandings about the civic processes in any community. This is not to imply that these processes will take exactly the same form in every community. For young people to contribute to, and participate in, decision-making processes, they need a well-developed understanding of the institutions involved and the actual democratic processes of engagement as they relate to the institutions and in their society. Examples of civic knowledge include:

- Understandings about the decision-making processes in the community, for example, the role of village chiefs, pressure groups, elections and voting
- Knowledge about civic institutions, for example, courts, parliament, schools, council of chiefs
- Understandings about the legal requirements and obligations of citizenship, for example, becoming a legal citizen, paying taxes, voting at elections
- Understandings about the historical and cultural contexts in which a community exists, for example, knowledge about different island cultures, use of vernacular languages.

Stakeholders in Vanuatu, both those who worked in the school system and those stakeholders who were outside of it, were unanimous in their views that schools did not give sufficient weight in the formal curriculum and the informal curriculum, to the acquisition of what they considered was relevant civic knowledge. Adult stakeholders charged schools with this civic knowledge responsibility. Generally stakeholders from the broader community felt that young people should have a sound understanding about government, parliament and democratic processes, although they were unclear if these topics actually appeared in the school curriculum (they don't). On the other hand, stakeholders, both from within the education system and those who represented key community groups, were certain that a critical aspect of civic knowledge - understandings about Vanuatu's cultural heritage - was definitely ignored by the current curriculum and in other school practices. This lack of traditional cultural beliefs and practices was the most commonly voiced stakeholder view.

Some stakeholders expressed concern about this loss in traditional cultural beliefs. An example of such a perspective is shown by the following comment from an official from the National Council of Chiefs:

> *Children today, particularly in towns, do not know about traditional customs. They*
> *do not know how the Chiefs work... They are losing their identity.*
> *(Secretary General, National Council of Chiefs)*

An official from the Vanuatu Cultural Centre, the repository of the nation's cultural heritage, was highly critical of the lack of civic knowledge. He affirmed this lack was regularly demonstrated by the large number of students who visit the Centre.

> *The history of Vanuatu and local culture needs to be taught in schools. It is not now*
> *happening. Children know little about traditional education systems, relationships,*
> *traditional conflict resolution strategies, trade, kinship groups, Chiefs, women's*
> *roles... This (civic knowledge) is central to social cohesion.*
> (*Director, Vanuatu Cultural Centre*)

Stakeholders working in the education system also supported the view that current policies and practices largely ignored the development of understandings which underpin the collective memories of communities. At a Francophone school in Vila, a teacher commented:

> *The big problem in Vanuatu is that we don't know our history. We have a very skewed*
> *sense of identity.*
> *(Senior teacher of Social Studies, Francophone school, Vila)*

Students too, could remember few school experiences which assisted in the enhancement of civic knowledge and therefore enhanced their disposition towards social cohesion.

We never learned of the cultures of our island and we never raised the national flag or
sang the national anthem ... I know nothing about government or our parliament.
(Excerpt from a discussion, held in Luganville, with a group of young people who had recently left school)

Some stakeholders' views of the lack of civic knowledge in the community did not confine their comments to young people. For them, it was an issue for the whole community.

The majority of ni-Vanuatu people have no knowledge of the law. The very word
'constitution' is often meaningless to people and is known simply as a public holiday.
(Director, Wan Smolbag Theatre, Vila)

Wan Smolbag is a community theatre group, founded in 1989, and currently employing about 90 persons. In their experience, ni-Vanuatu lack knowledge about a wide variety of relevant issues closely linked to their lives, from human rights to the life cycle of the turtles or the impact of over-population, and from traditional stories to the basics of family planning. Wan Smolbag's aim was to create knowledge so people could decide to act to change their lives.

Knowledge is the pre-requisite to intelligent action, for or against change.
(Director, Wan Smolbag Theatre, Vila)

Stakeholders invariably had a number of explanations for this lack of civic knowledge. Their explanations were based on a belief that an understanding of the culture of decision-making processes of a community was a necessary prerequisite for a good citizen. Stakeholders from outside of the education system were often at a loss to explain how and why so many young people were both ignorant and uninterested in both traditional decision-making processes and current political activities. Life in towns, especially Vila, was often described as a major distracting factor for young people, for it was here that the values of the home village and community were most completely lost and forgotten. Students in Vila frequently had parents who had no knowledge of traditional culture. However it is important for policy makers to remember that town-based ni-Vanuatu (Vila and Luganville) form 21.5% of the total population (1999 national census). The report, *Urban Growth: Implications for Primary Schools,* 2000, indicates that with the present urban growth rate of 5.6%, Port Vila's urban population is likely to double within the next 12 years. As reported in the 1999 census, approximately 44% of the population in Vila was under 15 years of age.

It is the view of the research team that there will need to be an education policy which acknowledges the make-up of at least two types of school populations. The urban-rural division, however, can be a false dichotomy, for there are those who have a foot in each lifestyle. Many people who work in Vila, do not, or cannot afford to live there, and commute daily from villages in the hinterland of Efate.

Key stakeholders within the education sector, including staff at the Vanuatu Teachers' College, officials at the Examination Centre and officials at the Curriculum Development Centre, could cite a number of factors inhibiting civic understanding among young people. These will be discussed in more detail in Report 2, but in brief they included:

- the restrictive nature of the examination system in Vanuatu

- the practice by the Ministry of Education of placing teachers to schools anywhere in Vanuatu thus ignoring the opportunity to consolidate their home island traditions
- the failure of the Curriculum Development Centre to produce relevant teaching and learning materials
- the perception that government and parliament were self serving
- the politicisation and the failure to resolve (despite the Constitution) the issue of the language of the medium of instruction in schools.

The most common and the most passionate comments by stakeholders in the area of civic knowledge involved the perception that young people today in Vanuatu do not know about and understand the pre-European cultural civic traditions. All civic traditions have historical antecedents grounded in cultural customs and it was here that stakeholders believed most work needed to be done in schools. They strongly believed that social cohesion and harmony could be enhanced if young people had knowledge of, and respect for, both traditional and current community decision-making processes. The significance of this view is especially important in primary schools, given less than half of all primary school students are currently able to move on to secondary schooling.

Finally, a sound understanding of civic knowledge, *per se*, may not be a positive force in enhancing social harmony. If these understandings are acquired uncritically, then the collective memories of a community may well be static and may contribute to the continuing dominance of conservative elite. The Wan Smolbag Theatre, for example, recently organised a two-day workshop on Human Rights for a group of village chiefs. The 'law' that exists and is enforced in the villages of Vanuatu and often in town, is usually customary law and is dispensed by chiefs. The organiser of the workshop was interested in exploring the basis upon which the chiefs made their judgments and reported that:

> *None of them (the village chiefs) had read the constitution. Some had never seen it and no one really knew what was in it. None of them knew about recent Family Protection Bill.[1]*
> *(Director, Wan Smolbag Theatre, Vila)*

Dimension 2: A Sense of Personal Identity

The psychological theories of the development of positive personal identity, or a feeling of self-worth, are well grounded in the belief that the level of an individual's self-esteem is critical to that person being able or wanting to relate or bond with another person or group. A willingness to empathise with, and be tolerant of, other diverse cultural groups or individuals is predicated on a sense of self worth and personal well-being. Examples of a positive sense of personal identity include:

- A feeling of personal security and belonging
- A willingness to trust other people
- A sense of efficacy
- A capacity for resilience

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[1] The Family Protection Bill is directed at protecting women and children in cases of domestic violence.

- Recognition of the origins of one's values and beliefs.

As a generalisation, the peoples of Vanuatu are friendly, compassionate and relaxed about themselves. This is particularly the case within family and village communities. It is also very noticeable in ni-Vanuatu relations with tourists.

There are some stresses however in the area of personal identity, and many adult stakeholders could identify areas of concern. In some cases they saw schools as having a major role in addressing these issues. In all cases it was argued that a young person was much more likely to be an effective contributing citizen if they were assisted in school to develop a healthy sense of self esteem. Stakeholders argued that the development of a healthy and positive self-esteem was related to personal attributes and to life-long competencies like employment skills.

The Vanuatu National Council of Women, for example, noted the impact of what they saw as a highly gendered curriculum in which inequitable treatment of females contributed to a loss of self-esteem among female students.

> *We want a peaceful place where happy people can thrive. Schools do not give fair treatment to female issues. We have produced excellent gender free materials but the (educational) system is not open to using the materials.*
> *(President, Vanuatu National Council of Women)*

Many adult stakeholders, but particularly those in Vila and Luganville, believe that many young people living in these towns are suffering from what they called a collective loss of self-esteem and a loss of direction in life. They commonly argued that this loss of identity in young people could be attributed to their perceived failure in school. The term 'push outs', was commonly used to describe the fate of these young people. This theme of personal alienation has been taken up in recently produced television documentaries. Produced by the Director of the National Cultural Centre, the documentaries used a series of personal life stories to explicitly persuade the viewing audience of the value of developing personal life skills and goals. It was argued that these could best be developed in villages rather than in towns. One young female person interviewed for the documentary commented:

> *I was lost for many years in town. I was not happy at school. I had few skills... The best thing I ever did was to go home to my village.*
> *(Excerpt from a discussion, television documentary, Vanuatu TV, 24 June 2001)*

One principal had a clear idea about the need for schools to give opportunities for young people to explore their individual identities as a forerunner to developing skills and values as a contributor to the community. He believed that schools should actively promote social cohesion using these opportunities. This stakeholder's view was rarely repeated by other stakeholders.

> *We need to keep everything going. We believe in giving them tasks and for them to problem solve. The objective is to give skills, leadership, and decision-making experiences. We give them opportunities to be individuals and to be creative.*
> *(Principal, junior secondary school, Tanna.)*

Dimension 3: A Sense of Community

People live in communities and generally undertake some form of interaction with that community. In times past, this social behaviour of belonging was rarely simple, as rules and customs determined membership into a community. The family, the village, the clan, for example became the belonging unit to which members had both rights and obligations. These rights and obligations may have been both formal, like defending the community in times of war, or informal, like an expectation to marry within the community.

One of the major complexities and contestables now facing communities in the twenty-first century is that the sense of locating oneself in a community has undergone profound changes. Vanuatu has not escaped these recent global pressures on where people might locate themselves and these new pressures have brought to light the sensitivities involved in attempting to cohere diverse communities.

A sense of community is rarely static and persons can locate themselves in a number of communities. So locations are not mutually exclusive. Examples of where people in Vanuatu might locate themselves and therefore feel a sense of belonging and develop elements of social cohesion and citizenship include:

- Belonging within a family
- Belonging within a village
- Belonging within a clan
- Belonging within an island
- Belonging within a Province
- Belonging within the nation called Vanuatu.

Some young people, meeting at the Internet Café in Vila, might also consider themselves to be citizens of the world or even of cyberspace where belonging to communities on the World Wide Web might have more significance than belonging to any other location. These represent a very small minority of generally highly motivated students.

All stakeholders, young and adult, commented on the complexities of community in Vanuatu. When stakeholders were asked where they came from, the answer was usually their kinship island. When referring to another person they would also describe the person in the same way, for example, "she is from Tanna", and the label would always carry with it certain identity/community connotations. The complexities of developing a sense of belonging to a community are further increased with the tendency for people from outer islands to regroup with fellow islanders when they move into towns, so maintaining and enhancing and modifying the island/village network.

Another layer of complexity results from inter-marriage across different village/island communities. One principal of a school in Vila commented on the urban nature of feeder families at her school. She noted how her families had links with a number of islands and did not often, if at all, return to their traditional village. The sense of community for these urban dwellers will be significantly different from that of rural village communities.

But very few of our students have ever been to their island and with the increasing inter-island marriage, which island do they come from? Their parents don't know their Kastom. It was their grandparents or great grandparents who came to Vila. We get students to interview their grandparents and see what they remember, old stories, songs... Very few of our parents actually have land or gardens and for those few who have a plot they are way out of Vila and they tend them very irregularly. These parents want their children to get a good job in town, and most of our parents keep working to be able to keep paying the (additional) fees to keep their children in school, so they can get those jobs.
(Principal, Primary school, Vila)

All stakeholders acknowledged the cultural diversity of Vanuatu. For them there were no negatives to this situation, it was rather a point of celebration. No one group was dominant and there was enough of commonality between cultures to unite ni-Vanuatu. The values of respect, the family and the land were usually mentioned as the common foundation stones for mutual understanding throughout Vanuatu. Stakeholders went on to comment that it was their view that the current curriculum does not foster these common community values. Vanuatu is a country where the majority of people still spend their lives as subsistence farmers – the way of life of 70% of all ni-Vanuatu – outside the urban centres of Port Vila and Luganville. Rural communities have their own schools and kindergartens, and it was in the rural communities where stakeholders described schooling as largely irrelevant to the needs of most ni-Vanuatu communities.

One young male stakeholder, not long from leaving school after year 10, commented that when he returned to his village community after four years at secondary boarding school, he was ill-equipped for village life and wanted to return to Vila.

We learned little of our local custom. When I went back home I wandered around with my friends... I sometimes help my family in our garden. I like fishing... I would like to be a carpenter.
(Excerpt from an informal discussion with a 17 year old person, Vila)

Many stakeholders believe that cultural harmony can be enhanced in Vanuatu if the questions of identity and national community are better promoted at the political level. Stakeholders frequently commented that national leadership was needed in defining the nature of identity and community. Some young stakeholders commented on the divisions and current instability within governments and parliaments and the 'un-ni-Vanuatu' behaviour demonstrated by some members of parliament. A year 11 student commented:

You can't expect respect from students, if members of parliament do not act responsibly. We are not a community if they are not working together.
(Year 11 student speaking at a Comprehensive Reform Program meeting at her school in Vila)

It was argued that members of parliament often appeared to speak for particular groups in the community, but rarely for the nation as a whole. As a result, there is a growing sense of dissatisfaction with the national government's ignoring of local community issues and services outside of Efate and a growing sense of a loss of national identity. One example of the flashpoint nature and the volatility of social harmony was demonstrated in the two urban centres of Vila and Luganville in 1998 when riots occurred over the issue of government mismanagement of the Vanuatu National Provident Fund. During the time of fieldwork in Vanuatu there were regular

letters to the editor and reports in Vila newspapers of incidents concerning the perceived abuse of political power by politicians in Vila in ignoring the aspirations of their community constituents. Social disharmony does not always need a major incident or crisis to bring dissatisfaction to the surface and a sense of a loss of community and belonging can have serious outcomes.

The strength of family ties in many ways assists young people in their personal well-being, both in the towns and villages. However many stakeholders believed that there has been a divergence in the values promoted by traditional family practices and those values promoted at schools and specifically in the school curriculum. Many parent stakeholders had an ambivalent attitude to the curriculum in primary schools. Ideally, primary schools might be seen as places where community values are 'anchored'. However parents often commented on what they saw as an inappropriate balance between teaching and learning of core community values, for example the learning of vernacular languages, and 'new western knowledge', for example, European forms of government in the Social Studies curriculum.

A sense of community can operate on a number of levels. Stakeholders, both from within the education sector and from community groups, acknowledged the critical role of education in promoting the socialisation into communities. The general belief was that the current curriculum and school system did little to assist young people to develop a sense of community. Community stakeholders bemoaned their lack of preparation for this future life.

The current policy which results in most secondary schools operating as boarding schools, and thus the physical removal of young people from their families and villages, was considered by some stakeholders to be socially divisive. At a meeting comprised of a mix of community representatives in Espiritu Santo, one participant complained:

> *They have a different culture in distant boarding schools. Our children are away too*
> *long so that they become distant from our village culture.*
> *(Extract from a parent's comment, community meeting, Luganville)*

Some stakeholders believe that the practice of boarding secondary schools creates confusion among young people and detracts from them developing a sense of belonging. Some schools actively work to create a sense of school community and personal efficacy within it for individual students. But, as evidence in Report 2 indicates, there is great variation in what schools do to ease the transitions from village to boarding school and back to the village.

Dimension 4: Adoption of a Code of Civil Behaviours

Members of communities of all types operate within a code of behaviours which collectively form the values and customs and traditions of the community. Communities generally have ways and means of initiating new members into the community (or excluding them), maintaining the code of behaviours and, if necessary, adjusting them to changing conditions and environments. The term 'civil society' describes those communities in which some form of cohering, peaceful and harmonious consensual agreement has been reached by its members in order to maintain the code of behaviours. The symbols, ceremonies and other activities which illustrate the values and assumptions that underpin the code of behaviours, may vary from community to community, but single communities need some form of agreement among its members about codes of behaviour in order to maintain social harmony.

Examples of elements of common/core codes of behaviour which some communities consider important include:

- Moral and ethical behaviour for self and towards others
- Respect towards and trust of cultural norms when they encompass diversity
- Mutual obligations, for example, to family, village, clan, country
- Practical application of codes of behaviour, for example, attendance at religious ceremonies, use of appropriate language, appropriate or traditional dress
- Peaceful co-existence with others

In Vanuatu, the values underpinning the civil society are both multidimensional and complex. Of critical importance to the maintenance of social harmony is the degree to which the many and varied codes of behaviour which underpin village and island customs and traditions can be accommodated across the nation. 'Kastom' stresses traditions, continuity and respect for civilian leaders. The Chief system builds on these community values by offering a mechanism for both giving direction to and management of community civil behaviours. The system of Chiefs from the village level to the National Council of Chiefs as well as the physical reminders of this system in the form of a community building in every village—the *nakamal*—is central to the traditions of ni-Vanuatu. It is here that the wisdom of the Chief establishes processes of conflict resolution supported by community values of conciliation and reconciliation.

Many adult stakeholders linked the values underpinning the Chief system with social tolerance and citizenship. One principal commented:

> *To be a good citizen is to respect others, not to create divisions. The system of Chiefs is based on respect for the wisdom of traditional behaviours. In Santo, Chiefs mainly deal with land disputes and domestic matters.*
> *(Principal, community high school, Luganville, Espiritu Santo)*

The extent of accommodation needed for the Chief system to be effective was noted by some stakeholders. In Vila, the Chiefs, through a system of delegation, are still the first port of call by those seeking clarification or redress with some social (or economic) problem.

> *Each person knows who their Chief is and yes we would go to them first.*
> *(Employee, Internet Café, Vila)*

It is critical, of course, that Chiefs act within the codes of civil behaviour they represent and protect. There were a number of stakeholder reports of chiefs seeking to avoid accountability for some of their illegal and uncivil actions. Communities cease to respect such persons (and the system of which they are a part) when hypocrisy is revealed, and stakeholders also gave examples of these responses.

The widespread acceptance of the teachings of Christian religions also underpins much of the beliefs and behaviours of many people in Vanuatu. In explaining the inter-relationship between Christianity and traditional values, the official from the National Council of Chiefs had a most accommodating comment:

Christianity is the light that shines on our culture.
(Secretary General, National Council of Chiefs, Vila)

The extent to which these two codes of civil behaviour—traditional and Christian—co-exist, frames the extent of social cohesion and harmony in Vanuatu. Stakeholders often commented on the importance of the dual recognition of traditional cultural mores and Christian education in the school curriculum. One principal identified the impact of this dual set of values framing civil behaviours as clear indication of a community in transition.

> *We encourage kastom stories. When our children show their kastom dances and stories their items are church orientated. That is, it seems to us that the kastom left is the Christian tradition. The dilemma for our teachers in this situation is how to encourage and enhance a generic ni-Vanuatu cultural tradition and identity.*
> *(Principal, primary school, Vila)*

Some stakeholders had doubts about the effectiveness of Christian education in some schools. Stakeholders from the Catholic Francophone system frequently expressed the view that a major difference between their schools and the Anglophone schools was in the provision of what they called 'moral education'. Thirty minutes per day are devoted in Catholic schools to developing the 'whole person', in which civil behaviours, like respect, family values, tolerance and community service are stressed.

> *There is little religious education in government schools, whereas we believe in the education of the whole person. Many young people therefore have no moral basis for their behaviour.*
> *(Chief Executive Officer, Catholic Education Office, Vila)*

An examination of the Religious Education curriculum was conducted (see Report 2). The research team was in no position to assess the weight of these claims of difference, nor the effectiveness of instruction in religious education. One observation we make, and one offered by some stakeholders, is that this expression of difference reflects and has the potential to inhibit social harmony. Visits to schools revealed that the inclusion, or not, of religious education in the curriculum, was a decision frequently made at the school level, despite Ministry policy that it be regarded as compulsory.

The issue of competing religious traditions in Vanuatu is a serious impediment to the development of a comprehensive and whole system approach to establishing national goals of education. The current situation is very complex: There is a separate Catholic school system; there are a smaller number of schools supported by other churches, for example, the Church of Melanesia and the Presbyterian Church; there are secular government schools; there are church schools receiving government funding (while others do not); and there are Anglophone schools and Francophone schools within the above groupings. The chances of developing a common set of codes of civil behaviours in this context are further exacerbated by the divergences brought about by cultural, ethnic, linguistic and geographic traditions.

A minority of stakeholders had some doubts about the impact of the two dispensers of civil behaviour codes in Vanuatu – the Churches and the Chiefs. They argued that both acted as conservative rule making forces with a result that individual ni-Vanuatu were generally reluctant to show initiative, to question authority and to take social action. Many teacher stakeholders were

concerned that although respect was a foundation stone for the creation of social cohesion and mutual understanding in Vanuatu, this cultural tradition often took the form of passive learning in classrooms. This operational aspect of civil behaviour is further discussed in Report 2. One principal commented:

> *Students are not active talkers; they generally wait for the teacher to generate*
> *learning. Teachers have to engage students. Ni-Vanuatu are quiet, they respect others*
> *and this can be a barrier to active self-directed learning.*
> *(Principal, Francophone government school, Luganville, Espiritu Santo)*

This has the makings of a dilemma. On the one hand the preservation of culturally based behaviour patterns is very important. On the other hand, the acceptance of an approach to teaching and learning by both teachers and students which asserts student directed learning is culturally divergent. This approach affirms strategies such as co-operative learning, the promotion of curiosity, questioning and taking initiative, problem solving skills, and active participation in classroom activities as the best way to create well-informed and contributing citizens. A passive young citizen is more likely to expect, as an adult, for authorities to initiate activities, rather than to be part of the decision-making process.

Dimension 5: An Informed and Empathetic Response to Social Issues

As much as we might like to think that many communities operate as socially harmonious units, twenty-first century pressures emanating from individuals, groups and global forces, both from within and from outside, invariably impact on the daily practices and values of communities. These pressures and the varied impacts they cause simply cannot be ignored and most communities engage in making accommodations and adjustments to these introduced pressures and issues. One of the tensions for communities and their education systems is the extent to which information and understandings about social issues can be discussed within the communities. Even acknowledging the existence of issues such as youth ennui, teenage pregnancy, health concerns such as AIDS, gender discrimination, poverty may immobilise cultures. An effective democratic community is one that encourages discussion about contentious social issues and addresses them relying on inputs from the community. Social cohesion cannot be achieved in an environment of ignorance, prejudice and complacency.

A full sense of citizenship requires both an informed understanding of social concerns and also a sensitive and empathetic response to these issues. The disposition towards social tolerance and mutual understandings cannot be fully developed with just an emotional response. It requires both a cognitive response and an attitudinal response.

Some examples of social issues which adult stakeholders most frequently mentioned included:

- Issues of land ownership
- Issues of decision-making processes
- Issues of social justice
- Issues of the allocation of infrastructural services (particularly provincial demands)
- Issues of cultural diversity and multiculturalism
- Issues of individual freedom versus the collective good

- Issues of caring for the environment.

Principals and teachers were more likely to refer to the issues on this list of social issues, more so than their students.

In a country which faces severe financial difficulties, the argument could be made that individual citizens do not have the luxury or the opportunity to be informed about the plethora of social issues surrounding them. An awareness of social issues as a dimension of citizenship has its focus on a state of mind, or a disposition, based on moral and ethical considerations. The management of attitude change is rarely simple. In the context of a society in transition/ adjustment, there is the potential that the development of a positive disposition towards achieving the broader collective good can be replaced by self and family protection. Community issues like caring for the environment are unlikely to receive collective support in this climate. The acceptance by communities of open discussions about social issues is more likely to occur in the context of social tolerance and harmony.

Stakeholders working in the education sector, in particular teachers of Social Studies, strongly believed that social tolerance and citizenship could be enhanced both by classroom practices and whole school approaches. They frequently commented that social issues relevant to the ni-Vanuatu were not being squarely addressed in the current national curriculum. It was often pointed out that students who were ill-informed or indifferent to social issues were unlikely to make a contribution to their community as adult citizens. One teacher made the interesting observation that the only issues currently included in the Social Studies curriculum were not treated as social issues.

> *Social issues get omitted (in the exam), are yet not examined. Social issues that are included in the examination are 'commercial', for example, tourism, which is discussed in economic terms only.*
> *(Senior teacher of Social Studies, government secondary school, Vila)*

It was the observation of the research team that the major stakeholder in Vanuatu currently addressing contentious social issues is the Wan Smolbag Theatre. This community theatre group has written and performed plays on health and environmental issues, historical and cultural themes, gender issues, decision making, disability issues, population and family planning, youth unemployment and corruption. The director and founder strongly supported the role of drama in informing people about social issues.

> *Person to person contact through live theatre is, we believe, the most effective way of getting the message across and given the poverty of people in villages, sometimes the only way.*
> *(Director, Wan Smolbag Theatre)*

The Director argued that the major role of the group was to assist in the promotion of social harmony by squarely addressing contentious social issues in a culturally sensitive manner. He was critical of the absence of the Arts in the school curriculum, and in particular the absence of drama. The research team attended a production of 'The Old Stories' by the Wan Smolbag Theatre. The ni-Vanuatu response to the production was total engagement. Though this stakeholder group

already has school and young people's programs, it has enormous potential to be a major innovator in the way schools and society more widely address social issues

Those stakeholders with specific curriculum development experience strongly supported the need for a more constructivist approach to curriculum development, so that students could learn skills in making their own meanings about social issues. These same stakeholders pointed out that currently there is no person at the Curriculum Development Centre in Vila with responsibilities for Social Studies, that there has been no meetings of teachers of Social Studies since 1995, that the current Social Studies syllabus still reflects its 1980's origins, and that most schools do not have a full set of Social Studies curriculum materials. These issues are discussed in more detail in Report 2.

Stakeholders from the Teachers' College strongly supported an approach to the teaching of social issues which actively engaged student teachers in discussing them. However they also commented that they constantly faced an up-hill battle because most of their students brought with them experiences of schooling which did not encourage activity based learning about social affairs. They did not feel (or possibly even wish to be) competent in dealing with social issues in a student-focused pedagogy. It was the experience of these stakeholders from the Teachers' College that although you could point to a range of topics in the current Social Studies syllabus that had cultural matters as a focus, the current educational system worked against them.

> *…what you do in your school is conditioned by what is examined. This works against the objectives of your World Bank project. Student teachers come to us with few school experiences of student based learning and little understanding about, or interest in broad social issues.*
> *(Lecturer in Social Studies, Vanuatu Teachers' College, Vila)*

There were many examples of teacher practice where the active promotion of social harmony and citizenship was a regular feature of their approach to teaching and learning. These were the stakeholders who were sufficiently competent and confident to engage students of Social Studies in secondary schools, despite the constrictions of the examination system. At a meeting of four such teachers there was unanimous support for the inclusion of a more issues-centred approach to teaching and learning about social harmony.

> *There is a little, but, very small section of the syllabus about social harmony and citizenship… There are no oral traditions, no story telling in the syllabus… Our teachers are complaining that there should be a lot more about relevant social issues…We take our students to Parliament. We teach about elections in year 9.*
> *(Meeting with four Teachers of Social Studies at Malapoa College, Vila)*

Any suggestions for amending the existing curriculum in Vanuatu have implications, both in terms of funding support and re-training of teachers. By making the curriculum more constructivist and issues-based, there will need to be a change in the teaching and learning culture of teachers at both the trainee teacher level and at the experienced teacher level. Discussions with teachers during fieldwork however sometimes revealed the opinion that a very creative teacher could fulfill the expectations of the examination system while at the same time exposing students to genuine inquiry learning where a child explores and constructs her own understanding of local social issues.

*Of course the examinations dominate what I do. However I incorporate active
citizenship elements into my classes. For example, I believe group work and discussion
of social issues makes for effective citizens.*
(Teacher, primary school, Luganville, Espiritu Santo)

These are the sort of teachers who can become leaders, tutors, change managers and network co-ordinators in the promotion of social harmony in their school district. It will be necessary for the Ministry of Education to locate these exceptional teachers and incorporate them in any professional development programs they develop.

A detailed discussion of the Vanuatu examination system is not directly relevant in this section of the report though a description of it and some effects flowing from it have been provided in Section 3 in this report. However, stakeholders at the Vanuatu Examination Centre had strong views about social learning and especially the role that examinations could play in enhancing social learning.

*The current curriculum is not teaching kids about the social world. The Ministry of
Education hasn't really got aims, or clear goals. We need to ask the community about
priorities of social learning.*
(Director, Examination Centre, Vila)

The continuation of external examinations at Year 6 and Year 10, with their focus on only some subjects in the curriculum and then mostly on knowledge recall, is profoundly counter-productive to sensitising young people to relevant social issues of the day. Many adult stakeholders openly acknowledged the role of the examinations, particularly in year 6, as a 'culling process', creating more of a 'push out', than a 'drop out'. Moreover the impact of dividing the community into winners and losers is counter-productive to enhancing social harmony. It creates a divisive climate of 'winners' and 'losers'.

Dimension 6: A Disposition to take Social Action

Asking the question, "What do you think education should be for?" is a provocative question in a discussion about the purposes of schools. The role of citizenship education in the school curriculum is like this big question in that it makes no sense at all if it lacks a purpose or a practical application. Like the goals of education, the goals of citizenship are both contestable and problematic. An agreed vision of the world in which you hope young people might live happily and productively is needed, in order to give definition to conceptualising citizenship. It is a values clarification exercise, linking visions of the good life to the role education can play as an instrument of change.

Formal schooling is only one venue for social learning, so to confine citizenship learning to the classroom, divorced from the realities of the real world, is largely a waste of time. There is little point in being a 'classroom citizen', because only a few people benefit from your actions. The bottom line for any effective social education program is that students actually have the opportunity to demonstrate knowledge, skills and values, which they willingly and purposefully offer to the broader community. In other words they become active contributors to their community. A 'good' citizen is one who does pick up rubbish in the community, who does vote, who actively engages in community affairs. In other words they take some form of social action.

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

Some examples of how social action might be demonstrated by young people in schools include:

- Being actively engaged in community service
- Discussing with teachers how classroom activities might be best organised
- Volunteering for positions in schools like form captain and prefects
- Showing and taking initiatives in school activities
- Willingly working with groups of students on class projects
- Inviting speakers to their school to discuss social issues
- Writing to newspapers about social issues.

There is now a large body of evidence that indicates that taking action for most people doesn't come naturally (Knight, 1999). School is an appropriate place in which young people can learn to take action. For young people to develop a positive disposition to contribute to their community, they need to practice taking action, facing the consequences of those actions, and becoming contributing independent members of the school community. Schools need to develop structures and practices which allow young people to practice citizenship. When young people do not have experience in showing initiative and taking action, they lack a repertoire of appropriate actions from which they can choose.

However an important caveat to this dimension of citizenship is that taking action is not always the norm in some cultures. In cultures like Vanuatu where respect for elders, for example, as the appropriate initiators of decision-making is strong. Passivity in the classroom could be misconstrued as lack of interest. It is the observation of the research team that schools in Vanuatu rarely give students opportunities to engage in significant decision-making activities (see Report 2). As mentioned previously, there are cultural factors at work here, with students much more likely to show respect by waiting for the teacher to take a leading role.

However some school principals and staff took a pro-active view of the links between values and social action.

> *The official curriculum does little to promote our cultural values. However our students are taught ni-Vanuatu values – they will leave a class of their own accord to approach a stranger near their territory (that is in the school yard). Ni-Vanuatu custom says no stranger is left to stand outside the door.*
> *(Principal, junior secondary school, Tanna)*

Some stakeholders from the education sector, and usually those with experience studying overseas, were enthusiastic about child-centred learning, constructivist curricula and the democratic classroom. But this was a minority view. Their training and experience do not usually prepare them for these approaches.

Like other dimensions of citizenship, engagement in activities like community service and taking social action by young people is predicated on the cultural values of the community. In Vanuatu, stakeholders often commented on the importance of respect and traditions as values underpinning relationships and decision-making in communities. Teachers, too, in some schools, commented on how they were unable to contribute to the decision-making processes in their school. They argued that the culture of decision-making in schools and also in the Ministry of Education, reflected a

hierarchical, top down model. When decisions were not transparent and the decision-makers are not held accountable, as the teachers often related, the traditions of respect were undermined and morale declines. The inclination to question or attempt to engage in changed practices is diminished in such a climate. These teachers are unlikely to encourage their students to share in the decision-making processes of the classroom. Principals, too, felt restricted in their ability to put their personal imprint on their school. Their view was that they were inhibited by both provincial and national educational bureaucracies in the initiatives they could bring into their school.

As mentioned earlier, there is a notable exception in this general realm of experience. The plays developed by Wan Smolbag Theatre deal with acute social issues. They are provocative and designed to provoke a response. Discussion of issues always follows the play, so that the audience-community begins to own the problem. Social or community action strategies often follow. Decision-making flows quite naturally, once the need for action is perceived by individuals and communities.

SUMMARY OF VANUATU STAKEHOLDER ASSESSMENT & VIEWS

Stakeholders from the Education Sector

All stakeholders from the education sector – administrators, principals, teachers, and students readily acknowledged the importance of social tolerance and communal harmony in Vanuatu. Students needed some prompting about the role that schools might play in enhancing social harmony and citizenship, but they were very clear in their views that their schooling had not engaged them in extended discussions about traditional ni-Vanuatu values and traditions. Other stakeholders in the education sector initially responded during interviews that there were numerous other issues of more significance. Ministry of Education officials, for example, appeared to be generally overwhelmed with the organisational issues of the day, most particularly the availability of sufficient funds to keep the education system running.

Stakeholders at the Teachers' College involved in social studies curricula believed that the promotion of social harmony and citizenship were essential objectives in this area and based much of their courses around these goals. They commented that pedagogies that supported social harmony in classrooms were regularly modeled in their classes at the Teachers' College.

Teachers of Social Studies in schools spoke the same conceptual and philosophical language as the research team. They were able to clearly articulate the role social studies and other curriculum areas like religious studies and technology studies could play in promoting a harmonious civil society. Oftentimes, teachers were impressive in their energy and perseverance. Not unfrequently, however, they were highly critical of existing education policies. In particular, current teaching and learning resources produced by the Curriculum Development Centre were considered to be largely irrelevant for ni-Vanuatu, or at best, outdated. Teacher stakeholders also added that syllabus outlines were often missing in schools and could not be obtained from the Curriculum Development Centre in Vila. Hence they were forced to improvise, mostly in collective ignorance. One teacher in Luganville, for instance, reported that:

Last year's Year 7 teacher only covered two topics in Social Studies, as we did not have a copy of the syllabus. I am trying to catch up this year in year 8... I only obtained a copy of the Social Studies syllabus last week.
(Teacher of Social Studies in Junior Secondary School, Luganville)

Principals, overall, were very receptive to discussions about the role schools might play in promoting social tolerance and citizenship. However, this support was mostly in principle, as there was little evidence of whole school approaches to social education. The conclusion often drawn by the research team was that principals were not able to develop whole school plans for their schools because there are no Ministry of Education goal statements to guide and frame their thinking. This issue will be discussed in more detail in Report 3.

Most stakeholders in the education sector were keen to point out to the research team the negative impact of the examination system on social learning. They believed that the examinations at year 6 and 10 were mostly literacy mechanisms for culling out students who were deemed to be unsuited to further proceed with higher levels of schooling. They condemned this system as being socially divisive, resulting in the majority of students being 'pushed out' of school at an early age, lacking the understanding and skills necessary for making a contribution to their communities.

Community Stakeholders

Community stakeholders interviewed in this study saw a need to explicitly address social harmony and citizenship issues in Vanuatu and viewed schools as a central agency through which to access the issues. The diverse range of stakeholder groups interviewed considered that the current education system did not adequately and effectively include core cultural values and traditions in the curriculum. They were of the view that social learning in schools was largely based on colonial precepts and did not give enough attention to traditional ni-Vanuatu concerns. Their view was that the current national curriculum did not include culturally sensitive topics of both provincial and national significance which would enhance recognition of cultural diversity and social harmony. For this group, social tolerance and cultural harmony were part of the foundation values of ni-Vanuatu.

At the heart of their arguments was the belief that education administrators rarely sought their views in developing policy. A number of these community stakeholder groups had produced curriculum and teaching materials but they had so far received little support by education officials in assessing their value for use in the current curriculum. They believed that this type of attitude could result in the undermining of traditional ni-Vanuatu culture.

The views of these community stakeholder groups should not be seen in terms of wanting to reshape schools around traditional ni-Vanuatu values. Like stakeholders in the education sector, they have their goals set on some form of balance, of accommodation, of adjustment to the impact of new social and economic pressures on Vanuatu.

A final summary point often mentioned by stakeholders, both within the education sector and in the community at large, was the perception of a disjunction in roles and communication between key divisions within the Ministry of Education. At the centre of this view was the argument that the accountability and transparency of decision-making in the divisions was rarely apparent. In particular, the roles and relationships between officials at the Ministry of Education, the

Curriculum Development Centre, the Examination Centre, the Teachers' College, Church-based Education Centres, Provincial Education Officers and NGO informal education centres were regularly cited as needing urgent clarification and discussion with the community.

Points of consensus amongst stakeholders in Vanuatu

In the course of this study the research team held discussions with over 100 stakeholders in Vanuatu. As expected a range of views were expressed about the role of education in promoting social harmony. However, it transpired that there was a convergence of views. The following list summarises the points of consensus among stakeholders.

- There was universal support for the need to enhance cultural diversity, social tolerance, and democratic processes in Vanuatu.

- There is a need for continuing debates about cultural diversity and social tolerance within Vanuatu.

- Any discussion about the enhancement of common core values, and in particular of social harmony, will need to be considered within the framework of Christian religious principles which pervades much of the life of ni-Vanuatu.

- The enhancement of cultural diversity, social tolerance, and democratic processes is not just the prerogative of formal education.

- High youth unemployment, especially in towns, and the low priority given to initiatives in vocational and rural training for unemployed youth has created social division by exacerbating cultural and regional disparity in the community and has also highlighted rural/urban differences.

- The current national financial situation will continue for some time to limit the extent of any policy changes in education.

- Schools are currently totally under-resourced to enhance cultural tolerance, social harmony and democratic processes.

- There is currently a serious lack of teaching and learning resources which accurately and sensitively reflect the many cultures of Vanuatu.

- The current national curriculum is in need of major renewal in most areas, but particularly in the area of social studies in which cultural diversity, social tolerance, citizenship and democratic processes should be a focus.

- The use of the examination system as a culling tool is a serious impediment to enhancing cultural diversity, social tolerance, and democratic processes.

Feedback from participants during the reflective workshop held after data collection affirm the findings presented above.

Hence, it becomes apparent that education policy needs to be guided by a broader framework that strives to respond to a variety of issues, such as:

- What sort of world will children entering schools in Vanuatu in 2001 encounter?
- What will these young people in the early 21st century need to be able to do, to know and value?
- What will schools in Vanuatu be like in order to effectively cater for these visions?
- What are schools for?
- What are the national goals of schooling in Vanuatu?
- What are the priorities in the goals?
- What competencies is the system promoting for all students?

These were questions that stakeholders acknowledged needed to be asked, but which were pushed aside by the exigencies of day-to-day activities. Any discussion of citizenship requires this broader discussion, and, stakeholders, be they professional educators or Form 3 students, recognised the potential importance of schooling in terms of the achievement of social harmony as a major goal for the future well-being of the nation.

Warren Prior (Project Manager)

Suzanne Mellor (Researcher)

Graeme Withers (Researcher)

PROMOTING SOCIAL TOLERANCE AND COHESION THROUGH EDUCATION

Report 1: Stakeholders' Assessment

Attachments

Warren Prior
Suzanne Mellor
Graeme Withers

July 2001

DEAKIN
UNIVERSITY

Deakin University

And

ACER

Australian Council for Educational Research

Attachment 1: Field Work in Vanuatu

Researchers: Warren Prior, Suzanne Mellor

List of Stakeholders Interviewed in Vanuatu

Efate Island

- Kalmele Matai – Director of School Education Programs, Ministry of Education.
- Jessie Dick – Director, Policy & Planning.
- Peter Gibbons – Consultant & Director of Vanuatu Master Plan, Ministry of Education.
- Thomas Simon Maraketere – Director of Secondary Education, Ministry of Education.
- Charles Silas, Executive Officer, Ministry of Education.
- Charlie Roberts – Examiner Grade 6 General Knowledge, Ministry of Education.
- David Tari – Director, Rural Education, Ministry of Education.
- Tony Austin – Team Leader Vanuatu-Australia Secondary Teacher Education Project, Vila.
- Charles Pierce – Lecturer in Social Studies VASTEP, Vanuatu Teachers' College, Vila.
- Andrea Hinge – Lecturer in Social Studies VASTEP, Vanuatu Teachers' College, Vila.
- Jacque Gideon – Principal, Vanuatu Teachers' College, Vila.
- Eric Natuowi – Lecturer in the Arts, Vanuatu Teachers' College, Vila.
- Lidcha Nanuman – Lecturer in Social Studies (primary), Vanuatu Teachers' College, Vila.
- Sue Buereleo – Director, Curriculum Development Centre, Vila
- Tasua Tasale – Deputy Director, Curriculum Development Centre, Vila.
- Louis Toukone – Acting Principal, Malapoa College, Vila.
- Margaret Toukone- Head of Social Studies Department, Malapoa College, Vila.
- Mailyn Ngwelle – Director, Examination Centre, Vila.
- George Kuse – Director Catholic Education Office, Vila.
- Andre Kalmark –former student, Onesua College, Eton Village.
- James Kalo - Deputy Principal, Onesua Presbyterian College.
- John Kennedy – Head of Social Studies, Onesua College.
- Jack Takalo Graham – Teacher, Onesua Presbyterian High School.
- Rolland Assial – Principal, Lycee LAB (Louis Antoine de Bougainville), Vila
- Sanual Narai – Provincial Education Officer, Shefa Province, Vila.
- Principal – Ecole Secondaire Montmartre, Efate
- Bro. Sakoal Lino - Ecole Secondaire Montmartre, Efate.
- Beverley Sands – Principal, Vila Central Primary School, Vila.
- Physia Torboe – Teacher, Vila Central Primary School
- Nick Duggin - DFID British High Commission, Vila
- Ralph Regenvanu – Director, Vanuatu Cultural Centre, Vila.
- Catriona Hyslop – Linguist, Vanuatu Cultural Centre, Vila
- Rex Horoi – Executive Director, Foundation of the Peoples of the South Pacific, Vila.
- Grace Molisa – President Vanuatu National Council of Women, Vila
- Ishmael Marikeliu – Secretary General, National Council of Chiefs, Vila
- Peter Walker – Founder, Wan Smolbag Theatre, Vila
- Jo Dorras – Writer, Wan Smolbag Theatre, Vila.

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

Espiritu Santo Island

- Student focus group – Nakamar, Luganville.
- Iris Simon – Teacher of Social Studies (Years7&8), Santo East JSS.
- Pierre Sewen, Principal, Santo East, JSS.
- Jimmy Solomon – Principal, Hogharbour JSS
- Robert Dyer – First year teacher of Social Studies, Hogharbour JSS.
- Renjio Samuel – Principal, Matevulu College, Espiritu Santo.
- Nancy Garae – Head of Social Studies, Matevulu College, Espiritu Santo.
- Charley Melteras – Principal, College Technique de St Michel, Luganville.
- Tamath Daniel – Provincial Education Officer, Sanma Education Office, Luganville, Santo.
- Annie Shem – Executive Officer, Sanma Education Office, Luganville, Espiito Santo.
- Chief William – Luganville.
- Chief Bakon Pandad – Espiritu Santo.
- Tevanu Anderson – Secretary. to Chiefs, Luganville.
- 23 chiefs from Santo and Malekula.
- Jean-Marie Virelala – Proviseur, College de Luganville, Santo
- Women's Officer – Department of Womens Affairs, Santo Provincial Office.
- President, Luganville Town Council of Women.
- Treasurer, Luganville Town Council of Women.

Tanna Island

- Madelaine Lesines – Provincial Education Officer.
- Jeffrey Reuben – School Advisor, Anglophone.
- Raymond Nasser – School Inspector, Primary.
- Augustine Poule – Social Studies teacher, Lowanatom Junior Secondary (Technical) School.
- Herve Tarilas – Principal, Lowanatom Junior Secondary (Technical) School.
- Steven Iauko – Head Teacher, Lowanatom Primary School & School Advisor, Francophone.
- Jennifer Manua – Principal, Lenakel Junior Secondary School.
- George Melten - Principal, College d'Isangel Junior Secondary School.
- Wanda de Hass and Eliane – SS teachers, College d'Isangel Junior Secondary Schoo
- Jean Bai Sese – Principal, Tafea Junior Secondary School.
- Evelyn Thompson – Deputy Principal, Tafea Junior Secondary School.
- Heather Berry – Technology and English, (AVA) teacher, Tafea Junior Secondary School.
- Danial Koltea – Principal, Dip Point Primary School.
- Meriam Yaviong – Grade 3 teacher, Dip Point Primary School.
- Kuta Fatara – Principal, Ienaula Junior Secondary School.
- Jocabeth Kaukane – Social Studies teacher, Ienaula Junior Secondary School.

Australia

- Joanne O'Mara – Former AVA teacher, Onesua High School, Efate
- Gregor McNish – Former CVA in Vanuatu

Attachment 2 (A): Non school Stakeholders Interview Schedule

Promoting Social Tolerance and Cohesion through Education

INTERVIEW SCHEDULE

Concepts of citizenship

- What are your ideas about is a 'good citizen' in your <u>country</u>?

- What do think are some of the influences that determine your ideas about the 'good citizen'?

- How important do you consider the following to be when you think about the 'good citizen'?
  A sense of personal identity
  A sense of community/location
  A sense of the global citizen
  A sense of civil behaviour
  A sense of participation/social action

Reflections on the big picture

When you think about the future of your country/province/village what sort of picture do you have in your mind?

When you think about 'locating yourself' what location do you think of first? Group? Place?

How important is a sense of national identity to you when you think about your future?

Would you consider your country to be multicultural society?

What do you think are some of the blockers that have hindered your notions of what a 'good citizen' is from coming into effect?

What are some of the blockers that have impacted on your ideas about the future of your country/province/village?

What are some of the encouragers that have impacted on your ideas about the future of your country/province/village?

How important is it for you to be involved in the decision-making in some aspects of your life/work? Which aspects? How might you be involved?

To what extent do you think you are given reasonable opportunities to regularly participate in decision-making?

What would be the most important aspect that you feel you do not have opportunities to participate in decision-making?

What are some ways you can think of, that the local community/ national government promotes ideas about the 'good citizen?

While acknowledging the recent tensions how would you describe the extent of 'social tolerance' in your country?

What are the biggest problems preventing peace/social tolerance in your community?

Schools and Social Tolerance and Cohesion and Citizenship

At what age do you think children should begin at school?

What roles, if any, are schools currently teaching young people to be 'good citizens?

What roles should schools be playing in teaching young people about being 'good citizens'?

How would you describe your level of understanding about the curriculum in your local school?

To what extent do you think schools/the current curriculum are providing what you want out of education for young people? What's missing?

Should schools be involved in the teaching of values such as social tolerance, cultural diversity and democracy?

Do you think schools are in fact engaging in the teaching and learning of these values already?

Do you support the idea of a national curriculum and/or do you support locally/provincially-developed curriculum? Why? What are the benefits? How would you like to be involved?

Should the local community determine the curriculum/ appoint teachers/ pay for them/ build schools?

How important is it for schools to give opportunities for students to practice participating in decision making?

What is the school system doing for the young people who drop out of school, say after grade 6?

Would you support the introduction of a subject in the school curriculum which had a focus on 'citizenship education'?

If so, what would be the most important things/ideas/topics you would want included in this subject?

Local Action

When/what was the last time you participated in some aspect of your local school activities?

How encouraging is your local school in inviting you to participate in school activities?

How important is the teaching of/in local vernacular languages in your school? If yes, would you be prepared/able to assist in this program?

What skills would/could you offer to teach in your local school?

Do you think the cost of school fees prevents some families from sending their children to school? How might local communities assist their local school to lower school fees?

In this project we will be organising a reflective workshop in midyear. What would you like to tell decision makers to consider in their deliberations on what schools can contribute to social tolerance, community participation and democratic processes?

Attachment 2 (B): School-based Stakeholders Interview Framework

Promoting Social Tolerance and Cohesion through Education

Curriculum documents/policies

Does the school have a complete set of current Ministry curriculum documents?
If not, why not?
To what extent are Ministry curriculum documents/resources available to all teachers?
To what extent are these curriculum documents used as curriculum planners by teachers and schools?
To what extent do students and parents have an understanding of the contents of the curriculum documents?
To what extent do curriculum documents drive/dominate teaching and learning?
To what extent can teachers adapt curriculum documents to suit the locality/their own style?
To what extent do curriculum documents focus on local/island/national/global issues?
Do you support the idea of a national curriculum and/or do you support locally/provincially-developed curriculum? Why? What are the benefits? Who should be involved? How would you like to be involved?

School governance

What are the traditional processes/patterns of decision making/leadership in the local community?
How do these processes work? In what ways does the community benefit?
Are modifications to the traditional processes possible, and if so how might they be initiated?
Should these traditional ways of decision making be encouraged/taught in schools?
How would you describe the decision making style of your school?
Who and/or what factors determine the style of leadership/school governance in the school?
To what extent do individuals/collectively teachers contribute to decision making in the school?
In what ways do students contribute to decision making in the school? Examples?
In what ways do parents contribute to decision making in the school? Examples?
When/what was the last time you participated in some aspect of your local school activities?
What would be the most appropriate style of school governance for your community or school? Why?

Classroom practices

To what extent do examinations drive classroom practices? Is this OK?
Can you name some social issues that have been discussed in your classes?
Why were these particular issues raised in class?
To what extent do teachers encourage/allow for the addressing of social issues in classrooms?
If so, how is this done?
Do you think teachers impose their values on the students? When?
What are the blockers that prevent active student engagement in social issues?
To what extent and in what ways do parents and others contribute to classroom practices?

What is the most commonly used teaching and learning pedagogy? Why is this the one? Who decides?
What do understand by the term 'democratic classroom'?
Do you support a democratic classroom?
How do you as a teacher /parent feel about sharing decision making with students?
How important is it for students to be taught and learn in their own local language?
How often does this happen in your school/ classroom? Why this often? Under what conditions?
Is there a punishment/reward regime in this school?
How often have you experienced/witnessed intolerance, culturally insensitive behaviour and verbal/physical abuse in your classroom/school?
How important do you believe modeling in school and family are to young people learning and practising tolerance?

Curriculum content

What are the most important things students should learn in school?
What skills are important?
Who should decide which values are the important ones for young people to learn?
Should school teach values? If yes, what values?
Can schools teach young people to be a 'good citizen'?
How important is it for students to practice how to be a 'good citizen/person at school?
How might this be done?
How important is it for schools to include topics that encourage social tolerance and cohesion in the curriculum? Why?
Do you think schools are in fact engaging in the teaching and learning of these values already?
Is it important that religious education is part of the school curriculum?
Is religious education the appropriate curriculum area to teach about values?
How important is it that the curriculum allows for/encourages the teaching and learning of local issues/skills/ content?
Should students develop a global perspective?
What are the most important aspects of the curriculum? Why?
To what extent do you think schools/the current curriculum are providing what you want out of education for young people? What's missing?
Has the curriculum changed since you were at school? If so, for the better? Why?

The possibilities

What's the best thing that schools are doing at the moment?
What's the thing that they could do a lot better?
In an ideal world what would you most like changed at your school?
What do you hope that your school can most offer to all of its young people?
What can the school system do for the young people who drop out of school, say after grade 6?
What are schools for?
What do you understand by the term 'social tolerance'? What are some of its essential parts?
What goals can you envisage coming true for you and your place?
What is the role of social tolerance in this picture?
While acknowledging the recent tensions how would you describe the extent of 'social tolerance' in your community/country now?

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

What are the biggest obstacles preventing peace/social tolerance in your community?
When you think about the future of your country/province/village, what sort of picture do you have in your mind?

In this project we will be organising a reflective workshop in midyear. What would you like to tell decision makers to consider in their deliberations on what schools can contribute to social tolerance, community participation and democratic processes?

Attachment 3: Project Summary Handout

Promoting social tolerance and cohesion through education

Project Description

Education systems can play a crucial role in the process of nation building and consolidation. Furthermore, education may be an effective instrument to promote understanding, respect and dialogue between cultures. Strengthening democratic processes, encouraging political dialogue, building civic institutions, overcoming prejudice, combating stereotypes and fomenting social tolerance are not simple endeavors; they can be, however, areas for educational action.

The primary aim of this project is to develop a general operational framework for the design of a school-based civic education agenda tailored to the specific social and cultural environment of Pacific island nations. In particular, this project will strive to address how educational systems in these multicultural societies may forge national identities, while promoting social tolerance and understanding, supporting community participation and strengthening democratic processes.

The Solomon Islands and Vanuatu are proposed as country case studies; however, the methodology hereby developed could be used and replicated in other country settings. Moreover, the findings and policy recommendations of these case studies can serve as a basis to orient potential policy options for other island nations in the region.

Specific objectives
The project will involve collecting field data at three different locations in Vanuatu and the Solomon Islands.

The following questions will serve as an overarching guide:

Does the educational system give equal chances to people from all ethno-linguistic groups?
Does it bring children together from these groups?
Does it address directly (through the curriculum or other avenues) with the values of respect, tolerance, multicultural understanding, compromise and negotiation?

(a) Stakeholder assessment: The consultant team will be responsible for collecting data from a sample of school principals, teachers, students, parents and community members regarding their opinions towards cultural diversity, ethnic conflict, citizenship and political participation, civic institutions, and democratic processes. The school sample will be drawn to maximize diversity in terms of ethnic, language and religious backgrounds as well as include socioeconomic and rural/urban diversity.

The information collected will serve as a basis to understand prevalent attitudes towards multiculturalism and pluralism.

(b) Operational assessment: Concurrently, the consultant team will perform a review of present school-based practices regarding cultural understanding, democratic participation and social cohesion. The activities in this sub-component will include an analysis of civic/multicultural values in the prescribed curriculum and textbooks, as well as observable related school activities, classroom behavior and management practices.

Overall, this activity will allow the identification of possible vectors of intervention to promote social understanding and civic participation.

(c) Reflection workshop: The consultant team will also be responsible for organizing, potentially in collaboration with a local agency, a national reflection workshop in order to share some preliminary findings of the project. This workshop will also strive to promote discussion among local stakeholders of potential vectors for the development and implementation of a school-based "education for mutual understanding" program.

Deliverables

Upon the conclusion of the stakeholder and operational assessments, the consultant team is expected to present two reports:

(a) An analysis of stakeholder views within the educational system on cultural diversity, social tolerance and democratic processes.

(b) An analysis of curricular and other school-based practices regarding cultural diversity, social tolerance and democratic processes.

These reports will have as a target audience local policymakers and educators. The findings and recommendations from these two reports will serve as a basis for the reflection workshop discussions, which in turn will result in the production of a third deliverable:

(c) A framework for the development of a school-based "education for mutual understanding" agenda, specifically tailored to Pacific island conditions, that promotes national cohesion and democratic participation, while respecting cultural diversity and social tolerance. This framework should strive to provide a foundation for policymakers to review and address the role of schooling in promoting social cohesion, as well as some basic instruments for teachers to include values education in their daily practices.

Research Team

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Attachment 4: Reflective Workshop Handout

Pacific Islands Project

Promoting Social Tolerance and Cohesion through Education

Workshop Handout

Project Brief: Strengthening democratic processes, encouraging political dialogue, building civic institutions, overcoming prejudice, combating stereotypes and fomenting social tolerance can be areas for educational action.

Chief Project Goal: In particular, this project will strive to address how educational systems in multicultural societies may forge national identities, while promoting social tolerance and understanding, supporting community participation and strengthening democratic processes.

Specific Research Questions:
- Does the educational system give equal chances to people from all ethno-linguistic groups?
- Does it bring children together from these groups?
- Does it address directly (through the curriculum or other avenues) with the values of respect, tolerance, multicultural understanding, compromise and negotiation?

Reflective Workshop Goals: The consultant team will also be responsible for organizing a national reflective workshop in order to (1) share some preliminary findings of the project. This workshop will also strive to (2) promote discussion among local stakeholders of potential vectors for the development and implementation of a school-based "education for mutual understanding" program.

Workshop Session 1: Values and Assumptions Underlying Schooling
- Symbols used for Identity in Solomon Islands/Vanuatu
- Introduction to idea of mind mapping as a means of conceptualising curriculum
- Education as socially constructed: values and assumptions;
- Need for development of National Goals of Education as framework for curriculum and policy.

Workshop Session 2: Connections to the World Bank Social Tolerance Project
- Progress of the Project
- What are the attributes/characteristics of the ***good citizen***?
- The Six Dimensions of Citizenship:
Civic Knowledge (*e.g.: Understanding of cultural contexts in which a community exists*)
A Sense of Personal Identity (*e.g.: A positive attitude to self*)
A Sense of Community (*e.g.: A commitment to family, village of nation*)
Adoption of a code of Civil Behaviours (*e.g.: A respect for others*)
An informed and empathetic response to social issues (*e.g.: Caring for the environment*)
A disposition to take social action (*e.g.: Engaging in community service*)

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

- Key Questions when Considering the Development of a Set of National Goals of Education

1: What sort of world do you see children entering schools in 2001 will encounter in Solomon Islands/Vanuatu in their lifetime?
2: What will young people in the early 21st century need to be able to do, to know and value in Solomon Islands/Vanuatu?
3: What will schools in Solomon Islands/Vanuatu need to be like in order to effectively cater for these visions?
4: Can these 3 visions be summarised into an agreed and common national goal for the 21st century?

Workshop Session 3: Small groups to discuss the following Big Issue, based on previous Questions
- Establishing priorities for National Goals of Schooling for Solomon Islands/Vanuatu

Workshop Session 4: Draft Proposals for National Goals of Schooling for Solomon Islands/Vanuatu
- Brief reporting by groups of discussions /conclusions regarding the Big Issue
- Closure & overview
- Presentation of Certificates and Gifts

Attachment 5: Participants at Reflective Workshops

Vanuatu Reflective Workshop

Participants by job-type

Principals: 5 (from 3 islands/provinces)
Provincial Education Officers: 1
Classroom teachers: 3 (Malapoa & International School)
Curriculum Development Unit: 3 (Executive Officer, Editor & Co-ordinator)
Ministry of Education bureaucrats: 7 (3 Directors, and 4 Senior Education Officers)
Teachers College: 2 (Principal and staff member)
Non-Government Organisations: 1 (Executive Director, Foundation of the Peoples of the South Pacific International)
Total: 24

Attachment 6 (A): Workshop National Goals

Pacific Islands Project

World Bank – Deakin University – Australian Council for Educational Research

Promoting Social Tolerance and Cohesion through Education

National Goals of Education for Vanuatu for the C21st

At the reflective workshop on Friday 22 June, in Port Vila, three groups of participants developed the following sets of national goals. The goals have been prioritised by the groups. The data has been taken from the groups' workshop report sheets.

Group 1

1. Each school should have policy and guidelines to address the goals.
2. Review and rewrite the curriculum to include civic knowledge outcomes.
3. To train the teachers to be innovative in implementing the revised curriculum, through pre-service and in-service training courses.
4. To formally include the community in curriculum development and evaluation.
5. To equip all students with competencies to enable them to contribute to their societies after formal education.
6. To encourage school administration to use extra-curricular activities to achieve legitimate learning outcomes.
7. To conduct a dual evaluation of teachers and students' learning outcomes.

Group 2

Equality of Access -
- buildings and facilities
- opportunities right across society

Education Equity -
- formal / informal
- gender
- skill
- resources / buildings

Quality Education -
- relevance to our society
- trained teachers
- relevant to present / future changes

Community Participation -
- literate society

Environmentally / Culturally sensitive -
- natural resources
- cultural activities
- aesthetic values
- sustainability

A Holistic Ni-Vanuatu -
- Spiritually
- Culturally
- Physically
- Mentally / knowledge
- Participative

Group 3

1. To provide Universal Basic Education to all Ni-Vanuatu children regardless of
- Gender
- Religion
- Language
- Location
- Ability

2. Provide and improve relevant curriculum which enhances
- Cultural
- Spiritual
- Economic
- Social development needs of Vanuatu

3. Delivery of quality education across the whole system.

4. To maintain, protect and preserve different languages and cultures as part of our national heritage and to promote bi-lingualism / multi-lingualism.

5. To provide and encourage an equitable system of education.

6. To encourage partnership in education so as to maintain sustainability for the expansion of the education system.

Warren Prior
Suzanne Mellor

22 June 2001

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

Attachment 6 (B): National Goals for Vanuatu

National Goals of Education for Vanuatu in the Twenty-first Century

*(**Warren Prior** developed these national goals for discussions purposes by collating the goals developed during the workshop. They do not represent the views of any other person or organization.)*

The purpose of schooling is to assist young people to develop knowledge, skills and values which will enable them to contribute to the community as informed, active, participatory and socially responsible citizens.

Goal 1: Education is a community responsibility and policy and practices need to be determined by the community. Schools need to be places where relevant, flexible, socially just and effective programs are developed and delivered in order to assist young people to move along the pathway to becoming contributing members of their communities.

Vanuatu is a newly created democratic nation in which he forces of old, namely, the impact of colonialism and the traditions and customs of its peoples, are now being confronted to determine the shape of its future. However Vanuatu is not able to confront these forces without considering an even newer force, that of globalisation.

Goal 2: Education policies and practices will need to clearly enhance young peoples' understandings of their cultural heritage, the impact of colonialism and their role in shaping the future of Vanuatu in a global setting.

Goal 3: Young people will need to develop knowledge, skills and values about their understandings of these forces and will need to be critically active in participating as future citizens of Vanuatu. In particular, schools will need to encourage skills in analysis and problem solving.

Goal 4: In the support of a democratic community, schools will need to encourage students to be active citizens both within and outside the immediate school community. In particular, schools will need to be democratic institutions, and students will need to have opportunities for developing decision making skills, developing skills and values of self-confidence, self esteem, and commitment to personal and collective excellence.

One feature of globalisation is that successful nations of the future will be those nations who accept, but shape, the opportunities that globalization brings to both schooling and nations as a whole.

Goal 5: Education systems will need to invest in the enhancement of technological understandings, skills and values of both the bureaucracy and school practices. The ability to

Pacific Islands Social Tolerance and Cohesion Through Education Project: Report 1

critically analyse the social impact of technologies and to preserve its balance within the maintenance of traditional customs will be essential.

Goal 6: Schooling should develop students' abilities to critically analyse the media of globalisation. In particular, schools will need to develop courses in media analysis.

Vanuatu, as a nation of many islands, has a unique and diverse cultural heritage which will continue to face pressures from within, but also brought on it by even greater pressures from outside.

Goal 7: The school system will need to provide opportunities for young people to enhance their intellectual, physical, social, spiritual, moral and aesthetic development in supporting the preservation of Vanuatu's traditional customs. In particular, schools will need to develop courses in the creative arts, physical well-being and civic traditions.

Goal 8: In recognising and valuing cultural diversity, a national language policy for schools will need to be developed. This will need to done with wide community consultation. In particular, outcomes of this policy will include the production of appropriate teaching and learning resources, the appropriate training of teachers and the valuing of bi-lingual/multi-lingual practices.

Goal 9: Diversity of cultures brings with it opportunities to create diverse schooling structures. Building on the traditional values of respect and social justice, schooling must provide equal access and equal opportunities for success for all young people, regardless of gender, location, ability, age, religion or language. In particular, education must provide safe, supportive learning environments for all young people from age 5 to age 14, within a number of school structures, including vocational schools, community schools, non-boarding secondary schools.

Goal 10: Education systems, while celebrating cultural diversity and the possibility of a number of cultural identities, will recognize and promote a socially cohesive framework of shared values.

Goal 11: The impact of the nation of islands will be recognized in the equitable distribution of resources and facilities across the nation. It may be necessary at times to adopt a positive discrimination policy to redress past inequities. Schools will also need to have some discretion and flexibility in developing their individual school goals to suit their local communities, but within the broad national framework.

Vanuatu, in the foreseeable future, will continue to be reliant on some forms of aid from external sources. Accountability and demonstrated effectiveness will continue to be key criteria for future donor support.

Goal 12: All stakeholders in the education community need to be held responsible and accountable for their policies and practices. For students, this means that they will need to be encouraged to value learning and to be supportive of life long learning. For schools teachers and principals, they will need to be both fairly paid as public servants in recognition of their critical role and to be also regularly assessed for the effectiveness of their performance. Administrators at all levels will likewise need to be accountable for, and transparent in, their policies and practices. Mechanisms will need to be established to formalise these processes.

Goal 13: The current examination system is socially divisive, ineffective as a measure of the goals of schooling and the future learning performance of students, and is open to inappropriate influences.   The Grade 6 examination will be abolished within 3 years, allowing all students to continue schooling in some appropriate form until at least year 8. Testing for literacy will be introduced at the completion of Grade 6 but only as a mechanism for measuring the effectiveness of teaching and learning **of literacy and for providing data for future remedial action if necessary.** A new examination will be developed for Year 8 to directly assess the national goals of education.

Goal 14: In order to assist the majority of young people who will, in the foreseeable future, return to their village communities after completing year 8, a set of generic key competencies will be developed for use in schools, particularly in years 7 and 8. These competencies will assist students in the transition back to their communities and will also be important for those students who will continue in formal education. These competencies underpin the new year 8 examination.

(WP – 25 June 2001)

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