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ABSTRACTS of PARALLEL SESSIONS

Tuesday 20 November

Tuesday session 2 10.45am-12.15pm

Helen M. Hill, Elvino Barbosa, Elizabeth Baptista, *Decolonizing Timor-Leste's Education System in an era of Globalization*

Timor-Leste has been independent for less than 20 years. In contrast to most of Oceania it was early to be colonized by the Portuguese and late to be decolonized in 2002 from the 24-year Indonesian occupation and 2-year UN administration. Its unique history, and the rapidity of the departure of external administrations means the education system in many ways carries with it the structure and culture of previous colonial and military administrations. While elements of indigenous culture are emerging, disputes and disagreement along with unclear objectives, have characterised educational debate and policy-making to date in Timor-Leste.

However, the country has embraced the Sustainable Development Goals with great vigour (and was the only country in Asia or the Pacific to accept the Secretary General's invitation to be on the special High-Level Group to promote the SDGs). Timor-Leste has also implemented one or two innovative programs in pursuit of these Goals, such as a Permaculture Garden in each primary school. This paper will report on recommendations made at a joint Victoria University – UNTL Conference in July 2017 on 'Finding Pathways to Achieve the Sustainable Development Goals' and will argue that the SDGs could be used to help the country reach consensus on many educational issues which would enable Timor-Leste to move forward on building skills for development as well as nurturing Timorese identity which was often overtaken in previous eras. This paper will look closely at Information Technology and Computer literacy and environmental awareness as components of the curriculum which 'leaves no one behind' as the SDG's propose. This would enable the country to develop its own system, for the first time enabling success for a majority of students.

Mele Katea Paea, *The contribution of māfana to leadership practice in Western organisations*

In attempting to support the leadership potential of Pacific people in the New Zealand Public Service (NZPS), this research suggests the significant role of māfana (inner warm passion) if the NZPS leaders are to progress the representation of Pacific people in senior management positions. The need to incorporate Pacific leadership knowledge and skills into Pacific staff's performance appraisals has been acknowledged by NZPS leaders more than two decades. However, the knowledge of Pacific leadership practices is still over-shadowed by the dominant Western approach. The goal is to show that Pacific people can be moved by spirit of māfana to perform leadership beyond expectation and to raise awareness about the unique leadership capabilities of Pacific people in the NZPS as another way of leading. This is based on a study of cultural practices that shape the ways in which Tongans perceive and experience leadership differently in the NZPS; using a Tongan grounded methodology called Talanoa Māfana (talking about the truth in love). Talanoa Māfana Methodology is centered on the three approaches of talanoa mo e loto (speaking from the heart), pō talanoa (sharing people's truth in peaceful dialogues), and talatalanoa (ongoing dialogues in the spirit of warm relationships). The findings reveal three types of māfana that play a major role in driving Tongan leadership model called Tauhi Vā Māfana, TVM, (nurturing warm relationships): 'ofa (love); lotolahi (courageous spirit), and tui 'Otua (Christian belief). Although the application of māfana through TVM is not understood nor recognised by most leaders in the NZPS, this research takes an affirmative approach of māfana and show how the understanding of māfana can contribute to leadership practice in Western organisations.

Alo Dr Silia Pa'usisi Finau, *The implementation of the Samoa Primary Social Studies Curriculum*

This research intends to examine the implementation of the curriculum for Social Studies in Samoa. It also aims to explore how Samoan teachers approach curriculum changes and the challenges they may have encountered during curriculum

implementation. This research will be of interest to practicing teachers in terms of the practicality of implemented teaching strategies and resources in a newly introduced curriculum and to academics and teacher trainers interested in the dynamics involved.

The literature on teacher change indicates that changes in beliefs often come later than implementation. That is when teachers use a new practice and see the benefits to their students (Ball & Cohen, 1999). Instead of being linear, changes in ideas and attitudes, actions and behaviour occur in a communal interactive process. On the one hand, teachers' current thoughts influence what choices they make and what they attend to as they plan and carry out educational activities. On the other hand, teachers' reflections on these activities and their outcomes influence their thoughts about implementing the curriculum and handling students in classrooms.

Semi-structured interviews, questionnaires and observations were executed to find information for the study. Six teachers were given questionnaires and were interviewed on lesson planning, teaching pedagogies and resources used in lessons. In addition, students were observed in class activities and resource making.

The findings draw attention to student-centred methodology and interactive learning in Social Studies. The advantages of these features include maintaining the students' interests, improving interaction and motivating continuous learning. Teachers report the importance of using a variety of resources to arouse students' interest and to pose further challenges. Results also reveal that the main difficulty facing teachers is understanding the language used in the Curriculum Statements. Other issues reported include lack of resources and time allocated in the timetable. Despite the difficulties, the research found great support for interactive learning and for learning to be focused on the student in order for them to enjoy an exciting and supportive environment.

Maimoana Janine Petaia, Samoan teachers' conceptions of assessment: Mixed understandings!

Assessment has become a key feature of education policy reform in recent years in many countries including those in the Pacific. While a large number of research studies have been conducted on teacher's conceptions of assessment in western countries, very little such research has occurred in the Pacific. Using Brown's (2002) Teacher Conception of Assessment (CoA-III) model, this research study aimed to explore Samoan teachers' conceptions of assessment and its relation to student achievement following a significant assessment reform in 2010, funded by International Organisations and Development Partners.

Adopting a pragmatic mixed-methods approach, this paper reports on research which involved a survey of more than 50% of Samoan teachers from both the primary and secondary sectors. Students' assessment results for Years 4, 6, 12 and 13 over a three-year period from 2015-2017 were also collected and analysed. The study aimed to investigate the influence of Samoan teachers' conceptions of assessment on their practices, and the impact of those practices on students' achievement. Another aim was to find out whether Samoan teachers' conceptions of assessment match the dimensions theorised by Brown (2002), or whether a different factor structure is evident.

Preliminary findings suggest that, while the 2010 reform in Samoa advocated for more formative assessment practices, teachers still hold a belief in summative assessment. This highlights an enduring tension for small island states such as Samoa where, despite the shift towards formative assessment practices in assessment policies, enduring wider contextual issues need to be addressed before changes in teachers' beliefs and practice can take place. There is also a need to explore the tensions between what is being advocated for by the global education institutions, such as the World Bank, and the contextual realities of education in small Pacific states. Educational development initiatives in small island states cannot be separated from the influence of social, cultural and geopolitical factors.

Adeela Arshad-Ayaz & M. Ayaz Naseem, *Relational futures for a peaceful, prosperous and progressive world: Need to rethink, reframe, and reimagine counter-extremism and counter-radicalization education*

This conceptual paper argues for the need to rethink and reframe the issue of extremism and violence within the framework of relational theory to develop counter extremism and counter-violence education. As we have argued earlier (Arshad-Ayaz and Naseem, 2017), the unilinear, narrowly-focus and overly securitized understanding originating from the global North, of phenomena such as extremism, radicalization (leading to violence), and terrorism does not take into account the intersectionality and relationality of factors that might lead individuals and groups to radicalize and resort to violence and extremist acts. Such limited understanding of extremism, radicalization, and terrorism inevitably narrows the scope of efforts and solutions needed to address the issue. We argue a narrow and isolated understanding of phenomena such as extremism radicalization and terrorism is rooted in modernist epistemologies and ontologies which tend to focus on individual dimensions of people/issues/problems thereby ignoring different relational aspects. We argue for developing impactful counter extremism education we need to pay particular attention to relationality. In other words; extremism and violence do not happen in a vacuum but are constituted by relations, within relations, from relations and in a particular context in which relationships take place. We argue authentic counter radicalization and counter extremism education should reflect the shared commitment to people-enablement by addressing relational issues, including but not limited to, identity, migration, inequality, insecurity (including food insecurity), colonial impact, decolonize and de-imperialized, Indigenous rights, social justice and various forms of sustainability.

We draw upon Gilbert Simondon and Gilles Deleuze's theory of individuation to ground our framework, which calls for the need to rethink, reframe and reimagine counter extremism and counter-radicalization education. Our goal is to engage various stakeholders in critical debate and dialogue about the issue of extremism, radicalization, and terrorism within the broader framework of relationality in different comparative and International Contexts

Implications

Currently, the dominant model of counter violent education based on a narrow reading of causes and offers a securitized perspective as a solution which neither resonates with the majority world nor addresses issues of relationality. Therefore, the successful results provided by the proposed solutions have been severely limited despite spending vast amounts of funds. In many cases, it has been argued that such solutions can lead to more extremist attitudes and tendencies. Our paper will contribute to an emerging body of knowledge on counter-radicalization and counter extremism education by engaging various stakeholders in critical dialogue and inviting them to reimagine and re-articulate the issue of extremism.

Stephanie Doyle, *Crossing oceans and navigating doctoral supervision relationships*

Sub-Saharan Africa is one of the most mobile regions in the world for international students but curiously there has been little research on the experiences of students from this region studying in the Global North or in Oceania. The intercultural supervision project reported upon here addresses this gap and provides insights into the experience of navigating a doctoral supervision relationship in a place far from home. The focus of the paper is on the on constructions and experiences of feedback on doctoral writing. Data came from semi-structured interviews with 16 African international doctoral students and 14 supervisors from two New Zealand universities. The study highlights relationships and provides fresh perspectives on taken for granted local practices in feedback on doctoral writing, in relation to timing of, and construction of feedback. The notion of respect between supervisors and students is raised as it related to the nature and language of feedback. The findings highlight the need to examine the language of feedback, and the value of a dialogical approach, which recognizes relational and cultural dimensions. While this study focused on intercultural supervision and African students, the insights inform doctoral pedagogy more broadly. Future research may utilize the analytical framework from this study and ascertain its usefulness beyond the current context.

Suren Ladd, *Building peace through higher education in Sri Lanka: Questions, concerns, and considerations*

Sri Lanka is a country in transition. Since gaining independence in 1948, Sri Lanka has undergone an ethnic conflict and two civil uprisings including scores of racially motivated riots. After decades of ethnic conflict which destroyed the social, economic and environmental fabric, the country is investing in a sustainable peacebuilding education programme. While most Sri Lankan government initiatives focus on long term peacebuilding and education at the secondary school level, young people attending higher education played a significant role in the ethnic conflict, civil uprisings and scores of riots in the recent past. As such, their roles in the conflict have largely been overlooked and unaddressed by both government and other initiatives as well as empirical research. Drawing from leading peacebuilding theorists (e.g., Bush & Salterelli, 2000; Galtung, 1969; Novelli & Cardozo, 2015), this paper builds on a broader project exploring key stakeholders' perceptions of sustainable peacebuilding programmes in Sri Lanka to argue that sustainable peacebuilding requires a conflict transformative approach wherein the structures that enabled these conflicts should be addressed at all levels. A critical peace education model (see Bajaj, 2008; Brantmeier, 2011)—which attends to power, local meanings, and enables voice, participation, and agency—is employed to firstly position the Sri Lankan higher educational peacebuilding context within wider theoretical approaches. The paper then explores how formal and non-formal higher education initiatives in the Sri Lankan context may foster long term peacebuilding. Finally, this paper concludes by raising key questions and concerns related to the roles higher education can play, or not, in shaping peacebuilding policy and practice.

Yulia Nesterova, *Reframing education to prevent violent extremism*

Measures to tackle violent extremism have long been focused on hard measures such as security, artificial intelligence, and military operations. Past few years saw a shift in understanding that to achieve and maintain positive peace, hard measures to counter and prevent violent extremism should be complemented by soft measures, such as education. Since then, the global discourse on prevention of violent extremism (PVE) through education has been revolving around the need to build resilience in young people by equipping them with the global mindset and counter-narrative skills to navigate the increasingly complex world and resist extremist ideologies and recruitment. UNESCO's pedagogical and curriculum strategy concentrated on introducing global citizenship education, discussion of controversial topics, and media literacy to the classroom. This paper aims to challenge and deconstruct the proposed strategy and introduce a different approach to PVE through education. This approach is based on the study conducted by UNESCO MGIEP (of which the author is one of the two leading researchers/author). In 2017 the authors of this approach collected case studies, stories, reflections, and opinions of over 2,000 young people of ages 15 to 35 from over 50 countries. All these young people have been affected by violent extremism, engaged with extremist groups, or have extensive work experience in conflict and post-conflict areas. Grounded theory was used to analyse the collected data and build the new strategy. Drawing on the diverse data, the paper will present this other approach that – using a number of examples from diverse geographical, socio-political, and religious contexts – showcases the need to re-focus and expand our understanding of education. It will argue that for

successful PVE through education, the focus should be placed on building and strengthening positive identity and giving to young people a sense of belonging, community, and supportive relationships and networks.

David Small, *What do you think you are doing? An exploration of the motivations and experiences of students who buck the neoliberal trend and study a BA.*

Neoliberal reforms of the education system privilege university programmes that emphasize instrumental and professional outcomes, promising short-term financial returns on investment for individuals (such as professional degrees, commerce and STEM subjects) in comparison to programs that offer less quantifiable and more value-based, or longer-term outcomes for both individuals and communities (such as the humanities and social sciences). The dominant model for resourcing and managing universities is now one in which programmes and course offerings by universities are closely tied to choices made by students. Student perspectives of education and the educational choices that these views generate are, in turn, shaped by neoliberal social and economic forces.

Canaan and Shumar argue that the impact of neoliberalism in higher education is “producing at times promisingly contradictory responses as institutions and individuals within them are simultaneously being disciplined by these structural and cultural pressures and developing strategies that question and at times resist these pressures” (2008, 27). This paper considers the extent to which students who buck the trend away from studying humanities and social sciences do so as part of this resistance.

Preliminary findings are presented of a pilot study in which Bachelor of Arts students at a New Zealand university were asked about factors that influenced their decisions to study for a BA, as well as their experiences, beliefs, and opinions regarding the value of the degree. By eliciting the motivations, expectations and experiences of students studying humanities and social sciences, this research aims to contribute to a better understanding of how students see themselves and their study choices in the light of the social forces they identify as shaping those choices, as well as the extent to which students see their course of study as social action.

Katherine Crawford-Garrett & Sam Oldham, *“We’re Trying to Engage People in a Problem that They Don’t Even Know Exists”: Inequality, Poverty and Invisible Discourses in Teach First New Zealand*

As wealth disparities increase worldwide and “education debts” (Ladson-Billings, 2006) along lines of race and social class remain static and intractable, a litany of new educational initiatives aims at shifting inequitable conditions and fostering economic opportunity worldwide. At the vanguard of these efforts is Teach for All, an educational charity now operating in 48 countries across the globe. By placing elite university graduates into high-poverty schools for a two-year period and encouraging their movement into leadership and policy positions, Teach for All aims to expand opportunities for all children. Despite the rapid proliferation of Teach for All affiliates, little empirical work exists to document how participants in these programs articulate their mission of reducing educational inequality, how these understandings translate into practice, and the ways in which implicit and explicit educational discourses shape their perspectives on students and communities.

This presentation, which draws on qualitative data collected in New Zealand over a six-month period, aims to address these gaps by examining the ways in which participants in Teach First New Zealand (TFNZ), a subsidiary of Teach for All, discuss issues of endemic poverty and social class mobility among indigenous and immigrant youth in New Zealand as they describe their efforts to work for macro-level change. Central to these narratives are notions of individualism as participants rely upon aspects of neoliberal ideology, enterprise culture, and related frameworks to explain inequalities, often implicitly. We consider the ways in which discourses operate invisibly and hegemonically in the narratives of TFNZ participants, as well as the broader implications for global teacher education in the context of the continued expansion of the Teach for All network.

D. Brent Edwards Jr., *The Mobilization and Relationality of Knowledge Dissemination: A Critique of Colombia’s Charter School Research Production and Circulation*

In 1999, a charter school model was introduced in Bogotá, Colombia, known as Concession Schools. The city built and financed new and well-resourced schools to be managed by private organizations, though the schools were open to all students who met requirements for proximity and poverty. This model has since gained considerable attention within and beyond Latin America in key publications and conferences for being an innovative and successful way to implement public-private partnerships (PPPs) in education in order to improve access, test scores, and student dropout rates. Yet previous studies have not critically evaluated the research foundation on which its fame is based. Nor have previous studies examined how that research has been mobilized and leveraged in the international politics of education, as this paper does.

This study situates its critical analysis within the political economy of knowledge production and mobilization in global education governance. This means examining not only the methodological limitations of the underlying studies but also the

organizational incentives that affect knowledge production and the ways these studies, once produced, are circulated within the field of global education policy (Edwards, 2018). Figure 1 visually represents this approach.

This paper draws on previous research conducted by the author that has entailed a critical review of the studies on this program (Edwards, 2014), a case study of the operation of this program in practice (Edwards et al., 2017; Edwards & Hall, 2018), and a bibliographic ethnography of how this program's knowledge base has been mobilized through its citation by others (Edwards et al., 2017).

First, the findings show the extent to which this program has been cited by others as evidence of how PPPs can be successful in education. Second, and crucially, the findings demonstrate that the impact evaluations of this program do not show what they claim to show (see Table 1). Third, despite this contradiction, the paper argues that the combination of respected methods (in the form of impact evaluations) and the reporting of positive results (even when erroneous) lend credibility to researchers themselves, who then are able to leverage that knowledge as they "embody" it in organizational settings that are central to the global education policy field (Thomas, 2018), such as think tanks and international development banks, who then continue to repackage the results of their researchers as they produce publications aimed at influencing the global education reform agenda. The significance of this paper stems from the example it sets regarding how to work on multiple KMB fronts simultaneously. That is, the paper shows the necessity of going beyond (a) a critical review of a program's knowledge base to also consider (b) the organizational biases that shade the presentation of findings and (c) the ways that such problematic knowledge is then circulated and strategically cited to advance policy positions which are, ironically, not supported by the underlying research. Clarifying the misuse of research is a first step to salvaging the role of research in this post-truth era.

Rachael Torombe, [Re]framing inclusive education within Sustainable Development Goal 4: An exploration of SDG4's effect on primary education of girls with disabilities in Papua New Guinea

In 2015, the United Nations' adoption of Sustainable Development Goal 4 (SDG4) reinstated the commitment on inclusive education (IE) in calling for all children including most vulnerable and excluded children such girls with disabilities (GwD) to receive an inclusive and sustainable education by 2030. IE covers mechanisms such as effective curricula, educational resources, support services and trained teachers. However, there is limited data on how IE practices in countries in the Global South including Papua New Guinea (PNG) have effected primary education of GwD. Literature informs that implementation of IE in the Global South has been challenging as a consequence of cultural, economic, historical and political reasons. This study draws on post-colonial theory (PCT) to explore SDG4's effect on primary education of GwD in PNG.

PCT offers a critical lens to critique SDG4 and IE as aspects of globalization to highlight forms of resistance to Western global hegemony as they manifest in education. Taking a phenomenological approach, the researcher will capture voices through views and experiences of nine GwD and eighteen teachers in three primary schools to understand the education of GwD.. Interview data will be analysed in focus groups allowing participants as co-researchers to understand power relations. Research questions that address the study are:

1. What views and experiences of teachers and GwD inform on effect of SDG4 on primary education of GwD in PNG?
2. How do these views and experiences of teachers and GwD describe the daily practices of IE?
3. How do GwD's views and experiences describe an inclusive and quality education and make sense of their own educational experiences?
4. What are the similarities, contradictions and ambiguities that are present in their descriptions in relation to what they practice to PNG's commitment to SDG4?

Wendy Choo, Metta: The place of spirituality in education in Myanmar

The issue of religion and secular education in public schooling in increasingly diverse and democratic societies is nothing new, but it has acquired particular significance in the context of Myanmar, where Buddhist extremism has erupted into religious violence and contributed to the Rohingya refugee crisis. This presentation investigates the place of spirituality in Myanmar education system by taking a postcolonial perspective that engages with hybridity and the everyday. In this presentation, I conceptualise Myanmar not as a 'fragile state', but as a hybrid political order, where international and local, formal and informal forms of governance intertwined. I analyse the relationships between spaces, social identities and the political subjectivities of young people through a thematic analysis of semi-structured interviews with 20 youth in Myanmar. My analysis shows the close relationships between spirituality and education in the everyday realities of young people, and that their religious, ethnic and civic identities are intertwined. I argue that the secularisation of public education is based on a projected ideal of 'what ought to be' and is impractical in Myanmar, where monastic schools are crucial to universal educational access and religious ceremonies are part of the everyday realities of schooling. Rather, it is more fruitful to consider working transcendental spiritual concepts, such as metta (loving-kindness) into the curriculum, to create political subjectivities for citizens that are more democratic and pluralistic, yet close to their everyday life. This is in line with approaches to peace and governance that can better engage with the complex and emergent nature of political

community and legitimacy.

Eurica Thapa, *International Non-Government Organizations in Nepal*

Drawing on Amartya Sen's Capability approach, this study explores and analyses teachers' training, which is part of education aid conducted by Non-Government Organisations (NGOs) in Nepal in partnership with International Non-Government Organisations (INGOs) of New Zealand and United States of America. Scholars argue that usually there is no attempt to analyse aid recipient country's educational requirements. Plus, there is a research gap around the benefits of including civil society in educational development. Acknowledging these research gaps this study aims to understand the role of INGOs and the educational requirements of the country mainly from the freedom perspective of students and teachers. The goal of the research is to develop a framework that will serve as locally aspired teachers' training model for schools in Nepal. Yet another goal of the research is to strengthen the capability approach by integrating aspects of critical pedagogy to incorporate the power dimension in education and how it affects the distribution of education and pupils of diverse backgrounds. It also intends to fill in the research gap of including students who are supposed to benefit from aid. Also, it provides human angle rather than economic angle to understand the problems related to educational aid in Nepal.

Lorena de la Torre, *The transformational power of relationality through indigenous-led Melanesian education: A Papua New Guinean curriculum-creation experience*

This presentation explores indigenous relationality in the context of Melanesian educational initiatives. It is grounded in four key Tolai relational and spiritual values: love, trust, obedience and respect. I discuss how these values are enacted and implemented through the co-creation and development of a unique indigenous curriculum in East New Britain Province, Papua New Guinea. Indigenous knowledge and metaphor form a path towards emancipatory education. Indigeneity centers identity and community well-being, and in doing so challenges mainstream discourses of education as the mere creation of human capital.

I present an approach to creating curricula based on collective, intergenerational sharing of knowledge through *tak stori*. This occurs within a dynamic of mutual care between different groups and generations during the negotiation of local and external knowledges. Finally, I explore some implications of such approaches based on kinship networks and mutually empowering relationships. These can function to break down perceived hierarchies between educational settings and between Western and non-Western pedagogies. They provide space for curricula with alternative pathways to well-being, as defined by local communities according to their own values and identity.

Hongzhi Zhang and Zane Ma Rhea, *Asia as Pedagogy: teaching about relationality in initial teacher education*

Traditionally, as a former English colony, the Australian settler populations have looked to Britain and also the United States of America for their cultural referents. Since the 1990s, this has been changing as successive Australian governments have recognized Australia's geolocation in the 'Asian' region and attempted to develop educational policies that better prepare Australian students for the 'Asian Century'.

Descriptors such as 'good relationships', 'good neighbours', and 'regional partnerships' have been mobilized since the Keating era in Australia to enable narratives that evoke a relational presence of the Australian nation-state amongst other nations in the Indo-Asia-Pacific region. Reflecting this, the Australian school and higher education systems have had a significant role in familiarizing Australian students with its 'regional neighbours'. In parallel, as the Australian student population has diversified to include more children and young adults from the Indo-Asia-Pacific region as an outcome of regional immigration policies, teachers and teacher educators have been faced with the need to better understand the cultural influences on learning styles of their students, based as they had been previously on western understandings of teaching and learning.

Expectations on teachers and teacher educators to support these significant shifts in cultural referents have been represented through the inclusion of the cross-curriculum priority of Asia and Australia's Engagement with Asia (AAEA). This cross-curriculum priority is designed to help Australians navigate their regional relationships with Asia into the future and has opened up the classrooms to the inclusion of Asian texts and Asian perspectives.

This paper reports on teacher educator views of relationality in a study conducted into their inclusion of the cross-curriculum priority of Asia and Australia's Engagement with Asia (AAEA). Building on research conducted by Zhang, Chan & Kenway (2015), and employing a social constructivist approach using a survey, and interviews as data gathering techniques, and content analysis, Leximancer, and coding techniques for data analysis, we found that teacher educators are predominantly focused on curriculum aspects of the work. Important for this aspect of the study, those who had previous exposure to Asian cultures were able to employ specific pedagogical approaches when teaching 'Asian' content. We theorize that there is a significant contribution to be made from teacher educators who understand the relational aspects of what we are describing as 'Asia as Pedagogy' and are designing their instruction to reflect the problematic nature of 'Asia out there' and all that is implied by evoking 'good neighbourly' relationality.

Tuesday session 3 1.00pm-2.30pm

Marie Quinn, *Curriculum reform in Timor-Leste: promises and possibilities*

Independence in 2002 meant the exploration of new ways of being a nation in all facets of Timorese life, not the least being education, identified as one of the two biggest concerns (along with Health) in the 2002 Countrywide Consultation (RDTL 2002). Over time and as the young nation struggles with economic, political and social change, much hope is placed in education that Timorese will be educated sufficiently to be able to take on the challenges of the 21st century and bring the small country out of poverty.

This presentation looks at the primary school curriculum reform project of 2013 – 2015, distributed and being used in schools now, but under pressure from changing political interests. The curriculum was built on three main principles: the relationship between culture and Timorese ways of life; developing the whole person; and, quality teaching and learning (RDTL, 2014, p. 16). These principles and content of the curriculum was developed in close consultation with over 110 local and international organisations and individuals working in Timor-Leste, both community and government entities. The curriculum sought to build an integrated and relevant program of study that would help children to understand their context and to prepare them to develop a future Timor-Leste. The presentation will identify how a strong primary curriculum seeks to build a foundation of the hopes and aspirations of a still-newly independent nation.

Anna Joskin, *Challenges of a curriculum implementation: A case study from Papua New Guinea*

This paper reports on the issue of an educational change by examining a curriculum implementation process and relating this to professional development. It centres on a mandated reform in Papua New Guinea in the areas of curriculum model and pedagogy in the subject of English language teaching. The evidence presented is on the initial stages of the reform. It refers to classroom practices; these include 10 teachers' views and interactions with 90 students, and, data is drawn from my PhD thesis (Joskin, 2013). A qualitative case study using document, analysis, observations, field notes, focus group discussions, structured interviews, and, post-observation interviews were used. Results reveal that despite policy intentions, a reformed curriculum may have little alignment with classroom practices. Thus, to sustain curriculum changes, intervention strategies like collaborative professional development are suggested. Such strategies can help embed large scale curriculum reforms irrespective of the type of model used in an education system.

Muhammad A. Naseem & Adeela Arshad-Ayaz, *Creating educational spaces for praxis and relationality: The case of relational counter-radicalization education*

In this presentation we argue that the twin menaces of radicalization and extremist violence have continued to grow because the understanding, strategies, and solutions to these problems have been conceived and articulated in 'closed spaces' that are largely military, security-oriented, and thus removed from the public realm. We contend that radicalization and extremist violence do not have singular causes and thus cannot be addressed with singular (military/secured) solutions. We further argue that reclaiming the relational aspect of educational spaces has the potential to bring in and bring together marginalized voices, excluded knowledges, and publics that have been excluded from the conversations on issues related to radicalization, extremism, and violence. The relationality of voices, knowledges and, publics (thus far excluded) will re-enact the focus on the things on the ground; refocus on strategies communities may/can use counter radical and extremist violence through materialization of their values, desires, social relations, and collective aspirations.

Conceptual framework. We employ Henri Lefebvre's framework of space as a social construct to ground our research on educational spaces as dynamic, and reappropriable spaces that have the dexterity to create heterotopic relational communities and knowledges to deal with issues such as radicalization, extremism, and violence. Then, we distinguish between closed, invited, and reclaimed spaces to see which educational spaces are more inclusive, organic, and which people can make and shape for themselves to enter the discourses that have excluded them.

Findings and conclusions. In the second part of the presentation, we present an account of two such 'claimed/created' spaces that purport to bring together the hitherto excluded and marginalized voices and publics in multi-vocal, multi-perspectival conversation on the promise of education to address issues related to radicalization and extremism. We present brief accounts of the Symposia on teaching about extremism, terror, and trauma (TETT) as a transformative reclaimed space in which conversations around extremism, terrorism, radicalization, and counter-radicalization take place with an aim for interchange of ideas between various stakeholders that included the general public, members of the academia, community based groups, non-governmental organizations, and students so that an authentic counter-hegemonic, counter-extremism critical public pedagogy can start to take root. We also briefly report examples from another claimed/created space—the initiative on Creating Learning Against Radicalization—which seeks to develop actionable knowledge against radicalization and extremism. Finally, based on the conversations in these two claimed/created spaces, we make an attempt to answer the question i.e. what kind of pedagogy is needed to counter extremism and radicalization?

Tali Fasavalu & Martyn Reynolds, *Changing up the conversation*

Tali - Samoan-born, living in Aotearoa New Zealand, has overcome barriers to be the teacher and Masters' student he is today. Martyn – Anglo-Welsh and London-born, is on a journey towards being useful as a teacher in Pasifika education. Both believe in the power of storytelling to expose experiential knowledge so that it becomes available to critique, development and transmission. In this session, Tali and Martyn will intersect aspects of their stories to suggest the efficacy of cross-cultural partnerships in intercultural educational situations. Educational success, pedagogical relationships, educational processes as barriers and enablers, and the responsibility for 'changing up the conversation' – deliberately moving beyond the everyday towards positions which encourage positive change – will be aired. The session is an argument for moving beyond simplistic insider/outsider paradigms to ask humbly and respectfully, 'How should we be together?', 'How can we develop each other?' and 'Where to from here?'

Louise Falepau, *Where the waves of the Pacific meet: appreciating relationships for connection and participation in learning*

This discussion proposes three features of a contextualising approach that seek to engage Pacific participants in teaching, learning and research experiences. Contrasting an analysis of talanoa as a research method and reflections of teaching activities undertaken in local Pacific contexts, common ideas are identified and discussed in terms of their value to establishing a connection to and participation in learning and research activities. An appreciative enquiry lens is applied so that the discussion focuses on the positive lessons to be gained and opportunities to apply these in practice.

The use of Talanoa (to talk) as a research method is growing along with recognition that indigenous epistemologies, worldviews and approaches to teaching and learning are appropriate for studying Pacific phenomena, concerns and interests. A method authentic and meaningful to those from the Pacific, the use of talanoa is being adapted for environments outside of its origins and is examined in five studies undertaken in Aotearoa New Zealand. Ola Fou is a youthwork training programme delivered in the Pacific through collaboration between a New Zealand PTE and a regional initiative of youth educators from Fiji, Tonga, Kiribati, Solomon Islands, Vanuatu and Papua New Guinea. Youth work practice is contextualised with creative activities that aim to connect key concepts with the learner's own contexts and these are reflected upon for this discussion.

Features of relationship building, connection and growth; concepts of time and space essential to creating the learning environment and, the full participation of teacher and learner, researcher and participant are explored.

Bernard Whelan, *Moving the coloniser into a relational space: An Aotearoa journalism education context*

This research seeks to understand how Aotearoa's politically bicultural relationship is articulated in the everyday praxis of journalism schools in the country. The study agrees with Walker's (2004) premise that once Pākehā address their relationship with Māori, the step to true multiculturalism will be small. Therefore the mainly Pākehā journalism educators in Aotearoa, and the recognised colonial news values they teach and which damage bicultural relationships (Nairn, 2011), is a vital context.

The study draws on social constructionism's relational nature to provide the platform for an inquiry using culturally responsive methodologies which address the research from a Māori worldview. Central to the research will be the researcher holding a space of tension between the critical pedagogy required for this issue, and its generative intentions. This socially constructed negotiation acknowledges the value both of a Māori worldview and of journalism's role in society.

Specifically, narrative inquiry in this study engages journalism educators primarily responsible for the subject in the country's tertiary journalism schools. The use of narrative inquiry follows the guidance of Bishop (1996) and Clandinin (2013) and seeks to maintain relational reasoning from a Māori paradigm. Each educator interview produces a collaborative story developed over a series of interviews drawing on the notion of whakawhanaungatanga, or deep, reciprocal, active relatedness. The stories will contain their own stand-alone analysis of the institution's documentation, the personal experience of the educator and others they may draw on, and the researcher's reflective diary. At the time of this presentation three of the collaborative stories will be in progress. The principal significance of the study will be the development of a biculturally conscious journalism education curriculum.

Carmen Lúcia Guimarães de Mattos & Adriane Araujo, *Ethnographies in movement: Reimagining the interactions in a classroom*

The ethnography of the classroom, as methodology or epistemology, has evolved in an unpredictable movement due to the innovations of the processes of interaction face to face mediated by the digital and its apparatuses. The classroom and its subjects resist and strive to maintain the asymmetric relationships of power, representative interactive structure of the school throughout its existence, which seem to be in tune with the actual reality of schools. The Graduate School of Education of the State University of Rio de Janeiro, remains in the national leadership in ethnographic research in public schools and in this transition movement between a 'modern / traditional' and a 'postmodern / innovative' school, it is

important to reimagine ways of researching and apprehending cultures local and distant from future interactive settings. Our collaborative work with the Faculty of Education and Social Work of University of Sydney has contributed to our research group as it opens the possibility for students to understand beyond 'common sense', how classroom interactions functioning in Brazil and elsewhere. This includes to amplify their own researches and practices and view the classroom and school as spaces in interactive dialectics in which teachers and students are mutually influenced taking into account the society of which they are part with their contradictions.

Rachel Anne Bleeze, *Encouraging empathy and historical consciousness in lower secondary students: A comparative study of History curricula in Australia and Singapore*

Over the last three decades, research in history education has led to the development of more relevant, student-centred approaches to History curricula. Academics in the discipline of History and History Education have argued strongly for historical inquiry, historical literacy, and historical thinking as the essential elements of their discipline which lower secondary students need to learn. Some have gone further to argue that the mastery of historical literacy can foster in individual students personal attitudes or dispositions toward history, ranging from empathy, to historical understanding and awareness, to historical consciousness. This paper sets out to compare, to what extent and how, recently developed History curricula in Australia and Singapore have provided for the encouragement of empathy and historical consciousness in lower secondary school students. The comparative education approach adopted in this paper begins by briefly describing the social, political, and cultural context of each country before presenting a comparative analysis on key sections of the two sets of curriculum documents. This discussion is triangulated with a thematic analysis of public commentary and personal responses from history academics, lower secondary classroom teachers, and senior teachers in charge of history. The findings indicate that the country's conceptualisation of history education plays a role in the emergence of historical consciousness in the three sources of data, with written comments from participants reflecting both collective and individual meanings in their historical consciousness. Findings suggest approaches to history curriculum that can support the development of historical consciousness in secondary students in the countries of Oceania.

Anney Collin, *Learner-centred teaching pedagogy in Tanzania: Experiences from the grass roots*

Over the past twenty years there have been ongoing attempts to reform classroom pedagogy in Sub-Saharan Africa. Research shows that the pedagogical approaches of many Tanzanian primary school teachers reflect the hierarchical, transmission-based, rote and recitation approach which they themselves experienced at school (Thomas & Salema, 2017; Vavrus, Thomas, & Bartlett, 2011). Recent curriculum reform in Tanzania reflects a shift towards the implementation of learner-centred pedagogy (Anney, 2013). This presentation reports on the findings of an instrumental case study that aimed to understand the experiences of six Tanzanian mentor teachers in providing a school-based, learner-centred, teacher development program. The findings of this study revealed that mentor teachers faced significant challenges in shifting mind-sets and pedagogical practices of teachers. It was also found that successfully experiencing a learner-centred approach was essential for mentors and teachers to facilitate pedagogical change in their own practice. The study proposes that the ongoing mentoring programme enables teachers to observe their Tanzanian colleagues putting learner-centred pedagogy into practice, as well as providing teachers with the opportunity to discuss and implement learner-centred approaches in their own contexts. The research also identified a clear link between the receptiveness of school principals and the Ministry of Education and Vocational Development officials to learner-centred pedagogies and their successful implementation in schools. These findings suggest that if learner-centred pedagogies are to be successfully implemented in Tanzania, greater emphasis needs to be placed on ensuring that educational leaders and teachers themselves experience learner-centred pedagogies in their training and receive ongoing support to facilitate pedagogical change in their own schools.

Tagataese Tuia & Donella Cobb, *(Re)imagining decolonial education research methodologies: Fa'afaletui as Samoan methodology*

In recent years, there have been intensified calls to decolonise Pacific research methodologies. Such methodologies are positioned to challenge the dominance of Western research paradigm by (re)positioning Pacific ontologies, epistemologies and axiologies (Sanga, 2004). Talanoa has gained widespread acceptance and application throughout the Pacific as a decolonial methodology that places relationality at its core. Yet, talanoa carries its own contextually unique ontology, epistemology and axiology. For this reason, care is needed to ensure that Pacific research methodologies don't become standardised and universalised methods that are uncritically and unproblematically 'applied' to the diverse cultural contexts within the Pacific. There is need to consider localised research methodologies that privilege each unique cultural and social context. In this paper, we present our experiences of using fa'afaletui as a Samoan educational research methodology to understand the experiences of sixteen students' from the National University of Samoa who are completing a teacher upgrade programme through Open Distance Learning. We demonstrate how fa'afaletui involved a collaborative, iterative, and co-constructed research process where knowledge frames were woven together to create 'knowledge houses' where relationality is emphasised. Through sharing our research journey, we hope to demonstrate how fa'afaletui holds great promise as a decolonial educational research methodology within the Samoan context.

Stephane MINVIELLE, *Schools in New Caledonia: Towards a strengthened relationship with Oceania?*

[The presentation will be in English]

En Océanie comme dans d'autres régions du monde, la colonisation a bouleversé le fonctionnement des sociétés autochtones. La mise en place de nouvelles « frontières impériales » a entraîné une rupture des liens matrimoniaux, économiques et culturels qu'entretenaient jusque là différentes populations et sociétés insulaires. La colonisation de la Nouvelle-Calédonie par la France a progressivement isolé cet archipel par rapport à son environnement géographique immédiat, notamment mélanésien (à l'exception toutefois des relations qui ont pu exister avec les autres possessions françaises du Pacifique). Pour l'instant, le mouvement de décolonisation qui a touché la Nouvelle-Calédonie à partir des années 1970 n'a pas débouché sur une rupture totale avec la métropole coloniale. Toutefois, on observe une volonté croissante de renouer des relations avec les autres pays et territoires d'Océanie, de retrouver un ancrage régional longtemps nié mais jamais oublié. Ainsi, dans les années 1980, le Groupe mélanésien Fer de lance s'est constitué pour soutenir l'accès de la Nouvelle-Calédonie à l'indépendance et, en 2016, la Nouvelle-Calédonie est devenue membre à part entière du Forum des îles du Pacifique. Aujourd'hui, l'avenir de la Nouvelle-Calédonie ne se conçoit plus en dehors du développement de relations à l'échelle de l'Océanie.

Cette présentation aura pour objectif de montrer que cette volonté d'ancrage régional apparaît également dans la réforme de l'école mise en œuvre à la suite du vote du premier projet éducatif calédonien en 2016.

Ce dernier donne 4 objectifs principaux aux réformes entreprises. Le 4e souhaite « ouvrir l'école sur la région Océanie et le monde ». Force est de constater que la dimension purement régionale de cette volonté d'ouverture est assez limitée, à la fois dans le projet éducatif lui-même que dans les actions qui l'ont suivi. Toutefois, quatre principaux axes peuvent être soulignés :

- L'intégration de l'histoire et de la géographie de l'Océanie dans les programmes adaptés d'histoire mis en œuvre dans les classes du premier et du second degré en Nouvelle-Calédonie.
- La volonté de développer l'apprentissage de l'anglais par les élèves calédoniens, notamment par le biais de sections internationales (élèves recevant un enseignement renforcé en langue et culture étrangère). En 2016 ont ouvert en Nouvelle-Calédonie les premières sections australiennes suite à un accord signé l'année précédente entre les gouvernements australien, français et calédonien.
- L'organisation régulière de voyages pédagogiques qui permettent à des élèves calédoniens d'être accueillis dans un établissement scolaire de la région Océanie (notamment en Australie, Nouvelle-Zélande et Vanuatu), ou à des élèves originaires d'Océanie de partager pendant un temps la vie des élèves calédoniens. Dans le cas du Vanuatu, certains de ces voyages permettent de raviver des liens coutumiers antérieurs à la colonisation.
- Le développement de formes de mobilités d'élèves et d'étudiants au départ ou à destination de la Nouvelle-Calédonie : accueil d'élèves et d'étudiants vanuatais, wallisiens, futuniens, etc. dans les établissements scolaires du second degré ou du supérieur, mobilité d'étudiants calédoniens qui partent réaliser tout ou partie de leur formation universitaire dans un pays d'Océanie.

Ces différents exemples manifestent des orientations dont certaines s'ancrent dans des pratiques anciennes alors que d'autres montrent une volonté nouvelle d'affirmer la Nouvelle-Calédonie comme un acteur à part entière à l'échelle régionale. L'un des effets attendus, mais sans doute encore loin d'être atteint, est de permettre aux élèves calédoniens de mieux connaître et appréhender leur environnement proche dans un contexte où les relations avec la France continuent à occuper une place importante.

Mary-anne Macdonald & Terry Ngarritjan-Kessarais, *A proposal for exploring synthesis in Indigenous and non-Indigenous knowledge systems*

There is a clear and constant tension in educational research between emic Indigenous knowledge, and etic knowledge 'about' the Indigenous other. This paper aims to investigate questions of relationality and the pursuit of knowledge through Indigenous and non-Indigenous epistemologies, in a decolonised world. This paper proposes a model for synthesis of knowledge structures. The question is posed, whether framing all research methods under the typical dichotomous mindset of Indigenous or Western, in fact creates an obstacle to the formulation of new knowledge and understanding of culture. Through engagement with these questions, philosophical understandings of the relationality of knowledge are explored and mindsets reconstructed.

This research becomes a call for collaborative discussion, and collaborative approaches, rather than 'reform and resistance'. Key questions to be discussed:

1. Can practical progress be made towards Indigenous and non-Indigenous reconciliation, without both cultures engaging dynamically towards new understandings of the other?
2. Are researchers yet at a point in time, where we are able to develop a synthesis of Indigenous and non-Indigenous knowledges and methodologies? Does doing so require loss of cultural practice?
3. What does the synthesis of Indigenous and non-Indigenous knowledge look like, in regard to a South West Australian,

Noongar context? [More details were provided as the abstract was for a panel but these have since been left out]

Ratish Chand, *Examining the Fijian social science curriculum- Hybridity and cultural diversity*

The nature of curriculum offered in schools at all levels of education is fundamental to how well the system fulfills the expectations of individuals, groups and the nation. School curriculum has always been a concern for developing nations in the Pacific and Fiji is no exception. This paper analyses the Social Science curriculum of Fiji to examine whether the values that are presented within is relevant to the Fijian education system. Banking on the theory of post-colonialism and globalization, the paper depicts how the global and local interact within the Fijian education policy to create a hybrid, heterogeneous mix of values given the cultural diverse nature of Fiji. While Fiji's curriculum document acknowledges the importance of Fijian values, it also takes into account the best international practices and universal values being incorporated into the education system. A critical policy analysis of the Social Science syllabi is carried out to demonstrate how the hybrid values are indicating neo-colonial discourse and debate that best international practices are required, however, these need to be equally inclusive of the local Fijian values so that the Social Science curriculum is relevant, authentic and applicable to the Fijian education context.

Tuesday session 4 3.00pm-4.30pm

John Iromea, *Perceptions of how principals' leadership practices influence school effectiveness in the Solomon Islands: A case study of Honiara Urban secondary schools*

The provision of quality schooling has become primary concern of all nations worldwide. Integral to achieving quality schooling is ensuring effective leadership practices amongst school principals, who ideally possess qualities and employ approaches that positively influence teaching and learning (Malpo, 2011). A substantial body of research explores the leadership practices and approaches of school principals in more developed 'Western' contexts. Yet, scant research has examined aspects of educational leadership in non-Western contexts, including in so-called small states (Baldacchino & Faruggia, 2002; Jules, 2012), and how teachers experience the leadership practices of principals in their schools.

This paper, therefore, highlights the development of research on leadership within secondary school principals in the Solomon Islands. Recent research in the Solomon Islands suggests that poor implementation of government policies and lack of quality leadership at the school level has contributed to low educational quality outcomes (MEHRD, 2016). Thus, this study is pioneered to investigate the relationships between perceptions of principals' leadership roles and elements of school success. The paper will situate the 'case study' of Honiara Urban secondary schools within relevant literature focused on theories of school effectiveness and principal leadership practices. Leadership means different things to different people in different situations around the world. This raises critical questions about how 'leadership' may be framed in new ways that embody Oceanian perspectives of relationality. It will then outline the core approaches for data collection and analysis as well as the potential contributions of the study to the fields of educational leadership, writ large, policy and planning in small states, and educational practice in the Solomon Islands, most specifically. Finally, the paper concludes with practical implications for school principals in the Solomon Islands, as well as recommendations related to leadership styles, qualities, skills, and values that can be explored, celebrated and deepened oceanic relationalities.

Jack Maebuta, *Stori blo waka blo mifala laef blo mifala: The story of school level leadership in rural Solomon Islands*

How do rural contexts influence the nature and character of school leadership? This paper is premised on simple, yet profound experiences and observations that can only be understood within the context they are practiced. These experiences and observations are valid particularly in relation to rural Solomon Islands communities, especially when they are required to meet the country's vision of quality education. Schools in these contexts face highly complex circumstances and a level of challenging environment requiring different kinds of leadership from those operating in less complicated and relatively stable situations. This paper highlights the importance of context for understanding the realities of school leadership, and reveals the challenges and influences that school leaders face as well as the strategies they adopt to deal with the complexities of their work. In particular, valuable insights are provided into how problems face by schools can affect students' learning. Because the importance of context sits well with Solomon Islands culture, the author sees it fit to use the Solomon Islands 'tok stori' approach to narrate the leadership story of rural schools in the Far East Province of Temotu in Solomon Islands. It is through these stories that lessons can be learned and as a way forward to energizing teaching and learning capacity and optimizing leadership capacity in the context of Solomon Islands rural schools.

Kabini Sanga, *Tok stori 101: An ontological exploration*

The emerging indigenous Pacific research is captivating a new generation of Pacific scholars. Late-comers to formal schooling, Melanesian researchers are just getting in on it, relative to their Polynesian cousins. In the academic literature, Melanesian *tok stori* is barely written on. This is unlike Polynesian (Tongan, Samoan and Fijian) *talanoa* which seems to have attracted considerable attention in the academic literature. The literature on *talanoa*, however, is largely focusing on

methodology. Given the 'development pathways' of *tok stori* research in Melanesian Solomon Islands, this paper introduces *tok stori* as ontology.

Participants of this *tok stori* session will be introduced to how a Gula'alā (Malaita) Solomon Islands speaker would interpret the concept of *tok stori* (a pijin term). Participants will explore the three domains of knowledge in Melanesian intellectual traditions (public, private and sacred) and introduced to the complex yet integrated and relational nature of Gula'alā *alā lā* or *tok stori*.

Eta Varani-Norton, *Establishing the 'truth' in the historical record of my Vanua: Using traditional nomenclature to deconstruct the colonial text, Tukutuku Raraba*

Sustaining relationships in indigenous Fijian communities requires deconstructing the historical record of its people to correct their history, repair damaged relations, and gain trust to build a strong educational base. This paper concerns the deconstruction of a colonial text called Tukutuku Raraba (TR), a historical record of indigenous Fijians, using my Vanua (local area) as a case study. The Tukutuku Raraba is viewed with suspicion by many iTaukei. However, the text is considered 'sacroscant' by the iTaukei Land Commission, the body that deliberates and make final decision on chiefly and land disputes.

The Tukutuku Raraba is a narrative that accounts for the origin of a group, their movement and their final settlement on their current abode, linking their ancestral gods to their traditional nomenclature such as yavutu (original village foundation), yavusa (social unit), yavu (house foundation), the chiefly title and their connection to the land. These traditional 'signposts', called Vakatoka Yaca (Naming), are aspects of the narrative used by the witness who swore on oath during the colonial inquiry that the Tukutuku Raraba is the true historical record of my Vanua which consists of several distinct clans.

Discourse analysis is used to deconstruct the TR text to reveal a hidden politics of the majority's claim against the minority who were the first settlers in the area. This method enables the researcher to analyse the ontological and epistemological assumptions behind the narrative. The bricolage method is also applied to unveil the disconnect between the Vakatoka Yaca signposts, their social meanings and the subversion of the 'truth'. The result of this political mobilisation is the triumph of the majority over the minority that has since influenced the decisions of the iTaukei Land Commission to the present day.

Rebekah Grace, Mere Skerrett, Jenny Ritchie, Margo Greenwood, *Young children's rights enactment in early childhood education in three countries: Australia, New Zealand and Canada*

This paper discusses the ongoing impact of colonization for Indigenous people in Australia, New Zealand and Canada as it relates to the early childhood years and particularly early childhood education. While deeply diverse in terms of culture, languages and life experiences, what Indigenous children have in common is the legacy of colonization, characterised by genocide, displacement, inter-generational trauma and marginalisation which has been enshrined, until recent years, in government policy and legislation.

We will outline ongoing efforts of Indigenous children and families' resistance to these harmful impacts of colonization in the context of changing landscapes of policy and practice, some of which have been guided by significant international documents such as the United Nations Convention on the Rights of the Child and the United Nations Declaration on the Rights of Indigenous Peoples. We provide three case studies, drawn from Australia, New Zealand and Canada, giving examples from each country of innovative and culturally responsive early childhood programmes and pedagogical practices which are honouring of young Indigenous children's capacities to exercise their rights to their cultural identity, to their languages, and to their tribal knowledges, as well as to be caretakers of their lands, rivers, mountains, lakes and oceans.

Sonia Fonua, *Tauhi tau vā—Focusing on relationality in science education*

In (modern western) science education the importance of relationships is often overlooked while content and the impression of objectivity are emphasised. I suggest this is to the detriment of learning and enjoying science for many science learners, and for Pasifika students in particular.

Previous research has suggested that incorporating Pasifika values, behaviours and concepts into the curriculum and pedagogy of science may address Pasifika students' engagement and achievement in science (Kalavite, 2010). Furthermore, including indigenous knowledge in any curriculum may improve interactions between indigenous and non-indigenous peoples (Thaman, 2003). I propose that fronting the importance of social connectedness, readily visible in Tongan and other Pasifika cultures through the emphasis on tauhi vā (maintaining of the relational space), would improve relationality between indigenous and non-indigenous peoples, whether they are the science teacher or the science learner, and improve the educational outcomes for all science learners, regardless of ethnicity.

My doctoral research uses grounded theory to explore the stories of 26 successful Tongan students and their secondary

school and university science education experiences. Building on their stories and the critical reflexive practice of my own teaching I now explicitly foreground the valuing of relationships in the teaching and learning environment of my science courses. My doctoral work has also informed a research fellowship which involved assisting other university science educators to determine ways to embed, apply or influence their teaching and learning with Māori and/or Pasifika values, culture and knowledge.

In this presentation I will share examples of how relationality was encouraged, enabled and enjoyed. I offer these examples as ways to reframe the teaching spaces, delivery and relationality of science education. Broadening the social, cultural and academic capital presented by institutions will help address the issues of disengagement and poor retention of minority and indigenous students.

Amy Brittain, Learning with kōhine through space reclamation, indigenous knowledge and storying pedagogy.

One hour, one empty classroom, one play to write and six eager yet anxious young Māori fluent female learners. One “maths” teacher always on the lookout for a way to make a difference through space dynamics, stories and relationships. Throughout the hour session we explored ways of engaging Māori learners within a mainstream environment, delved into Māori knowledge, played with space, sound and narratives, reflected on what this process meant for us and “got the job done”.

This presentation, by a Māori teacher and post-graduate student, hopes to share glimpses of tino rangatiratanga (self-determination) and mana motuhake (control over one’s destiny) in a co-created space where young female Māori learners determine the nature and course of their learning and development. The relationship intersections that will be discussed include content and context/setting, teacher and learners and how these are related to and connect with indigenous knowledge and education. The learners expressions included: “I feel Māori” “It was great and exciting” “I can’t believe we got so much done” “I knew already but now I know it better and in a deeper way” “I am going to do more research about this” and so on. Session attendees will benefit from the hope-filled insights from this particular story of a group of female Māori learners and their teacher.

Frances Edwards & James Porakari, *The use of Appreciative Inquiry as a way to empower Solomon Islands beginning science teachers*

This paper reports on a study that investigated the potential of using Appreciative Inquiry (Cooperrider and Srivastva, 1997) for exploring the development of three beginning science teachers in Solomon Islands. Using the four phases of an appreciative inquiry framework, the teachers followed a process that allowed their strengths to be identified through the analysis of their stories of best-taught lessons. The findings indicate that the teachers felt they had strengths in knowledge bases relating to planning and teaching generally, and to teaching and learning science specifically. The teachers were able to identify and suggest actions for sustaining and developing their identified strengths. Involvement in the Appreciative Inquiry process allowed the teachers to speak positively, affirming their practice, and gave them agency in planning for future professional learning. This study adds to the sparse literature on beginning science teacher’s strengths, in a Pacific context. This research suggests that through using an appreciative inquiry framework, beginning science teachers can be given the opportunity to identify strengths and positive elements of their teaching of science, and plan action to build on these strengths.

Alice Yenas, *The views an experiences of daily life for women living with visible, physical disabilities in PNG*

Women who live with disabilities in the Pacific Island countries, including Papua New Guinea (PNG), “face multiple and compounding forms of discrimination” (Stubbs & Tawake, 2009, p. 9). In PNG, women living with disabilities have an extremely low status, are disempowered, disrespected and their voices often go unheard and unrecorded. Negative attitudes are often more debilitating for these women than the disability itself. As a result of negative attitudes, a disabled woman’s health, her wellbeing and social life can be affected (National Disability Resource & Advocacy Centre [NDRAC], n.d.). In this presentation I explore the views and experiences of daily life for women living with visible, physical disabilities in PNG through the voices of my Master’s thesis research participants. I outline how I came to study this topic, the methodology I used to enter my participants lifeworld, and what the women’s narratives told me about their skills and their determination to overcome the physical and social obstacles they faced in their daily lives. I suggest that much more can be done to meet the needs and desires of this group in PNG society, and to make sure that current policies are actioned in urban and rural areas of my country.

Sheraz Akhtar, *Urban refugees' educational experiences in developing countries*

In recent years, a massive influx of refugees into developing countries has placed significant constraints on host government’s capacities to provide social services, including education, to all. As a result, the refugee communities often find themselves deprived of their rights to education in these host countries, particularly for those who to live outside camps in urban locations. While previous research has examined the educational experiences of refugees who have resettled in developed nations, there remains a dearth of research on the educational experiences of urban refugees in

developing nations. This study examines this issue through a case study of Pakistani Christian refugees living in urban settings in Thailand. Using a combination of observations within community learning centres set up by international non-government organisations (INGOs) working with these communities, and interviews with young Pakistani Christian refugees and their families, the research aims to give greater voice to the Pakistani Christian refugee community living in Thailand, and better understand their educational aspirations.

Neriman Coskun, "Then I said I am not a Hobo but a Lawyer": Relationality in Refugee-Refugee Interactions

This study investigates the perspectives of refugees on the construction of relationship with other refugees after their settlement in a new country. The study aims to deepen the understanding of refugee-refugee interaction shaped by education to fill the gap in the literature. The study is a part of a PhD project examining refugee background people's perspectives on their schooling experiences. The patterns of relations between refugee background people was an unpredicted theme emerged from the main study. These patterns are interpreted with relationality framework in this study. Taking interpretive phenomenological perspective, the data is collected from 11 semi-structured interviews with refugees who are between 18 and 26 age brackets and graduated from Australian K-12 schools. The findings suggest that the construction of relationships shows patterns of relationalities which are strongly affected by the time of arrival to the settlement country. The patterns of relationalities are 'friendship', 'exclusion' and 'scaffolding'. The relations of refugees with those who arrived almost at the same time are structured around 'friendship' pattern. Whereas, the relations with refugees who settled earlier are often problematic and constructed around 'exclusions' even within the same community. The relations with those came after them are built around 'scaffolding' as they aim to mentor and help new refugees to find a job and/or get a better education. The role of schooling appears to be important to establish or twist these relationalities.

Maggie Flavell, *Using Appreciative Inquiry to strengthen home-school relationships for Pacific learners*

In this workshop, I explore how an Appreciative Inquiry process strengthens home-school relationships for Pacific learners. Appreciative Inquiry (AI) is a methodological tool which fosters positive relationships in order to promote collaborative action. I draw on AI to facilitate the session so that we can share stories and use our imagination to consider how teachers and Pacific families can effectively work together to support student achievement.

Whilst research and policy may advocate home-school relationships, establishing effective practices that work in specific contexts requires consideration. Originally from England, I am learning the art of relationship-building with Pacific families. I am learning to appreciate the importance of nurturing relationships, where the space (va) between people is respected and love (alofa) binds us together. The challenge in a busy, demanding school environment is how to create such meaningful relationships for Pacific families so that they can participate in and support their children's education.

AI has been a valuable framework in the collection and analysis of data for my doctoral study where I have explored home-school relationships for secondary Pacific learners in Aotearoa, New Zealand. Key findings show a number of strengths in the way that families, the community and teachers work together in order to see all Pacific young people succeed at school. However, findings also indicate some areas to work on in terms of further relationship-building between home and school.

Using an AI framework in this workshop, we share good practice and positive stories related to home-school relationships with Pacific families. We explore ideas on how to further develop these relationships, and consider what steps to take so as to put these ideas into practice. I discuss findings from my study; and I aim to demonstrate the viability of AI as a methodological tool for exploring Oceanic relationality in educational settings.

Wednesday 21 November

Wednesday session 6

10.45am-12.15pm

Hakim Mohandas Amani Williams, *Building Up, Slow and Solid: Re-imagining Caribbean Relationalities*

The theme of Decolonial Oceanic relationalities has resonance for the Caribbean, because the fragmentary yet supersyncretic hybridized relationalities of the Caribbean can be in conversation with Oceania's. The Caribbean, a site constructed violently through colonialism, slavery, indentureship, and neocolonial structural adjustment, is ripe for re-imaginings. Nine years ago, I started research on school violence and educational inequity. I have been mapping the terrain of varied violences within and without Trinidad's educational system. I have formulated an intervention (Systemic Restorative Praxis) that involves work in schools and communities.

Theoretical Construct: This work sits at the theoretical crossroads of decolonization, peace education, restorative justice and dynamical systems. Peace education is interested in the analysis of differentiated violences and the envisioning of sustainable futures. I use dynamical systems theory to anchor school-based violence and inequity within larger historical-colonial and global contexts, and a restorative justice framework highlights the need for critical reflexivity and healing. Taken together, these theories form the systemic basis for the slow, ground-up work that I am doing.

Research Methods: Nine years of data collection, primarily at a co-ed, secondary school in Trinidad, in addition to work with NGOs and parents. This involves a longitudinal, vertical case study and a critical youth participatory action research project. I have conducted over 60 interviews/focus groups, over 1000 hours of participant observation, over 100 hours of trainings in restorative circles, conflict resolution, mediation, and leadership development, and collected over 600 online surveys.

Findings/ Conclusions: My work reveals discursive, epistemic and material violences within and without schools. My multitiered, capacity-building work aims to be inclusive so as to model the new kind of Caribbean relationalities that I envision. My eventual aim is to scale up this decolonial work across the Caribbean.

Urmee Chakma, *Relationality between education and upward mobility: The case of ethnic minority Chakma in Bangladesh*

Arguably, education plays a crucial role in improving individuals' socio-economic circumstances and is the key to reducing poverty and accessing lines of social mobility. This is particularly true for indigenous peoples around the world because in most cases they are deprived of even the very basic education resulting in lower performance levels, higher dropout rates in formal education and even lower representation in higher education.

However, despite suffering ongoing human right violations, including ethnocide (Chakma, 2010) and genocide (Chowdhury, 2015), the indigenous Chakma minority in the Chittagong Hill Tracts (CHT) in Bangladesh have shown great resilience in achieving an inspiring 71% literacy rate. In the face of no other alternatives to protect themselves from systematic land grabbing by Bengali Muslims, as well as political and social oppression by the nation state, for the diasporic Chakma, education has become the sole vehicle of retaining their Chakma identity through raising social awareness and self-determination. In particular, since the early 90s, the Chakmas have seen an upward mobility in pursuing higher education in Australia by securing AusAID Australian Development Scholarships. Using a phenomenological approach involving six Chakma AusAID scholars involving in-depth, semi-structured interviews, this paper investigates the lived experiences of the participants' spatiotemporal transnational journeys from CHT to Melbourne and how they construct and enact their aspirations to contribute to the Chakma community upon returning to Bangladesh.

The study showcases the various ways in which international education has been internalised as a tool for empowerment and advancement by the politically and socially disadvantaged minority and oppressed groups and as a pathway to appropriate various affordances in reaffirming their righteous status.

Sarah Jane Moore, *Embodied Creativities; embedding creativities in our learning and teaching*

The title of the paper that I will present is Embodied Creativities; embedding creativities in our learning and teaching and is conceptualised as a tok stori/talanoa/yarning circle. The oral format draws from the yarning circle and the traditional approaches passed down by Aboriginal community members who encourage the coming together, the meeting and the sharing of conversation, insights and ideas in intergenerational groupings. The format of the paper will introduce simple stringing and weaving techniques to the group and the tok stori/talanoa/yarning circle participants will weave, string and work together and listen and learn.

By embodying the creative purpose with busy hands, silences will also be embraced and acknowledged as important and essential modes through which to learn, pass down knowledge and honour culture. The purpose of the conversation is to demonstrate some of the ways in which I have been working creatively in teaching Education students in and through the creative arts at The University of Guam, Western Sydney University and The University of Tasmania. The creative learning circle will also share learnings from working with members of the Wellington Art Teachers Association in the lead up to the conference and share artistic and creative responses to creating on country in Wellington. The implications for others will be the opening up of the possibilities of embedding creativities in their own teaching and learning. By experiencing the embodied paper, participants will begin a creative, collaborative work that will seed, nurture and grow future possibilities, ideas and projects.

Sean Fernandez, *Deconstructing privilege: Managing donor expectations*

Without successful engagement strategies donor organisations are challenged to achieve anticipated goals. There are many ways for donors to engage with recipient nations. Sometimes a donor will engage well, other times the donor will not. When programme success is closely aligned with engagement strategies, how can we develop donors to improve their ability to appropriately engage?

I researched the relationship between donors and recipients using a leadership lens. We know that the leadership strategies used by donors tends to be different to that on the ground. We know that different Pacific Nations have comparable donor experiences. We know about the donor side power relationships. When donor programmes achieve their anticipated goals, generally we all win. I propose that donor success is contingent on the recipient's willingness to manage donor expectations by deconstructing their privilege. At the end of the day, it's all about the relationships.

Mary-anne Macdonald, *Synthesising Indigenous and non-Indigenous knowledges. Should we? How do we?*

There is a clear and constant tension in educational research between emic Indigenous knowledge, and etic knowledge 'about' the Indigenous other. The question is posed, whether framing all research methods under the typical dichotomous mindset of Indigenous or Western, in fact creates an obstacle to the formulation of new knowledge and understanding of culture.

The current methodological push to apply only Indigenous knowledges and methodology within Indigenous education research, and non-Indigenous knowledges within non-Indigenous education research, is easily understood in light of colonisation history and cultural dissonance. Yet the result of this push within education settings, has been that non-Indigenous researchers, and non-Indigenous educators, have become frightened of exploring Indigenous knowledge systems. This trickles down in to an educational system where non-Indigenous teachers are reticent to engage in teaching Indigenous knowledges in the mainstream curriculum.

In academia we have the opportunity to be at the forefront of national cross-cultural discourse, by demonstrating a willingness to engage with challenging questions and harness dual cultural epistemologies for the benefit of all. Hegel's Theory of Dialectic Processes states that for Knowledge to continue to progress, bipolar understandings of knowledge (e.g. the Western Scientific method compared with Indigenous knowledge structures), needs to be synthesised. Indigenous knowledge-holders and researchers become knowledgeable in traditionally Western epistemologies, and more non-Indigenous researchers become knowledgeable in recognising Indigenous epistemologies. As these groups work together to synchronise their understandings, a new, encompassing ontology is formed (the Synthesis).

Muhammad A. Naseem & Adeela Arshad-Ayaz, *Historical, political, and societal relationalities in Kenyan educational and curricular reform*

Kenya has recently embarked to introduce a new curricular reform. The latest curriculum reform takes its bearings from the Competence-Based Curriculum (CBC) model that is in vogue and in force in many Western societies. This latest curricular initiative by the previous and the present governments in Kenya has been debated widely in the press and by the public at large. While some have critiqued the curricular reform as yet another 'imported' educational model that may not be relevant to the needs of the Kenyan society (especially outside of the urban areas), others see it as a model that will do away with the remnants of the erstwhile colonial educational system that has ill served Kenyan people since independence 55 years ago.

The overarching objective of this research is to analyse the curriculum reform processes in Kenya through a reading of relationality between the historical, political, philosophical, societal, and post-colonial dynamics in Kenya since its independence in 1963. More specifically, the objective of the research is to see what are the main, determinants and drivers of educational policy reform in Kenya—Is it the market forces and the desire of the post-independence administrations to prepare its populace for the local and the global market force that are the main drivers of various educational/curricular reforms? Or, do the reforms aim at nation building in order to have a harmonious post-independence society?

Undertaken as a systematic review, the research corpus includes policy documents, relevant primary and secondary literature on education, curricula, previous curricular reforms and includes several curriculum reform documents from the current reform. The findings are also bolstered by ethnographic interviews with head teachers, Teachers, educational policy makers, and students.

The systematic review indicates that after years of experimentation, the Kenyan political and educational establishments want to create an educational system which while preparing the youth for the local and the global labor markets also aims to create a more inclusive society.

Noah Romero, *Critical unschooling: Decolonisation through self-directed education*

The rise of the unschooling movement, in which children are educated non-formally and with no prescribed curriculum, represents a beacon of hope for the evolution of teaching and learning. Unschooling children are not enrolled in formal schooling and are instead entrusted with developing their own intellectual interests through play, community involvement, and self-direction. Autonomous learning modalities allow students to cultivate their interests, strengths, and their sense of what Freire (2017) calls critical consciousness, or the nuanced understanding of the historical contexts that inform and influence one's lived experience, in an environment free of judgment. With appropriate frames of reference, unschooling families have the potential to educate in a manner that can end cycles of generational trauma exacerbated by education systems rooted in colonial, neocolonial, and industrial power structures.

As more families choose to unschool, however, it is important to develop theoretical and pedagogical frameworks of self-directed learning that situate the pursuit and creation of knowledge as an act of resistance. To educate in resistance requires the intentional centering of the historical contexts, lived experiences, and epistemologies of marginalized communities. The purpose of this study is to both introduce the praxis of critical unschooling, a philosophy of self-directed learning that is rooted in the struggle for universal human rights, to families seeking alternative educational arrangements. Moreover, this study seeks to uplift the voices of those already practicing similar forms of liberatory alternative pedagogy and to introduce their narratives and experiences to the burgeoning epistemology on alternative learning and the broader literature and discourse of education research. This study, as such, will put theory into action by fostering real-world communities of decolonising unschooling praxis.

Jingfeng Cheng, *A comparative study on identity negotiation between China's Uygur and Tibetan third language learners*

Uygur and Tibetan are two of China's major ethnic minority groups. They inhabit large communities that occupy vast geographic areas and the writing systems of their languages are widely used in their respective regions. Through bilingual education that teaches both the local minority languages and Putonghua (modern standard Chinese), most Uygur and Tibetans have become bilinguals in the process of their schooling. To comply with the national language educational policy, every student in China including minority students must also study a foreign language. However, the time when students start learning the foreign language may vary depending on different regional conditions. Given their distinctive culture, religion and language background, minority bilingual students display some unique features during their third language learning. From a sociolinguistic perspective, language learning identity is multifaceted, changing and a site of struggle. In Norton's newly revised model of investment in language learning, identity is further elucidated as a struggle of habitus and desire, of competing ideologies and imagined identities. This kind of struggle of two opposing forces in different learning contexts can influence learners' investment in language learning, position the learners in multiple and often unequal ways, leading to varying learning outcomes. This qualitative study intends to explore the dynamic process of identity negotiation of minority third language learners by analyzing the narratives provided by four Uygur and Tibetan students from Minzu University of China (a Chinese university mainly for ethnic minority students). It aims to examine how students position themselves as bilingual minority students in the process of third language learning, how this language learning process affects their identity, and how their identity affects their approach to learning a third language.

Jonamari Kristin Floresta, *Guide me through the War: Educational Needs of the Subaltern Students who Experienced War in Mindanao*

In the Philippines, school policies and curriculum are mandated by the central government in the northern part of the country. Mindanao, the southern area, has experienced armed conflict for almost 500 years. War affects young people who are of school age. These 'subaltern' students experience multiple stressful events (Spivak, 1994). To name a few they have either been displaced, exposed to violence, lost a loved-one, recruited to join the war, or economically deprived because of conflict. However, schools in Mindanao are currently tailored for students who have not experienced armed-conflict and are unreflective of the culture of students in Mindanao.

A post-colonial lens and Herbert Kelman's concept of legitimate authority combined with a phenomenological approach

allows for this research to reflect on how the current school environments accommodate the needs of these subaltern students who have experienced war. Using in-depth interviews and focus group discussion with an art-based activity, this research has investigated the experiences of students who have experienced war from three regions under armed conflict in Mindanao. The study found that each school environment has different approaches that either accommodate or undermine the needs of these students. From the voices of these students, themes generated encompass safety protocols during war-time, ways to relieve stressors from conflict, school attendance and learning, and students' own violent behavior. The mandated curriculum in the Philippines does little to accommodate the needs of students in Mindanao who are living in conflict-ridden areas. This study brings out the voices of these subaltern students and generates an awareness of the educational inequities that hamper the learning outcomes for students experiencing stressors from conflict.

Robert Early, *Going against the grain: Multilanguage developments in Vanuatu education*

Vanuatu is a small Pacific nation with a complex linguistic ecology and political history. The 100 or so local vernaculars are highly localised vehicles of predominantly oral communication for their small-scale minority communities of speakers, the national lingua franca Bislama is still somewhat stigmatized, and English and French are highly valorized as the languages of education. The last 38 years of nationhood have seen anglophone and francophone rivalries perpetuated, but the exclusive occupation of the educational domain by these two languages would have been considered unassailable.

However, against all odds, Vanuatu has embraced a new education language policy, a new primary curriculum, and a new set of supports for teachers that embrace the local languages and Bislama in ways that would have been unthinkable even very recently.

This paper looks at the recent developments in Vanuatu education, describing how they have come about, how they have been implemented, and what they entail. The role of the major donor project The Vanuatu Education Support Program (VESP), supported by the Australian and New Zealand official international aid programmes, has been highly instrumental, but to what extent has a Melanesian sense of egalitarian relationality been a key factor in advancing this massive re-working of Vanuatu education from imagination to reality. And what new possibilities are now opened up?

Gayleen Harrison Tarosa, *Developing as a teacher in Vanuatu*

Globally, the development of effective teachers is an important part of this political and cultural landscape as institutions work to develop them to support children. Literature shows that an effective teacher is the vital factor in children's attainment. Oceanic children, including Vanuatu children, need teachers to develop well to support them in achieving educational success in this fast changing world.

Teachers like students, become more effective when they are supported and scaffolded through learning, including after they exit pre-service training. Yet this area remains under-examined and the experiences of beginning secondary teachers (BSTs) remain under researched, especially in the Pacific education context.

Data use here was generated from a research that was done using an interpretive qualitative case study approach, drawing on social constructivism as the theoretical perspective to make meaning of professional learning experiences of BSTs in Vanuatu context. The overarching objective of the research was to investigate how BSTs are inducted into the teaching profession in Vanuatu schools. This research examines 8 beginning secondary teachers (BSTs) experiences of development as a teacher and the perceptions of 4 school leaders involved in supporting their development. Emerging findings reveal that, although the BSTs are given support, such as basic induction practices, these are not sufficient to enhance their holistic development as effective teachers.

This presentation locates itself in the theme of 'Addressing methodological issues # 4' in the sense that teachers need to be supported with proper processes or programmes to develop better teaching skills for their students. By exploring the experiences and perceptions of these participants, this presentation provides important insights into the ways BSTs can be best supported to develop professionally. Induction processes can be created to enhance the culture of effective teachers in Vanuatu schools, ultimately impacting children's learning positively.

Carolyn Sattin-Bajaj, *Trial and Error: Understanding School Counselors' Preparation for and Experiences with School Choice*

Research shows that lower-income parents in the United States tend to rely heavily on their schools and other formal channels for information about educational opportunities. Yet, school personnel are nearly invisible in the large body of research on school choice. The expansion of school choice across the U.S. and internationally necessitates a deeper examination of the ways in which school actors experience their work with students and families on school choice and how these school personnel influence students' school choices and assignments. In this paper, we utilize interview and survey data from 88 school counselors in New York City (one per school) and administrative data on students' school choices and high school assignments to answer questions about middle school counselors' experiences implementing New York City's mandatory high school choice policy. We examine the training and supports they receive, the challenges they face in their

work, the challenges they identify among students and families participating in high school choice, and their responses to the challenges they identify. Drawing on the literature about school counselors' role conflict and recent extensions of Lipsky's (2010/1980) theories of street-level bureaucracy, we explore the factors associated with counselors acting more as "citizen agents" in service of their clients (students) rather than "discretionary state agents who act in response to rules, procedures, and law..." (Maynard-Moody & Musheno, 2000, p.348). In doing so, we consider the implications of the variation in the ways in which school counselors perceive and relate to the students and families they serve for how school choice policy is implemented and for the pursuit of educational equity via school choice policies.

Wednesday session 7 **1.00pm-2.30pm**

Carol Mutch, *Educational leaders become crisis managers: Facing disasters in the Asia-Pacific*

This paper brings together findings from interviews conducted with fifteen school principals in six Asia-Pacific settings (New Zealand, Australia, Samoa, Vanuatu, Nepal and Japan) who supported their communities as they coped with a natural disaster. Their disaster experiences included earthquakes, tsunami, bushfires and cyclones. The paper aims to achieve three objectives: firstly, to acknowledge the roles that school leaders played in helping their schools and wider communities respond, recover and rebuild their lives; secondly, to draw out commonalities across the cases to contribute to the emerging field of disaster studies; and thirdly, to share some methodological insights into working cross-culturally. The research was qualitative, participatory and iterative and took place between 2012 and 2018 in schools and communities in the various settings. Given the subject matter, it was important that the researcher took time to build authentic relationships and conduct the research in a respectful, ethical, reciprocal, and culturally appropriate manner. In some cases, her own credibility as a disaster survivor was the link that opened up dialogue; in other cases, it was long term relationships with the settings or with local figures who were able to act as gatekeepers and vouch for her trustworthiness. The presentation of the paper will share several vignettes of principals from different settings, a collation of the combined principals' words and actions in poetic form, and finally discuss three themes from the data relating to principals' decision-making, highlighting dispositional, relational and contextual factors. The concept of relationality is threaded through the paper in multi-levelled ways from the choice of settings, to the research activities themselves and the implications of the findings.

Liberty Pascua, *Disaster resilience education: opportunities and challenges*

'Resilience' has gained currency as the operative buzzword in hazards management. The Hyogo Framework for Action (HFA) and the Sendai Framework for Disaster Risk Reduction (SFDRR) stipulate resilience as the philosophy that undergirds the global direction for the management of disasters and hazards. Both the HFA and the SFDRR put forward education as the launch-pad for the project of resilience building, with governments and non-state actors called upon to integrate disaster resilience learning to all channels and at all levels of every country's education system. But what is resilience, and what does it take to become resilient? In my presentation, I will dissect the concept of resilience as defined in policies and practices at the inter/national, local, community, and school levels. With data from my immersion in cyclone-exposed communities in Australia, the Philippines, and Vanuatu, the analysis will underline how local stakeholders appropriate and indigenise education policies on resilience as formulated by inter/national institutions and actors, while also highlighting how perspectives from the ground inform broader regional and inter/national education activities on resilience building. Further, I will problematize the singular framing of resilience by providing varied examples of how cyclone-exposed individuals and communities understand, learn, and live with recurrent hazards. I will also identify areas of disjoints as well as opportunities for improvement in the policy-practice nexus of disaster resilience education. Ultimately, I will provide through this presentation informed recommendations for an equitable and effective disaster resilience education – a valuable resource in disaster education governance at the local, national, and international levels.

Yaga Raj Pant, *Disaster Risk Reduction (DRR) education theory to practice: A case study from Nepal*

Disasters have severe impacts on people's lives, especially on children and young people. School education plays a crucial role to develop disaster risk reduction (DRR) knowledge and skills to children (UNISDR, 2005; Shaw et al. 2009, Peek, 2008 & Johnson et al. 2014). Nepal is a multi-disaster prone country, therefore, it is critical to analyse the current DRR education practices for its betterment and widening.

By employing case study methodology, my study focuses on how well the existing DRR curriculum in Nepal supports individual and community resilience to natural disasters. Three public schools from Bhaktapur which is one of the most earthquake affected valley district, a rapidly growing area that is highly prone to disasters and natural hazards, especially fires, earthquake, floods, landslides are selected to explore the current DRR education provisions and practices and its sustainability in schools. Individual and group interviews provided the means of data collection. This study captured the perspectives of school personnel, education line agencies, and non-governmental organisations on the

improvement of DRR education in schools. The thematic analysis method is used to analyse the data. Based upon the previous studies a new approach of DRR education was developed which suggests disaster governance, curriculum participation, relevant and organised content, and effective delivery are the major areas to plan and implement effective DRR education provisions. These areas are crucial and interlinked. If one is missing, DRR education will be flawed. It also identifies challenges of centralisation, gaps between policy and practices and capacity development as some of the major factors that can influence the DRR education. This framework of DRR education may also fit in other developing and developed countries and recommendations may well be applicable beyond Nepal.

Peng Xu, *Comparing young children's citizenship and citizenship education: a summary of recent research*

Recent development in citizenship studies increasingly recognizes and emphasizes children's citizenship, but relatively few studies provide description and discussion about children's citizenship in early childhood period. This study aims to conduct a systematic literature review on studies of young children's citizenship and citizenship education. 581 articles were found, published between 2013 and 2018, in the Web of Science database, and 55 of these were finally included after abstract and full document screening. Through content analysis, this paper found that rights, identity and participation were the main components of young children's citizenship. Meanwhile, influencing factors (such as teachers, parents, curricula) and pedagogical approaches (such as the learning environment and play) were identified. In light of neoliberal influences, this paper recognizes that young children's citizenship is conceived as competence and dispositional oriented and as a matter of experience rather than instruction. Although these findings have significant implications for understanding young children's citizenship and citizenship education, this paper suggests two fruitful areas for future work. First, because of their influence, teachers' conceptions and practice in relationship to young children's citizenship deserves more research attention. Second, in order to warrant a greater understanding of young children's contexts and experiences of citizenship, this paper explores the possibility for conceiving young children's citizenship as multidimensional and introducing the capability approach into daily practice.

Matthew A.M. Thomas & Katy Crawford-Garrett, *Comparative discourses of equity in alternative teacher education*

Educational equity and social justice have become common pursuits in many educational circles around the world. While efforts to advance these areas are not new, recent reform movements aim to build on these discourses to further their visions of educational provision and quality. Teach For All (TFAI) and its affiliate alternative teacher education programs around the world constitute one such movement (Crawford-Garrett & Thomas, 2018). These programs aim to train and support elite university graduates as they commit to teaching for two years in underperforming schools. As such, TFAI programs describe their core mission as ensuring that 'one day, all students' will receive a quality education. Indeed, this organisational mantra bears similitude to Sustainable Development Goal 4. Yet as a constellation of programs based on the original American version, Teach for America (TFA), questions remain concerning the extent to which notions of equity, educational achievement, and social justice are rooted in uniquely American experiences and expectations.

This paper aims to explore these questions through the perspectives of teachers who participated in two related programs: Teach For America and TeachFirst New Zealand. It draws on comparative data collected through in-depth interviews in New Zealand and USA (see Crawford-Garrett, 2017; Thomas, 2018) to examine how these teachers frame their decisions to pursue teaching through their respective organizations and how they theorize and describe issues of educational (in)equity. The paper makes broad contributions to the fields of comparative and international education and links specifically to the 2018 conference theme related to rethinking our relational future for a prosperous and progressive world. We conclude with a call for additional transnational studies of alternative teacher education and comparative investigations that consider how notions of (in)equity are framed within these programs and what the implications might be for educational reform movements on a global scale.

Hang Nguyen, Kristine Elliott & Heather Davis, *Professional becoming of a 21st century EFL Lecturer in Vietnam: The role of relatedness*

Higher education in the 21st century has changed significantly due to the integration of technology in teaching and learning. Continuing professional development (CPD) plays a crucial role in supporting teachers in this changing landscape. CPD is conceptualised as professional becoming, which encompasses the development of teacher knowledge and skills as well as their identity with motivations, values, and beliefs. This study examines what is important for the professional becoming of a 21st century English-as-a-Foreign-Language (EFL) lecturer in Vietnam taking into consideration the complexities of their teaching with technology. A conceptual framework grounded on Self-determination theory (Deci & Ryan, 1985) and Technological Pedagogical Content Knowledge (TPACK) Framework (Mishra & Koehler, 2006) guides the investigation, focusing on the role of competence, autonomy, and relatedness in professional becoming. Self-determination theory posits the three aforementioned psychological needs as significant for teacher motivation and wellbeing, while TPACK specifies the types of teacher knowledge to teach English with technology. The study adopts an exploratory sequential mixed method design (Creswell, 2012), using a focus group and an online practitioner survey to collect both in-depth and broad data to explore the becoming of a 21st century EFL lecturer in Vietnam. The current paper

reports the findings from the focus group data with nine Vietnamese EFL experts, regarding the perceived role of relatedness in professional becoming. Relatedness was considered a motivator for self-improvement, self-efficacy, and wellbeing. The data revealed types of relatedness crucial for professional becoming of Vietnamese EFL lecturers and factors that hindered their relatedness. The findings imply that CPD policy and CPD program design should meet lecturers' need for relatedness to sustain their engagement and wellbeing.

Sara Lystlund Hansen, *Relational Places*

This paper seeks to discuss a re-imagining of the identity of place. The definition of 'place' that dominates in most contemporary western societies is one originated from the era of colonization. It rests on the idea of conquest and the possession of land and places as territories. The identity of place is marked by borders and outlined as enclosed areas on a world map. Places and territories are attached to particular fixed national identities and are perceived as separate and independent of other places. Yet, in a world where societies are constantly creolizing and diversifying, such enclosed and possessive notion of place is problematic. This paper aims to discuss the meaning and progressive potential of a relational and multidimensional conception of place. With reference to Martinican poet and philosopher Édouard Glissant and British geographer Doreen Massey, the paper explores how a re-imagining of the identity of place can generate a more open and complex understanding of geography and international relations. It is proposed that a relational understanding of place has the potential to produce new relationships of solidarity and responsibility between nations, in particular between the west and formerly colonized societies.

Tapu Vea & Melanie Puka, *Learning through Sisterhood: Big Sister, Sacred Heart College*

Mentoring and tutoring outside of the classroom has been taken up in recent years by secondary schools, particularly in spaces where a need has been identified in certain demographic populations. The tuakana-teina model is based on a reciprocal relationship between two siblings which enables the growth of both through sharing of knowledge and experience. Big Sister is a grassroots initiative at Sacred Heart College, Lower Hutt, New Zealand. It is based on this sustainable tuakana-teina model which brings Old Girls and current pupils together in a way that feeds a holistic approach to education for young women. This paper discusses Oceanic understandings of whanau and how integral they are to education drawing on Big Sister at Sacred Heart College, Lower Hutt, New Zealand.

Dean Anthony Olah, *Technology use in the Micronesias - Practical Applications for Education*

I am proposing a workshop that will explore and demonstrate some of the technologies used in the schools on Micronesian islands of Guam, Saipan, Yap, Chuuk, Pohnpei and Kosrae. Having taught instructional technology courses to students from these islands through the University of Guam's partnership program and experiencing the unique cultures, I would like to share some of my insight and demonstrate the technologies that teachers are utilizing across this region. Technologies include Learning Management Systems, Interactive Video Creation, Lesson Planning for Interactive Whiteboards, and classroom document creation.

Tho Vo, *The use of digital technologies to develop content and language integrated learning in higher education*

Vietnamese higher education policy currently has an international focus with the aim of providing opportunities for their graduates to join the global workforce. In business studies, students need both content knowledge and English competence to graduate and meet the expectation of the international job market. Thus, the emphasis on the development of English within Vietnamese high education institutions is to create opportunities for the enhancement of economic relationships across Oceanic countries through a common language. Universities are designing programmes that meet this objective by teaching programmes or parts of programmes through the medium of English. Content and language integrated learning (CLIL) is one such initiative that has spread to higher education institutions in Vietnam from European countries as a teaching and learning approach to enable students to learn language within subject content learning. CLIL programmes are underpinned by a conceptual framework that has four specific dimensions (4Cs) of content, cognition, communication and culture. Alongside this trend, the advance of digital technologies provides tools that can be used to support the integration of language and content knowledge teaching. However, it is not clear how teachers use digital technologies as they implement the 4Cs in CLIL. This presentation outlines a systematic review of literature that explored the use of digital technology in English education related to CLIL approach. The process of retrieving and selecting articles was based on electronic databases and systematically screened following specific criteria. The review synthesized results of 39 studies conducted in qualitative, quantitative and mixed methods. Findings reveal a positive interrelation of digital technology on language use, communicative skills, collaboration, interaction and motivation. However, there was little evidence of the correlation between the use of digital technologies and the enhancement of content knowledge or increased language proficiency in CLIL. Further research delving into how digital use could assist both language and content learning so that graduates of higher education institutes are prepared for the English medium global business world.

Ethel Renata, *A kaupapa Māori approach to digital technology*

Recent studies have identified that affirmation of cultural identity in schooling can contribute to positive learning outcomes for Māori students. This research when undertaken will examine how teacher pedagogical approaches in primary schools nurture Māori student cultural identity through digital technology. First, concepts and constructs of Māori culture will be explored to provide insight into how that knowledge contributes to Māori cultural identity. Second, through examining Māori knowledge systems a platform will be provided for understanding how Māori culture sits within the world of digital technology. Next, the impact and integration of digital technology in educational contexts will be examined including benefits and challenges reflecting issues of the digital divide that can affect student learning. In addition, Māori students' learning experiences through digital technologies will be explored with reflection on the influence that Māori culture has had on that learning. Through the literature reviewed, a gap has been identified, which is the absence of a process or framework that reflects Māori cultural concepts as a guide to using digital technologies with Māori students in primary schools. Kaupapa Māori theory will be the primary framework for this research because it provides a Māori cultural lens through which to guide and implement the study which honours tikanga (practices) Māori, Māori students and myself, as a Māori researcher. The Technacy Framework has been chosen because it provides a holistic perspective through which to consider digital technology within cultural contexts. The study will use a purposive method to select six primary schools who will be invited to participate in the study. Māori student participation will be guided by whānau students, and principals. A qualitative study will be employed through case study methodology using semi-structured interviews, focus groups, observations and document analysis.

Philip Wing Keung Chan, *Network Governance and Public Education Reform: Lessons from Chinese State-owned Enterprise Schools*

Disappointment in the state as an effective political steering centre of society has increased throughout the twentieth century, which has given rise to the search for alternative modes of guiding and coordinating socio-economic development. In Western education, this questioning of government has resulted in a shift from state to market coordination (Marginson, 1997). Research studies show that networks were important in this move from government to governance (Ball, 2008; Lawn & Grek, 2012), but their significance in Chinese education reform is less well documented. This article is located in the field of education governance and sits amidst debates on public school reform in China. It applies network governance theory from political science disciplines (Rhodes, 1997) to the shifting regulation of public education in China by its government (through a state-enterprise relationship) to a different mode of governance. Chinese public school reform has included the establishment of the Modern Enterprise System (MES), which disconnected schooling functions previously associated with State-owned Enterprises (SOEs) and relocated these to the Ministry of Education in order to rectify loss of profit in SOEs under the pressure from government for competition. The article draws on statistical data from education yearbooks, government documents analysis and interviews with main stakeholders in this policy arena. It develops a case study around the railway SOE schools in Harbin, the capital and largest city of Heilongjiang Province in North-east China, and Shenzhen, the gateway city to Southern China. In China, more than 1,100 schools were built and run by the Ministry of Railways. Analysis of these indicates that the processes of formulating and implementing Chinese education policy can be characterised as a form of network governance, which coordinates actors, decision-making processes, and stakeholders' motivation to comply with collective decisions in Chinese education. Network governance acts as an effective and legitimate way of problem solving that assists policy implementation and education reform in China.

By comparing two traditional modes of governance (governance through bureaucracy and the governance through markets), this article shows the network mode of governance in Chinese education is more powerful and significant, especially since the negotiated results among actors in the policy community are favourable. I had not anticipated this kind of fruitful finding before embarking on this research.

Wendy Choo, Donella Cobb, Yulida Pangastuti, Yagya Raj Pant & Daniel Couch, *Realising the World Bank's Learning Promise: A relational critique of the World Development Report 2018*

The World Bank's annual flagship report for 2018 focuses explicitly on learning. Entitled World Development Report 2018: Learning to realize education's promise (WDR 2018), the report places education at the heart of global economic development. Specifically, this report constructs a learning 'crisis'. By drawing on a range of assessment tools, the World Bank concludes that learning outcomes "in basic education are so low, in so many contexts, that the developing world is facing a learning crisis" (World Bank, 2018, p. 71). This 'crisis' is extended to middle income countries. The report claims that a staggering 2.1 billion of the 4.6 billion working-age adults around the world lack crucial foundational work skills – an estimate the WDR 2018 makes by using literacy proficiency as a proxy for foundational skills. This includes an estimated 92 million 15-24 year-olds in East Asia and the Pacific. The report underscores the significance of the learning 'crisis' for the global economy, as it "translates into severe shortcomings in the skills of the workforce" (p. 71).

The report identifies four proximate determinants of learning in order to address the learning 'crisis'. These are learners, teachers, school management, and school inputs. Each of these categories are found severely wanting in the WDR 2018. Learners arrive at schools exhibiting learning deficits "leaving them ill-prepared for the demands of formal education" (p. 79). Teachers make up a particular emphasis of the report. Not only are teachers insufficiently motivated to do a good job

(p. 80), they are underqualified, often absent, and may even believe their poor efforts are justified (p. 82). This is “particularly concerning because the bulk of national education budgets goes to teacher salaries” (p. 81). Similarly, school management lacks capacity in low and middle-income countries, and whilst governments have increased resources to schools these inputs have not been sufficient to match the pace of expanding enrolments (p. 83). Policy responses to the learning ‘crisis’ attempt to address these four proximate determinants of learning, starting by measuring learning through assessment.

This panel of emerging researchers critically responds to various claims found within the WDR 2018. Panellists approach the document with two common positions: a considerable scepticism of the learning ‘crisis’; and a deep concern at the normative neoliberal frame through which the learning ‘crisis’ is constructed. From this stance, each panellist examines a particular claim within the WDR 2018 before relating the report to the context of their current research – Myanmar, the Oceania region, Eastern Indonesia, Nepal, and Afghanistan. These contexts include several education levels, from early childhood education through to tertiary education, and address the report’s conceptualisations of learning, teaching, gender, disaster preparedness, and armed conflict. Each panellist weighs the relevance of the report’s claims through the relationship between the WDR 2018’s content and its material implications for the contexts it targets.

Panel:

1) Learning to realise education’s promise? What learning?

The 2018 World Development Report looks at learning to realise education’s promise. What does ‘learning’ mean to the World Bank? In the overview chapter of WDR 2018, the World Bank lays out the three dimensions of the learning crisis and its suggested policy responses, which details how the organisation see the relationship between learning, assessment and education. Using discourse analysis, I examine notions of learning, assessment and education that underpin this chapter. I question if the kinds of learning sought by the World Bank, as well as its conceptualisation of the relationship between learning, assessment and education actually brings conflict-affected contexts such as Myanmar closer to the realization of education’s promise.

Wendy Choo, The University of Auckland

2) The face of the learning crisis: WDR 2018 and the problem of teachers

According to the World Bank’s World Development Report 2018, there is a learning crisis. But how is this crisis problematised and what role do teachers play? In this presentation, I critically examine pedagogic discourse in the World Development Report 2018 and demonstrate how teachers are positioned at the coalface of this learning crisis. Throughout this presentation, I draw attention to the subtle repositioning of what it means to learn and teach and raise question about the World Bank’s future agenda for teachers. This presentation concludes by considering implications for teachers and the teaching profession within the Oceania region.

Donella Cobb, The University of Waikato

3) The (Dis-)appearance of M/others from the World (Development Report)

The World Development Report 2018 asserts the World Bank’s as well as many other international organisation’s stance on the importance of quality early learning, especially for children from poor families. To establish their argument about the necessity of comprehensive early childhood intervention, the report is armed with evidence detailing the conditions and barriers of children of the poor. Based on text analysis of the report, and combined with my ethnographic experience in Eastern Indonesia, I argue that the report not only produces a narrative of ‘othering’ by directly and indirectly blaming women, but also contributes to the complexity of their position as mother-teacher both in the family as well as for the industry.

Yulida Pangastuti, The University of Auckland

4) Addressing the effects of disasters on learning: Needs of an effective school management and governance

Disasters have a severe impact on learning, for example, a huge percentage of out of school children are from contexts affected by crises (WDR, 2018, p.8). According to the WDR, 2018, this contributes to the learning crisis because of a lack of teachers and resources in schools, and an increase in stress and trauma to teachers, students and parents. The report positions learners, teachers, school management, and school inputs as four determinants to address the learning crisis. This presentation focuses on school management. Disaster Risk Reduction (DRR) education provision plays crucial roles in restoring normalcy and reducing trauma following crises (UNISDR, 2015). During the presentation, I explore the relationship between school management, DRR, and learning to promote disaster-resilient communities. I argue for better capacity development for school management, and focus explicitly on Nepal’s post-earthquake context.

Yagya Raj Pant, The University of Auckland

5) The WDR 2018: Learning, Conflict, and Education Policy

Throughout the World Bank’s World Development Report 2018, learning is fundamentally understood through an economic instrumentalist framework. In short, investment in education is crucial because of the returns education makes to the economy. According to the report, an economic instrumentalist approach is foundational to mitigating armed conflict. Whilst the report highlights how education policy can be used by warring factions to advance a particular agenda, it is silent on the implications of supranational influence on education policy within conflict-affected contexts. This

presentation examines how the World Bank positions education, and economic growth more broadly, as a lever for conflict mitigation. I relate these claims to my study of Afghanistan's education policyscape. I challenge the World Bank's conflation of economic growth with conflict mitigation, and ask how policies in conflict-affected contexts can more effectively deliver on learning's promise for national development.

Thursday 22 November

Thursday session 10

10.45am-12.15pm

Adreanne Ormond, *Indigenous Māori youth identity: Meaning making through relationality*

Young indigenous people in the 21st century live in an era of uncertainty where change is unavoidable and access to life staples such as food, water, shelter, nurturing relationships and personal safety are diminished and under threat. In an overwhelming tide of change young people need and seek for stability by enacting meaningful relationships with cultural elements such as whakapapa (ancestral connections), people, natural environment and knowledge systems. In this way, they are able to develop and sustain a cultural identity that allows them to integrate and move through and between their indigenous and western world. This study draws from a two-year study involving multiple research sites in various urban and rural locations throughout Aotearoa/New Zealand. Focusing on one site that is representative of a traditional homeland this paper thoughtfully explores what it means to be a young Māori and what cultural strategies they may employ as they shape individual and collective cultural identities whilst responding to the tensions produced by navigating and transforming the present and the future as indigenous people. The focus of this research, therefore, is the relationships Māori youth seek, form and draw from as they determine what will create lives of meaning for themselves, their whānau (family) and community now and in the future.

Avery Smith, *Teachers' implicit racial/ethnic bias toward Māori students in New Zealand*

New Zealand's educational system has, since its formal establishment in 1847, failed to equitably educate Māori students. The educational system, as an apparatus of colonization, has used deficit theorising (Bishop, 2003) as a means of shifting culpability for the differing outcomes of Māori. The current presentation seeks to reject deficit notions of Māori by examining underlying implicit bias on the part of teachers as contributing to the differing academic outcomes between Māori and non-Māori learners. Implicit bias refers to an unconscious, automatic and complex psychological process that mediates our perceptions of and behaviours toward people in stereotyped groups (Dovidio, Kawakami, Gaertner, 2002; Greenwald & Krieger, 2006). Teachers, unaware of their own implicit biases, may elicit a self-fulfilling prophecy through their lowered academic expectations and differential treatment of Māori students (Peterson, Rubie-Davies, Osborne, & Sibley, 2016). Examining the literature related to implicit bias, with an emphasis on the research conducted in the New Zealand context, this presentation will add to the understanding of how implicit racial/ethnic bias may limit opportunities for Māori student academic success. This analysis found some suggestions for ameliorating effects of implicit bias through building positive associations (Lai, Marini, Lehr, Cerruti, Shin, Joy-Gaba, & Frazier, 2014), sharing common goals that are worked on cooperatively (Pettigrew, Tropp, Wagner, Christ, 2011), and creating opportunities for people to work together as equals (Pettigrew et al., 2011). This presentation will discuss a tool by Peterson et al. (2016) specifically designed to measure implicit bias in teachers in New Zealand and how I plan to use it in my doctoral research. Using Critical Race Theory (CRT) as the theoretical framework, racism is regarded as omnipresent in society at large, and manifested in its systems, including education. My research aims to investigate the phenomenon of implicit bias in New Zealand education and how it might impact the achievement of Māori students.

Angel Mok and Keita Takayama, *Compensatory roles of private tutoring; Time to rethink?*

Private tutoring has been constructed in the Australian media discourse as a highly ethnicised practice with which Asian students achieve high academic results that enable them to enter and, consequently, dominate the most competitive secondary schools in metropolitan areas. The narrative also suggests that high academic results are achieved at the expense of other personal and social development. This paper raises questions about this one-dimensional, largely dismissive characterisation of private tutoring experience circulated by media and some corners of educational scholarship. We present the preliminary findings of a qualitative research project that investigates the retrospective experience of private tutoring in Australia. 11 university students/graduates who used private coaching in their schooling were interviewed, the majority of them are second generation Australians whose parents migrated to Australia from different parts of Asia. Their recollection of tutoring experience points to two observations that challenge the currently dominant representation of private tutoring. First, in many cases, private tutoring helps compensate for the lack of cultural and social capital that migrant families need to navigate the Australian education system due partly to their undeveloped English language competencies and long work hours. Second, many of the participants recognise the social values in attending private tutoring. We argue that private tutoring not only fills the gap between aspirations of the children and family and formal schooling, but it also provides the kind of services that the migrant families need for their children to achieve educational success in the new country. We call for a reconsideration of the negative perception of private tutoring in Australia and stress the need to recognise the crucial compensatory roles that private coaching plays in supporting educational aspiring migrant children.

Achala Gupta, *'Shadow' of the mainstream education: Examining the project of social legitimacy of private tutoring in India*

Despite their informal and /or illegal status in various nation-states, private tutoring businesses exist and flourish alongside formal institutions of education. While many studies have focused on why supplementary education is in demand and how the prevalence of tutoring services influence educational outputs, relatively less attention is given to how these centres successfully cohabit the educational landscape with formal institutions that carry the legal-rational authority of credentialing.

Drawing on an ethnographic study conducted in Dehradun in India between December 2014 and December 2015, this paper explores how tutoring businesses despite being non-credentialing teaching and learning centres position themselves vis-à-vis schools such that they successfully project themselves as legitimate organisations of education delivery. While making sense of the institutional arrangements of the shadow education system, I examine how the process of shadowing itself affects schooling practices. The analysis presented in this paper is premised on Dowling and Pfeffer's (1975) conceptualisation of organisational legitimacy. The authors take into account both social values and organisational behaviour to substantiate the case of legitimacy in an institutional setting.

The paper shows that tuition centres mark their relevance and create avenues for themselves by mirroring the school classification system and simultaneously circumventing regular schedule of formal educational institutions. These dual processes are critical for tutoring provisions in their project of gaining social validity in larger educational landscape. In this process of gaining legitimacy though, shadow education tends to affirm, accentuate, and eventually reproduce the problematic structures and practices that already exist in the public education system.

Charl Wolhuter, *Global comparative education: Picture from a survey*

This paper discusses the forthcoming volume *Comparative and International Education: survey of an infinite field* (Wiseman & Wolhuter (Eds.), 2018). The book aims to take stock of the evolution and current state of the scholarly field of Comparative Education after over 200 years of development. The time is apt to take stock of the scope and state of the field, with the aim of resetting the compass in the context of the present challenges facing humanity. This book contains chapters written by comparativists in each of the major world regions (Latin America, North America, Western Europe, Eastern Europe, the Middle East-North Africa region, Oceania, South Asia, South-East and East Asia, and Sub-Saharan Africa) as well as chapters written on each of the development of the field of Comparative Education and its theory and methodology and Comparative and International Education societies. The paper will focus on the main lines of historical development of the field in the various world regions, its present state at universities, in teaching programmes and as a field of scholarship, and its outlook and challenges it faces.

Brian Denman, Helen Hill & Lawrence J. Saha, *What is "international" about Comparative Education, and what is "comparative" about International Education? A discussion about academic boundaries and Implications for OCIES*

It has become common for the fields of comparative education and international education to be combined in the same professional organisations and academic departments/schools in universities. While no one doubts the legitimacy and rigour of these seeming two fields of study, it may be useful, from time to time, to examine the similarities, differences, and interconnections between them. In this panel, the speakers will focus on the histories of the two fields, which were professionally combined in the USA in 1969, and on the similarities and differences between them. Furthermore, the discussion will revisit David Wilson's presidential address, published in CER in 1994, who raised the issue of whether these two fields have remained separate entities, or have become Siamese twins, or a "hybrid offspring" of two quite different intellectual parents. In addition to academic and intellectual implications of this "synthesis" and dialectic, the panel will also address the implications of the marriage for OCIES, and in particular on research and teaching the subject matter in the Oceania countries.

Anh Ngoc Trinh & David Small, *Relationalities in Internationalisation of the Curriculum: A case study of the accounting curriculum in New Zealand*

Internationalisation of the curriculum (IoC) has become one of the heated issues in scholarly work of international education for the past few years. It has been broadly conceptualised as part of an internationalisation agenda at the institutional level for a key purpose of providing international learning experiences for students so that they can effectively function as global professionals and citizens. This paper discusses strands of relationality explored in a case study of the internationalisation of the accounting curriculum in a New Zealand university. The case study adopted a mixed qualitative approach, analysing university, school and departmental documents and interviewing 14 academics holding different roles in the accounting department. A range of relationalities among stakeholders and among contextual forces were identified. These included (1) government, university, school and department; (2) school, department, and accreditation bodies; (3) administrators, lecturers, and support staff; (4) internationalisation abroad and internationalisation at home; (5) international students and domestic students; and (6) global trends and local trends. All of these relationalities contained both allying and opposing senses and they were intertwined in all formal, informal, and hidden curriculum areas,

presenting the dynamics and the complexity of internationalisation of the accounting curriculum. Drawing on multiple theoretical perspectives of internationalisation and curriculum, and combining Fullan's "three stories of education innovation" (Fullan, 2000) and Leask's conceptual framework of IoC (2015), this paper proposes a new conceptual framework of IoC in which IoC is conceptualised and interpreted in terms of the nexuses among external and internal forces as above elaborated. By applying this framework to the empirical data, this study brings fresh insight into the relationalities embedded within IoC, which enables the stakeholders of IoC to be more conscious of the diverse contextual layers of IoC in which they operate, and to contribute to the development of a more comprehensive and holistic conception of IoC.

Ritesh Shah, *The tail wagging the dog? Assessment regimes in the South Pacific and relational encounters between local teacher practice and global policy*

Research into the globalisation of pedagogy often focusses on teaching and learning processes in the classroom, with less attention given to the globalisation of assessment regimes and approaches. In the post-2015 education agenda, this cannot be overlooked, particularly as 'quality', 'evidence', 'measurement', and 'results' become the new buzzwords (Bartlett et. al, 2016). This paper explores how in one part of the world, the South Pacific, these imperatives are increasingly driving the agenda of development actors and national governments and shifting attention towards a multitude of new benchmarking and assessment exercises aimed at tracking and assessing educational progress within and between nations in the region. It argues that assessment regimes such as PILNA, PABER, and EGRA in this region, are increasingly narrowing the curriculum and pedagogical foci and approaches within South Pacific classrooms. To do so, it draws primarily on an analysis of regional and national level reports which have been generated from these assessments, but also teachers' voices and experiences of working within systems where these tools are increasingly used to frame and classify teacher practice in quite a tight fashion (Bernstein, 1990). It juxtaposes this against classroom and school-based interventions which use locally generated data to shape and drive improvement based on a relational encounter between data and pedagogy. Based on data collected as part of a final internal evaluation of one of these interventions, the paper highlights the ways in which these bottom-up interventions show promise in restoring professional autonomy and judgement and supporting a model of teacher inquiry which generates and values the generation of local knowledge (Cochran Smith, 2011). While highlighting the possibilities this approach offers in comparison to the globally driven agenda, the paper also cautions of any assessment drive approach—whether student, classroom, school or systems based—in terms of lending themselves to a more reductive approach to pedagogical practice, and the loss of local relevance and ownership over the questions of "schooling for what, and for whom" (Dale, 2006).

Ali Glasgow, *Retaining and reclaiming: Pacific early childhood education in Aotearoa*

Early childhood education has an important role in building strong learning foundations for young children. A cultural discourse gaining prominence reveals the need for culturally sound pedagogical practice for Pacific communities (Glasgow & Rameka, 2016) and embedding cultural ways of learning and being in education (Gutierrez & Rogoff, 2003). These tenets are central to not only educational success for Pacific children but also to develop strong cultural identity. An indigenous cultural renaissance emerged in the 1980's in Aotearoa New Zealand. Maori and Pacific Communities established early childhood programmes, Maori and Pacific 'language nests' that reflected native spirituality, values and Indigenous knowledge with instruction in Maori and Pacific languages (Hunkin-Tuiletufuga, 2001). Pacific communities sought ownership over the education of their children within a culturally driven framework that focussed on retention of knowledge, language and cultural identity. In this paper I discuss the Pacific language nest and the crucial role and contribution that the movement makes to ensure the retention of cultural knowledge, traditional practice and language. This research is an ethnographic case study, framed by sociocultural and Indigenous theory conducted with Pacific language nests from the New Zealand Realm states of the Cook Islands, Niue and Tokelau. Each of these nations share a colonial history, with languages that are now classified as inter-generationally extinct (McCaffery, 2015). Findings reveal practices that seek to stem the growing cultural and language loss, and support Pacific identity, and consider the ongoing challenges encountered by Pacific language nests within the wider New Zealand education system.

Kerese Manueli, *Experiences and reflections on relationality by a Pasifika academic in a Chinese university*

Relationality is a term that implies the existence of a relation. Pasifika peoples value good relations and relationships. As a Pasifika academic who is teaching at a Chinese university, I observe that the Chinese seem to value strong relationships, guanxi, to ensure successful outcomes. According to Qin (2016), relationality is embedded in Confucian beliefs and culture. I have also noted that China's growing influence in the Pacific region is receiving much media and political attention not only from the West but also within Pacific Islands countries. In this paper, I use my personal experiences as a Pasifika academic in a Chinese university to reflect on a number of questions: Is relationality for Pasifika peoples the same as the Chinese viewpoint? What do Pasifika peoples know about China's strategic goals for the Pacific region; and hence for Pacific-Chinese relationships? How might Pasifika peoples prepare for the economical and political tsunami that is approaching? Session attendees will be invited to explore the nuanced meanings of relationality for Pasifika and the

Chinese and to examine the potential people-implications for their varied meanings.

Sachi Edwards, *Developing Self-Awareness Through Reflective Journaling: Exploring Relationality and Responsibility as a Non-Indigenous Scholar in Oceania*

This paper explores the use of reflective journaling as a means for non-indigenous scholars to develop greater self-awareness, particularly in terms of understanding their relationality and responsibility in the context of the movement to decolonize and indigenize higher education. For non-indigenous aspiring allies, exploring ways to support indigenous communities in their efforts to decolonize higher education in their homelands requires constant and critical self-reflection. Journaling can serve as a helpful tool for educators to strengthen their understanding of their relationship to this movement, their institutions, their indigenous (and non-indigenous) colleagues, their students, and themselves. In this paper, I share some of my own experiences, as a non-indigenous scholar, engaging in reflective journaling throughout my career and describe how it has helped me think about my role as an aspiring ally. By doing so, I offer an example of what this practice can look like and how it can be used to strengthen and supplement efforts in the classroom and within higher education institutions at large aimed at social justice for indigenous communities. Drawing on perspectives from within Oceania (e.g., Goodyear-Ka'ōpua, 2019; Tuhiwai Smith, 2005) and elsewhere (e.g., Dei, 2016) that describe the movement to decolonize higher education, and from literature illuminating the idea of allyship (e.g., Edwards, 2006; Trask, 2000), I consider ways for non-indigenous educators to use their own experiences, feelings, and identities as starting points for critical reflection on de/colonialism and scholar-activism. In particular, I raise the idea of demissionization as an important framework to use in decolonial work, and discuss the way my efforts to dismantle Christian hegemony in higher education has led me to deeper understandings of my role as a non-indigenous aspiring ally.

Hisako Inaba, *Lessons from cross-cultural interactions in Japan: An irresponsible international student*

Forty-two cross-cultural interactions at a university setting in Japan were surveyed, and the testimonies based on interviews showed traditional homogeneous Japan is moving toward more desirable multiculturalism. The major questions are about certain upsetting cross cultural experiences. The analysis included the stage of multiculturalism that is "emerging culture (Postiglione, 1983)" in the issue of "equity pedagogy (Banks, 1995)." The episode is as follows: as a class assignment, a group work was assigned in one class. The group consists of several Japanese and one international student. After assigning each task to a person, one international student stopped the contact with other members nor showed up on the day of group presentation, thus everyone's grade was bad because of this international student. The excuse was not the necessary, but selfish one. This student laughed. No apology, nor guilty feeling and that made Japanese students upset. Negotiation was impossible, and instructors did not know what actually happened.

Equity pedagogy is the concern of this episode because "An equity pedagogy exists when teachers use techniques and methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups. (Banks, 1995, p. 4) " However, the international student took advantage of "equity pedagogy" and chose not being forced to do the group work.

This stage of multiculturalism does not seem to hold the change toward betterment but reconciliation between cultural differences are possible (Hampden-Turner and Trampenaas, 2000). In education arena, it can be "change the rules of the competition" or "change in evaluation content" is suggested. Rather than, the uniform grade is given to same group members, each member is evaluated from the group work, asking "What did you learn from group work?"

Hisako Inaba, *Lessons from cross-cultural interactions in Japan: No English is used in verbal communication, thus made no Japanese friends*

Forty-two cross-cultural interactions at a university setting in Japan were surveyed, and the testimonies based on interviews showed traditional homogeneous Japan is moving toward more desirable multiculturalism. However, there appeared some critical problems. The major questions are about if international students experienced certain upsetting cross cultural events and the qualitative description was obtained. The nature of issues is analyzed in light of multiculturalism in which intacit knowledge was translated into tacit knowledge in the subjects' emic manner, not an etic manner. In this research, the change in subjects' thinking and claimed behavior is followed, and concluded it is a sign of progression toward desirable multiculturalism. Also, it is pointed out that wellknown welcoming (Omotenashi, in Japanese) manner as usually found in the commercial sector, is not effective because it is done with Japanese emic.

The case in point is an international student who was treated "like an air" in the choir in which "everything had strict rules." Nancy (pseudonym) wrote, "in the practice (of choir in Japan), nobody laughed or talked which we often do in my country." Xu (pseudonym) also writes, "I barely made no Japanese friend. Almost zero conversation." Likewise, majority of respondents complain about communication means, and as a result, they cannot make no Japanese friends, thus isolated academically.

This case appears to fall in the issue of Banks (1995)' "content integration" and "empowering school culture." They usually appear in "Anglo-conformity" type of multiculturalism advocated by Postiglione (1983). The change included switching the group affiliation, but also no change appeared in psychological adaptation or "giving up." They also show the boundaries of ethnic groups advocated by Barth (1969).

Thursday session 11**1.00pm-2.30pm****Sereana Naepi**, *Surviving and transforming storms: Pasifika women's experiences in higher education*

This paper maps Pasifika women's experiences of working in higher education institutions in Aotearoa New Zealand. It rewrites the "world from the experience of not being able to pass in the world" (Ahmed, 2012, p. 176). By rewriting this world, we reveal more about higher education institutions and how they operate to exclude certain bodies and ideas in order to maintain the current system. Pasifika women within higher education experience of storm at the nexus of the white and male imprint. This nexus creates a cyclone that enforces and enables enforces excess labour, non-performative diversity, infantilization, hyper-surveillance, lateral violence, and sexual assault.

This paper provides new insight into the way that desirable diversity and excess labour interact with each other. Ahenakew and Naepi (2015) and Ahmed (2012) note that desirable diversity means that higher education institutions will allow diversity within their walls as long as the diversity performs in ways that are beneficial to the institution. This means that Pasifika women are required to perform not only the excess labour outlined in the literature (emotional and housekeeping) but also a performative labour that ensures they meet the institution's expectation of desirable diversity if they wish to progress or remain in their careers. Pasifika women experience storms daily within higher education and it is their knowledge that enables them to both survive and transform higher education.

Darko Baafi, *Educational leaders' views about school culture, climate, leadership and success: A study of Finland and Ghana*

International studies show that school culture, climate and leadership, which are part of the school setting, have a long influence on students' learning, performance and ultimately success. Taking an interpretative methodological stance, this doctoral project aimed to explore educational leaders' views, practices and experience in relation to school culture, climate, leadership and other contributing factors to students' learning, performance and ultimately success in three international contexts: New Zealand, Finland and Ghana. This paper focuses on Finland and Ghana.

The study was guided by two theories: the Vygotsky's sociocultural learning and Maslow's human motivation theory. Data gathering was through observations, collection of artefacts, document review, together with individual as well as a focus group interviews.

Initial findings reveal the following: In Finland, there is teacher and student autonomy, a systematic training for principals, a one pupil- one iPad policy for primary three children and a one student-one laptop for upper secondary students. Furthermore, a free school lunch and tuition, free health care, research based learning, culture of shoes and jackets removal by students, a master's degree as a basic qualification for teaching and many others have emerged from the data. Comparatively, in Ghana the study show free tuition, free feeding at the upper secondary, transgendered education, a disconnection between ministry of education and schools, a culture of political interference, centralized school systems, ranking of schools, "people's teachers", less developed principal training systems, less students' and teachers' autonomy and more. The paper explores the comparative similarities and difference between Finland and Ghana as well as the relationships between school culture, --climate, --leadership and student success.

Laura van Peer & Ivy Abella, *Relationality as the flagship of the success and impacts of the Rethinking Pacific Education Initiative for and by Pacific Peoples(RPEIPP)*

Since it's inception almost 20 years ago, RPEIPP (Rethinking Pacific Education Initiative by and for Pacific Peoples) has evolved from an idea, to a philosophy, an initiative, a 'wave', to where it is now widely described as a movement. RPEIPP activity has generated numerous local, national, and regional symposia, workshops, and conferences aimed to rethink and to foster innovative approaches to Aid delivery, Education, Research, and Leadership development. Testament to its success, among others, is the well-established Vaka Pasifiki series of education conferences (attracting upwards of 400 participants), a growing library of academic literature by and for Pacific peoples, and the recent inaugural Leadership Pacific conference, also destined to become a regular event on the Pacific calendar. From the outset, RPEIPP has engaged in self-evaluation intended to both gauge impacts and identify lessons. Interrogation of documents and reports based on the feedback and evaluations of RPEIPP participants indicate that impacts are strongly influenced by interconnections between the four ships of RPEIPP: the nature of partnership, the degree of ownership, the development of leadership, and the quality of relationships.

This paper takes the view that the lead "ship" is Relationships; that relationality, reflecting "the Pacific way" and employing Pacific values, sits at the centre of the impacts and successes of the RPEIPP movement. The purpose of the paper is to highlight how relationships have been established and nurtured through democratic and inclusive processes, particularly mentoring; how RPEIPP's commitment to an appreciative approach has sustained relationships through times of challenge

and tension; and that while “good” relationships may not be always harmonious, when they are authentic and respectful, turbulent waters may be safely and successfully navigated.

Rose Amazan & Anthony Welch, *Knowledge, Networks and Nations. Australia-Africa collaboration in the Era of Network Science*

Australian higher education is known for its extensive international networks. But Africa is a singular exception. So it is important that we seek out the most productive partnerships and priority research areas, to maximize the impact of our Australia-Africa collaborations. We must also think through what evidence we have that challenges assumptions that we previously held about collaboration/partnership. Context matters, too, and does differ in addressing structural issues (i.e. gender dimensions of research production). So a significant part of this systematic mapping exercise consisted of working collaboratively across borders, exemplifying a wider epistemic shift away from some researchers being deemed to be rule-takers, while others are seen as rule-makers.

Mapping and analyzing what’s there, what’s effective, who’s collaborating and why amongst our partners, as well as understanding how collaboration and partnerships are changing, and the implications of these developments, not only helps to improve coherence, but also social and economic sustainability. Using data and analysis from AAUN partners, and other institutions, as well as Elsevier’s database of research outputs, we were able to demonstrate a growth in collaborative activities between Australian and African universities. The growing scale of research collaboration activities we found in our research is in line with the findings by the Royal Society, showing that network science is not merely increasing, but that international collaboration correlates strongly with publication impact. Adding to this is the alignment of our research and several recommendations by the same Royal Society’s (2011) report, in particular the importance of ‘mapping collaboration networks, to strengthen existing ones and identify new opportunities.’ Thus, our systematic assessment of the scope and impact of Australia - Africa collaboration in higher education should form a base to better co-ordinate our efforts, share good practice, minimise duplication and maximise impact.

Vivienne Anderson and Tiffany Cone, *Promising the earth: What does it mean to think relationally in internationalised higher education?*

International study in Aotearoa New Zealand is marketed as a means to “future proof yourself for success” (<https://www.studyinnewzealand.govt.nz>). Are such promises ethical given students’ diverse realities and educational outcomes? What does it mean to think relationally and responsibly in internationalised higher education (Madge, Raghuram & Noxolo, 2009), and how might such thinking challenge current practices and generate new ones? In this paper, we grapple with these questions in light of a comparative study involving narrative interviews with women who were international students or former refugees from two universities in (1) Bangladesh, and (2) Aotearoa New Zealand. The first is a 10-year old philanthropic university which educates women on a fully funded basis - many from backgrounds of conflict and displacement. Its mandate is to prepare students to be service-oriented leaders where they will work and live. The second is a 150-year old research intensive university, which espouses teamwork, but not service, among its graduate attributes, and recruits international students mainly as a source of revenue. In this paper, we consider how internationalisation and education are framed in each university, in relation to the women’s narratives. Theoretically, we draw on Hau’ofa’s (1994) notion of Oceanic relationality, which privileges connectedness and entanglement – physically, since oceans (and land masses) connect us, and ethically, since our histories and futures intertwine. We also draw on de Souza Santos’ (2014) injunction to challenge epistemic imperialism in the academy, in this case, by rethinking dominant framings of internationalisation. After describing the study locations and methodology, we will share some preliminary findings regarding the complex factors that shaped women’s aspirations and experiences, problematising simplistic promises about educational outcomes. Finally, we will raise questions about the role of the contemporary university and invite you to re-imagine with us what ‘internationalisation’ is or should be.

Elvis Fernandes Brites da Cruz, An observation of applying active learning in an EFL class: A case study of Teacher and student views on learning English at Sao Pedro School Dili, Timor Leste.

Learning a foreign language require students to combine oral practice and rule memorizations in addition to other language elements. English teachers in Timor Leste still use traditional way of teaching students to memorize English grammar rules without creatively designing activities such as role play, games and fun learning which could help students be actively involved in learning a language. UNTL English Department students are trained to teach English using active learning and are expected to apply this in their real action of teaching.

This presentation looks at research which compares the actions of two student teachers. Each student used a different style of delivering their class. The aim of the study was to find out the effectiveness of various teaching methods in terms of the enhancement of learning English. One student teacher used fun learning to attract student’s attention and involvement and the other concentrated on a teacher centred approach. Both student teachers’ classes were video recorded and analysed for the involvement of students in learning English. Students were then surveyed on the methods of teaching.

This action research was conducted at one of the private catholic secondary schools in Timor-Leste. The results indicate that where students understand the content of the subject, they are able to learn English through method applied. In addition, most of the students preferred students' centred method while two preferred a mix of student centred and teacher centred teaching.

The study also points out reasons students are comfortable to learn English, such as attractiveness of the class, speed of learning, motivation and travel.

Juliet Kennedy, *"Miss I'm learning Chinese but I can't even speak my own language Samoan"...*

Schools are powerful places for social and linguistic learning, imbue ment of relevant knowledge and values, as well as being central to the process of linguistic hierarchization (Kennedy, 1983; Phillipson, 1997). Though mainstream secondary schools throughout New Zealand have significant populations of students from Pasifika heritages, options for learning and maintaining Pasifika languages are rare at school. Language learning choices in New Zealand schools follow the trend of schools in other English-speaking countries and are limited to standard world languages, ignoring the linguistic heritages of a vast number of students (Liddicoat & Curnow, 2015). However, language loss in Pasifika communities (Salesa, 2017; Seals, 2017) in New Zealand continues to increase and contribute to a sense of intergenerational disconnectedness within families and communities (Amituanai-Toloa, 2010). Young people who are secure in their own identities and confident within their cultural worlds including knowledge of one's heritage language(s), are more likely to be resilient, successful learners and citizens (Milne, 2017). How then might schools provide more opportunities to enable young New Zealand-born Pasifika people or young Pasifika peoples of mixed heritage to negotiate and construct their own identities through heritage language education? This paper presents creative solutions as to how mainstream New Zealand secondary schools can provide more access to heritage language and cultural education. Recommendations and suggestions are based on research exploring stories and experiences of Pasifika students, families and communities, and teachers of Pasifika learners. Research findings indicate that successful initiatives should draw on strong partnerships between communities and schools and take a cross-curricular approach. This presentation will be made in English, with information available in French.

Fuapepe Rimoni, *The impact and influence of relationships for Pacific Boys in Secondary School*

School peers play an increasingly critical role in forming an identity as family dynamics change, society changes, and young peoples' futures seem more unpredictable than ever. For Pacific Boy's, they place huge importance on the value of their relationships with their friends; the impact of these relationships essentially determines how they fell about school. In this particular study, the Samoan framework of fa'afaletui is used both as a verb and as a noun. As a verb it refers to the methodology for collecting the data; in this case, the sharing of lived experiences and perceptions by the tama Samoa, the perceptions of the nominated persons, and the contributions from the literature. Fa'afaletui aims at building close relationships between researcher and participants through collaboration. In this study, the building of positive relationships with tama Samoa was achieved through an informal gathering, in the beginning, to get to meet the tama Samoa with food and drink to allow for this relationship to form. As a noun fa'afaletui refers to the results of actual sharing; that is, what emerged from the various stages of analysis of the data. Fa'afaletui helped me to weave together the collective knowledge and perspectives of the tama Samoa and to reach to a consensus about tama Samoa and their understandings of school life experiences. For all these reasons the fa'afaletui framework was deemed culturally and methodologically appropriate to capture the voices of tama Samoa.

Through this process it was evident that the everyday interactions and relationships Tama Samoa (Samoan boys') had with their friends explored, revealed how these particular tama Samoa position themselves amongst friends, teachers and others in the school community.

In this presentation, I will share and talanoa about the strategies and experiences identified by tama Samoa to build the relationships with others. The importance of this voice and how schools can provide ways to allow for these relationships to be formed naturally.

Maciu Raivoka, Cherie Chu & Ivy Abella, *Leadership Pacific: How Authentic Leadership Can Manifest Leadership Relationality*

The nature of authentic leadership and its impact of relationality between peoples requires some rethinking in various Pacific communities. So, what is authentic leadership and how can it manifest leadership relationality for Pacific peoples? Using a storying methodology, the panellists will discuss how Leadership Pacific has created transformational leadership relationality within their contexts that embrace multiple realities. They will talk about their value oriented learnings, the unique challenges and the opportunities they have experienced and seen which manifests the process of leadership relationality. Through this session, we show how Leadership Pacific as a cause movement has captivated our minds and hearts as a way of finding a way forward and rethinking of Pacific relationality.

Armin Dey Dona, *Teachers' and students' perceptions on CLIL: A systematic review*

There has been a significant rise in discussion concerning Content and Language Integrated Learning (CLIL) and its potential in language education. CLIL refers to the utilization of a foreign language, in this case English, as the instructional language used in the classroom in both schools and university levels. This systematic review of the literature regarding teacher and student perceptions on CLIL is aimed at examining the implementation of CLIL. It examines CLIL as an approach to enhance language skills and content knowledge for both teachers and students. The studies covered in this review featured interviews in a dominant role.

The findings reveal that both teachers and students acknowledge the importance and usefulness of CLIL utilized in classroom setting. However, what is also revealed is that current implementation of CLIL offers challenges as well as opportunities due to issues of policy implementation and a dearth of supportive provision for teachers and instructors.

The presentation explores the wider outcomes of CLIL for students' English language proficiency and content knowledge and provides strategies and guiding principles for strengthening better implementation of CLIL in the future. It suggests that future research on CLIL should perhaps cover broader comparative contexts in terms of languages and locations.

Thursday session 12 **3.00pm-4.00pm**

Nina Tu'i, *Efforts to embrace Pacific relationality in a regional large-scale assessment*

Large-scale assessments are a tool that countries can use to monitor their system-level performance. The Pacific has a regional large-scale assessment that is unique in the international landscape for its approach. The Pacific Islands Literacy and Numeracy Assessment (PILNA) is going into its third cycle of implementation in 2018, it is an international assessment which includes 15 countries. PILNA measures the literacy and numeracy outcomes of students after four and six years of formal education, and takes a regional, collaborative approach to its implementation.

Embracing the diversity of the Pacific region, acknowledging the unique regional and country contexts and approaching implementation in a way that recognises these, have served to differentiate PILNA from many other international assessments. The governance, design and development of PILNA strive to reflect Pacific relationality, while maintaining the highest international standards to ensure that the assessment is comparable with regional and international large-scale assessments. With a focus on cooperation and consensus, removing the comparative and competitive aspect entirely from the assessment, PILNA distinguishes itself and addresses many of the criticisms directed towards large-scale assessments. Accountability and governance of PILNA is held by the participating countries collectively.

Embedded in the practical implementation of the entire assessment is a recognition of both each country's specific context and the collective responsibility for the successful implementation of the assessment. This paper explores the modality that the implementing agency takes towards the regional assessment, from design to implementation to result dissemination. From a self-reflective lens as a regional agency that seeks to serve member countries and also reflect the unique context of the region, this paper explores the centrality of the relationship between the participating countries and to the implementing agency, to the success and nature of the regional large-scale assessment.

Bridget Hughes, *Numbers in Australia, and the impact on educational outcomes.*

Ten years after the Closing the Gap (2017) agenda was introduced in Australia, to improve educational outcomes for Aboriginal and Torres Strait Islanders; this study questions how the attendance, literacy and numeracy achievement levels in Queensland State Primary Schools have not been met. The reform includes education, employment and health and from the seven targets, six have not been met. An overview of a plethora of policies relating to past and present government agendas is investigated to understand the shifting context of policies and funding. While there are clear economic benefits in decreasing Indigenous disadvantage, Calma (2008) states that the rebranding of poorly executed, complex initiatives are over bureaucratic and unfocussed. This study also investigates if the funding provided leads to effectively measured change and outcomes.

To achieve this, Bourdieu's (1996) theory of social reproduction and cultural capital will provide the theoretical basis to understand the impact of capital. School principals are expected to deliver government agendas tied to equitable outcomes for students who identify either as Aboriginal and Torres Strait Islander. The vast differences in cultural, social and economic capital have an impact when they are combined, and the result can be demonstrated in an educational setting as academic achievement or qualifications.

To improve educational outcomes for Indigenous children, the Australian Government requested innovative, sustainable solutions. Public Choice Analysis as the methodology identifies the choice of information policy makers are utilising to inform Closing the Gap initiatives. Theory of Change is used as an analysis tool for strategic planning, monitoring and evaluation, with the intent to provide transparency and inform future aims to deliver initiatives that target attendance, literacy, and numeracy in Queensland State primary schools. This process effectively aims to provide solutions to issues raised through the Closing the Gap agenda.

Taeko Takayanagi, *A study of ECD practices in rural Kenya: what matters in quality of pre-primary education?*

This article sets out to explore perspectives of Kenyan preschool teachers about children's learning and participation in preschools in the rural area of Narok County. The importance of early childhood development and care has been widely recognised in developing countries as emotional, physical and social development have the significant impact on their daily lives and leading healthy and productive adult lives (World Bank 2016).

While Kenya declared in the 2010 constitution that pre-primary is also compulsory and free for every child (World Bank 2016), 72 % of the preschool age children (4-5 years old) in Kenya are enrolled in preschool (World Bank 2016). However, very little study has been conducted to explore the notion of pre-primary education from local teachers' perspectives in the context of Kenya, and to examine quality of pre-primary education implementation in the rural area of Kenya.

Pre-primary school teachers, a school head teacher, an ECD government officer, a university lecturer were interviewed during the pilot study conducted in August 2018 in Kenya.

An analysis of the interviews of the research participants demonstrated that: pre-primary education is important for small children to have a good foundation of learning; the role of a pre-primary teacher is to help small children be able to read Swahili, English, and gain basic knowledge in hygiene such as using a latrine; and pre-primary teachers should have good teaching skills. Furthermore, there is a clear gap in quality of pre-primary education implementation between the environment of pre-primary schools in the rural area and the proposed government pre-primary education policies that local pre-primary teachers make an effort in generating school finance, human resources, and teaching materials to manage pre-primary education.

Yulida Pangastuti, *The Ghosts dwelt in the transcripts: A woman researching early childhood education in Indonesia*

Narratives produced by the international development agencies have put Indonesia as a country that experiences disparities among socio-economic groups. Poverty has been increasingly used as the reason why children have worse health, nutrition, and education achievements. With this account, the expansion of early-childhood education (ECE) is justified based on a promise of high rate-of-return - projecting the future through economic growth and social development. In the search for alternative narratives, my doctoral research embarks on a journey of entanglement, where my identity and historicity become problematic to the production of the narratives.

Located in the day-to-day context of an Atambuan (West Timor) semi-urban community, I aim to describe how my research becomes the door that exposed me to the 'world of women' – the ECE workers in unexpected yet conflicting ways. They are: (1) the othering process through problematic portrayals of women as both the problems as well as the agents of change. (2) Regardless the political reform that brings Indonesian out of authoritarian rules, the ECE still operates with an authoritarian mode. (3) 'problems with feminist theories' – that insist on the separation between feminine 'love' and power from women bodies. (4) Indonesia as the knowledge location. Post-structuralist concepts of subjectivities and ethics are used to explore and to unravel these complexities. Derrida's Hauntology is appropriated as 'ghostly presence' to highlight my non-conventional affectionate approach with this research. Throughout the presentation, fieldnotes as will be read as poetic narratives to illuminate the tensions coming from multiple intersectionalities of women who work in the ECE centre.

Kara Chesal, David Letichevsky, Jonio Guterres & Tomas Pereira. *Using relationality to unpack stakeholder engagement and human-centered design of education technologies* Workshop:

Around the world education has become a global industry (Verger et al., 2016). Within the global education industry, there's a maturing sector focused on educational technologies. Moving beyond early projects focused on using technology for student learning, today's educational technologies look to solve a range of education challenges. These technologies have the potential to fundamentally reshape how information is shared across education networks. Timor-Leste remains one of the least digitally connected countries in the world (Internet World Stats; ITU), however, there are emerging opportunities for the Ministry of Education to follow global trends and leverage ICTs to improve teacher quality, school management, and learner preparedness. At the same time, there's been a movement across the technology industry to create new tools using an approach called human-centered design. This approach asks the creators of technology to work directly with stakeholders, not for them.

This workshop will explore how we might use relationality to construct a framework for stakeholder engagement and understand the value of human-centered design compared to traditional methods. Matenek is a mobile app, currently being developed using human-centered design, to help teachers gain the confidence and knowledge they need to support their students. Matenek makes it easy for teachers to carry their lesson plans, curriculum resources, and professional development content in their pocket. By sharing this project, we seek to provide a starting point for the conversation.

Workshop participants will engage in small group brainstorming, discussions, and synthesis. These small groups will look at the example of Matenek but then work to construct knowledge together by comparing different ways education projects

across the region have used human-centered design or similar methods. Each group will discuss how their stakeholder group interacts with others in their networks and the implications of these relationships. Depending on the number of workshop participants, small groups will be formed to look at the following;

How do we work with teachers, not for teachers? This small group will discuss ideas like the process of co-design and creation of education content and developing empathy through observations, workshops, and teacher feedback sessions that move from summative research to formative or design-based implementation research.

How do we empower administrators? This small group will explore how we can empower administrators by improving their ability to mentor and coach through tracking, access, and synthesis of data.

How do we build the capacity of ministries? This group will explore how we can help ministries train, hire, and maintain their own staff to lead innovative programs and projects and how to measure and monitor changes in capacity.

How do we collaborate other international NGOs? This group will explore how information is shared between organizations and how we know if these new tools/processes lead to better outcomes for stakeholders across education networks and how they are sustained over time.

Each group will share their ideas to the larger group. The workshop facilitators will synthesize this share-out into an emerging framework of practices and process that can be used to increase stakeholder engagement in the research and development of education projects and better understand if these practices and approaches lead to better outcomes. The target audience for this session includes researchers and practitioners who are interested or actively working on education technology projects or human-centered design. Further, participants should be interested in social network analysis or design-based implementation research as a tool for practice

Esben Borsting, *Developing critical thinking through traditional games* Workshop

One of the trends in education in the 21st century is the gamification of content as a strategy to better reach learning outcomes. This workshop attacks the challenge of using novel strategies in the classroom from the opposite vantage point. Rather than turning the curriculum into a game, we will be using a game that inherently contains lessons to achieve the learning outcome.

Learning outcome(s): Participants will learn to play kōnane, a traditional Hawaiian game of critical thinking and strategy and its relationality to teaching and learning critical thinking.

Participants will be able to identify strategies to foster critical thinking through games originating from Oceanic cultures

Agenda:

- Presentation on cultural paradigms related to learning and games
- Participants learn to play kōnane, a traditional Hawaiian game
- Reflection

Presentation (Part One):

The workshop will cover how paradigms can influence perception and therefore affect the ability to successfully solve problems that are generated from a different paradigm. We will discuss how the relationality between paradigms that are brought into the classroom and the content being presented can affect learning. We will learn the rules and basic objective of the game kōnane, a traditional Hawaiian game of critical thinking and strategy.

Play Kōnane (Part Two):

The participants will be broken up into pairs to play three games of kōnane (or fewer as time permits). During the gameplay, the presenter will circulate and offer tips and answer questions about gameplay and rules.

Reflection (Part Three):

Participants will reflect on the lessons learned playing kōnane and how they may apply those lessons and/or the paradigms learned to their discipline or profession.

END.